



BOUND BY  
GALWEY & CO.  
60 STAGE ST. DUBLIN.

21-5



Digitized by the Internet Archive  
in 2013



• IRISH TEXTS SOCIETY

COMANN NA SGRÍBEANN GAEILGE



VOL. VIII

—

1905

BOSTON COLLEGE LIBRARY  
CHESTNUT HILL, MASS.

“ Δ υαιρλε έηρεανν άίλνε,  
Céimíð lom-luadò òur leabðar.”

MAC CRUITIN.

FORAS PEASA AR ÉIRINN

le

seatrún céitinn, D.D.

THE HISTORY OF IRELAND

BY

GEOFFREY KEATING, D.D.

BOSTON COLLEGE LIBRARY  
CHESTNUT HILL, MASS.

# FORAS FEASA AR ÉIRINN

le

SEATRÚN CÉITINN, D.D.

an dara imleabhar

i n-a bfuil

uimhór an céileabhair den stair

“Finibus occiduis describitur optima tellus  
Nomine et antiquis Scotia dicta libris.”

S. DONATUS.

“Inir fa réim i gcéim ’ran iadgar tód,  
D’á nglainn luét léigim tír éireann fíadhlair cáil.”

Translation by Δ. υα R.

MCMVIII

THE  
HISTORY OF IRELAND

BY  
GEOFFREY KEATING, D.D.

VOLUME II

CONTAINING

THE FIRST BOOK OF THE HISTORY FROM  
SECT. XV TO THE END

EDITED

*WITH TRANSLATION AND NOTES*

BY

REV. PATRICK S. DINNEEN, M.A.

BOSTON COLLEGE LIBRARY  
CHESTNUT HILL, MASS.

LONDON

PUBLISHED FOR THE IRISH TEXTS SOCIETY

BY DAVID NUTT, 57-59, LONG ACRE

1908

PB  
1347  
I7  
vol. 8

PRINTED AT THE



BY PONSONBY & GIBBS.

O'NEILL LIBRARY  
BOSTON COLLEGE

τιομνησιν πά εομαιρε

θυρνε

κραοιβε αν εείτιννις

εοε

εοηηραο να γαεθίλγε

να λεαθαη ρεο το ρεριοθ

σεατρυν εείτινν

αη

σταηρ να ηειρεανη

μαη ευνήνιυζαο αη α ραοταη

αη ρον

τεανγαν να ηγδεθεαλ

παοραηγ υα ουιηνίν

ԾԱ մբ'եօլ Ծճօւնք, Ե ԶԼօւրլուծե ճանար բաճն,  
Երօնաւօրե Իր բօր ցոյցմարէ՛Ա Օւլուլ նա ցօճարօ,  
նօ Եօճօւմե Իր Եօւլմուրեճէ ճԼանն Լի բն  
Շօ Ծօ Դրիր ո՛ր Եճքաւծ Լի բանաւրեճէ բմալ.

Մօւլուլիւ Շօ բօբօր ԾԱ մբ'Դքսուո Ծճօւն Երճէ  
Դր ո՛ր Շսուո Դր Ե բօրքաւծ Իր Դր Եճէքն Ե Լն,  
նօ բօր ուղլու Եճր Լօնալլօճօրն Օրքն Եճ ճաւ  
Մօ ԶԼօրլլալ նճ Եմճօւո նճ բաւքօր բն բն.

ԱլԼԼԼԱՄ ԱԵ ԼԵԱՆՆԱՆ.



# CONTENTS.

PREFACE, . . . . .	PAGE xi
INTRODUCTION, . . . . .	xiii
FORAS FEASA AR ÉIRINN: THE HISTORY OF IRELAND:—	

## liber primus: Book I:—

Δε α XV., . . . . .	2
XVI., . . . . .	12
XVII., . . . . .	24
XVIII., . . . . .	38
XIX., . . . . .	50
XX., . . . . .	64
XXI., . . . . .	78
XXII., . . . . .	86
XXIII., . . . . .	96
XXIV., . . . . .	106
XXV., . . . . .	116
XXVI., . . . . .	128
XXVII., . . . . .	142
XXVIII., . . . . .	152
XXIX., . . . . .	160
XXX., . . . . .	172
XXXI., . . . . .	182
XXXII., . . . . .	190
XXXIII., . . . . .	198
XXXIV., . . . . .	206
XXXV., . . . . .	212
XXXVI., . . . . .	220
XXXVII., . . . . .	228
XXXVIII., . . . . .	234
XXXIX., . . . . .	242
XL., . . . . .	254

liber primus: BOOK I. (*continued*):—

	PAGE
ΔΙΕ Δ XLI., . . . . .	268
XLII., . . . . .	282
XLIII., . . . . .	298
XLIV., . . . . .	312
XLV., . . . . .	324
XLVI., . . . . .	338
XLVII., . . . . .	354
XLVIII., . . . . .	372
XLIX., . . . . .	382
L., . . . . .	392
LI., . . . . .	400
LII., . . . . .	408
TEXTUAL NOTES AND CORRECTIONS, . . . . .	415

## PREFACE.

AN edition of Keating's *Foras Fearda*, with translation and notes, was undertaken for the Irish Texts Society some ten years ago, by the late lamented Mr. David Comyn; and the first volume appeared in 1902. Mr. Comyn, however, while engaged in the preparation of the second volume, was overtaken by a serious illness, which made it necessary for him to abandon the undertaking. In February, 1907, the present editor reluctantly undertook the completion of the work, as far as text and translation are concerned. Mr. Comyn's plan included a supplementary volume of notes; and in the two volumes now issued, the lines of the text are numbered continuously, and thus a system of reference is secured for the purpose of future annotation. The plan of the work and the size to which these volumes have grown made the insertion of notes other than textual ones impracticable. The reasons which induced the editor to follow a text differing considerably in style from that mainly used by Mr. Comyn are given fully elsewhere in this volume.

The volume edited by Mr. Comyn contains the *Dion-  
bhrólac* or Introduction, together with a portion of Book I. of the *Foras Fearda* or History, that portion amounting to almost an eighth of the entire *Foras Fearda*. The first of the two volumes now issued gives Book I. of the *Foras Fearda* from the point at which Mr. Comyn's volume left off to the end. The second volume gives the whole of Book II. Thus the present volumes contain rather more than seven-eighths of the entire *Foras Fearda*, excluding the Introduction. There only remain the Genealogies and Synchronisms, which, with

indices, etc., must find a place in the volume of notes without which the work cannot be regarded as complete.

These volumes are issued at a time when the Irish text they contain will have a far larger circle of readers than they would have had at any time during the past hundred years. The work, too, is one of great and many-sided interest. It is of interest to the historian, the antiquarian, the ethnologist, the philologist, the *littérateur*. In some of the byways of Irish history, it is our only source of information. It is a store-house of excellent Irish prose, almost modern in style and language. The second book, which is contained in the second of the volumes now issued, giving the History of Ireland from the coming of St. Patrick to the Norman Invasion, is as interesting as a fairy tale.

The *Foras Fearda* was finished probably in 1633 or 1634; and now, after a lapse of nearly three centuries, it appears in print, in full, for the first time. The annotation of the *Foras Fearda*—a work scarcely less important or less difficult than the annotation of the “Annals of the Four Masters”—will require years of patient labour and research. Still it is no inconsiderable advantage to the student to have the entire text in a convenient form accompanied by a translation, and to have, moreover, a system of reference which will facilitate the work of research.

The editor has to acknowledge gratefully the kindness he received from authorities and assistants while using, in the preparation of this work, the libraries of Trinity College, the Royal Irish Academy, the Franciscan Convent, Merchants' Quay, and the King's Inns, as well as the National Library. He has, moreover, to thank his friends *Ταὺς Ο' Donnóda* and *Ṙífeadjo Ua Fóglaíúda* for help given in reading the proof-sheets.

*ῖάῶῤῗῗῗ ḡ ḡḡḡḡḡḡ.*

## INTRODUCTION.

THE *Foirm Fead* has been preserved in several good manuscript copies, although the original appears to have been lost. No Irish work of equal extent ever became so popular. There are more complete copies of the work extant than of any other work in the Irish language of the same length. The work seems to have been finished in 1633 or 1634. The former date is mentioned in a copy in the Franciscan Library, Merchants' Quay, and the same date is given elsewhere. In the second book a collection of letters made by Ussher is quoted. Now, these letters were published in 1632. Hence it is certain that the work was not finished earlier than, say, the close of that year. There are some dozen copies of the *Foirm Fead* in Dublin alone dating from the seventeenth century. Of these probably six were written in the author's lifetime. Of the two excellent manuscripts in the Franciscan library ( $F_1$ ,  $F_2$ ), one ( $F_2$ ) bears dates ranging between 1638 and 1652, and the other, though undated, is at least equally early. There are four early manuscript copies in the T. C. D. library. Three of these by the same scribe are undated. To one of them ( $M_2$ ), as we shall see later, the date 1645 has been assigned; and the others are probably not much later. The fourth ( $D$ ) bears date 1646. A copy, now imperfect, the property of Rev. Patrick Power, of Waterford ( $P$ ), was made in 1647. The copy in the King's Inns' library ( $M_3$ ) bears date 1657. The copy in the Reeves' Collection, R. I. A., is dated 1641 for the first part of the book. Other copies in the same library bear date 1666, etc. There is an imperfect copy of Book II. in the same library, dated

1643. A copy in the British Museum (Eg. 107) was finished in 1638.

Though some good copies of the work were made in the early part of the eighteenth century, still a rough division might be made between the copies written in the seventeenth and in the later centuries, the former being naturally the more reliable. If, then, we divide the copies of the *Ῥομῆς Ῥεσῖς* broadly into early and late, the year 1700 will form a good line of division between them. But there is another division which has to be made of the manuscript copies of this work. They may be divided into copies written in an archaic style, and copies written in a more modern style. If we take a copy of each of these classes of the same date or thereabouts, we shall find the matter of both substantially the same, paragraph for paragraph, and the words mostly the same, the language having, however, got an archaic setting in the one, while it tends towards the modern in the other; the syntactical system, too, differs somewhat in both classes: thus sometimes the passive construction of the one corresponds to the active of the other. The language of the archaic copies is, on the whole, more elegant. There is a marked effort in them to avoid unnecessary repetitions of the same noun several times in the same sentence. There is, too, an effort made to use a more precise terminology. Thus, in the modern copies, the petty prince is usually called *πρί*, in the archaic copies the word used is *πρίσις*.

The phrase *ξᾶβ πίοξδέρ ἑρμεσιν*, which is used of the kings so often in the modern copies, becomes *ξᾶβ αν πριζε* in the archaic copies. The order of words, and even the words themselves, are so different in the same sentence in both copies that to supply 'various readings' to the one from the other would amount to practically printing the two versions. On the whole, greater care and accuracy are displayed in the verse quotations, and in the forms of some proper names, and in the inflections of nouns, etc., in the



archaic copies than in the modern ones. The verbal forms are a shade older also.

Now, it is certain that the difference between the two classes of copies does not arise from these copies having been made at different periods. The oldest copies we have are modern in style, such as the Franciscan copies, the Reeves copy,  $M_4$ ,  $M$ , Eg. 107, etc. Of these early copies so many exist that there cannot be any reasonable doubt that the work not only existed, but was widely known in its modern form, during the author's lifetime. It is perhaps needless to state that all the eighteenth-century copies are modern in style. On the other hand, archaic copies must have existed at an early date. Indeed, it seems highly probable that an archaic version existed in the author's lifetime. Father Power's copy is dated 1647—that is, it is stated in the manuscript, in a later hand, that 1647 was its date. Keating was probably still alive in that year. Only four archaic copies are known to me, and none of them is now complete. These are  $M_1$ , T.C.D., a copy made by the celebrated scribe, John son of Torna O'Mulchonry; the latter portion of  $M_2$ , which has been ascribed to Michael O'Clery; Father Power's copy made in 1647; and a copy (S) in the Stowe MS. C. IV. 1, which, like Father Power's, only contains portions of Book I. and Book II., the  $\text{Díonbholúac}$  being lost. The Stowe copy is undated, except that the year 1696 is to be found in the marginal scribbling; but it is probably earlier than 1650. O'Donovan speaks highly of  $M_1$  in several passages of his works; but, as he died in 1861, he could not have seen  $M_2$ , and he certainly never draws attention to the difference in style between  $M_1$  and the other copies available in his time. O'Curry speaks in terms of the highest praise of both  $M_1$  and  $M_2$  (he could only have seen  $M_2$  the year of his death), and states that they are by the same scribe, and are probably the best copies ever made of the work, 'not excepting the original'; but never does he point out that, though covering the same ground, they

are essentially different. Similarly, neither Mr. Comyn nor Dr. Joyce, nor any previous writer who has written on Keating, or discussed his works, or edited his text, has pointed out the difference in style that is to be found between the two classes of MSS. referred to. Dr. Joyce's version of the portion of Book I. he has published is in the archaic style. Mr. Comyn's edition of the *Ḑionb̃nõll̃ac̃* and a portion of Book I. is in the same style; Dr. Joyce, however, adheres rigidly to all the archaic word-forms to be found in *M*<sub>1</sub>; while Mr. Comyn softens down and modernizes some of them when the modern forms are to be found in other copies of the work. Haliday's text is of the modern type.

The question now arises, How came these two classes of copies to co-exist in the lifetime, or close to the lifetime, of the author? The first consideration to be borne in mind is that these versions are by no means independent. One must have been derived from the other. The same author using the same facts could not have written both as independent works. One of these versions must therefore have been derived from the other by a careful writer, whether that writer be the author or another. Which version, then, was the original? I think there can be little doubt that it was the more modern version. This version agrees in style and language with Keating's other works, such as the *Ṭrí b̃nõr̃g̃aoĩce*, and the *Cõc̃ãĩr̃-Sc̃iãc̃ ãñ ãĩr̃r̃ĩnñ*. The style of this version is so simple and natural that it is difficult to imagine how it could have been derived from any pre-existing copy. It bears on the face evidence of a first creation. On the other hand, it is quite easy to understand how its simple language could have been dressed up somewhat to bring it into line with what was regarded as the traditional style of chroniclers. Then the modern version is the one that became at once widely known and frequently copied throughout the country. It is the version found in the copies of the work used in the Franciscan Library of Donegal



Convent, and afterwards transferred to Louvain and Rome. It is to be found in all parts of the country and in places abroad. The earliest known copies are in the modern style, and a few of them were made only a couple of years after the work was finished ; while of the archaic version no single complete copy is known to me, and scarcely could a complete copy be made from the four imperfect copies that have come down to us. It would appear, then, that the modern version was the one intended by the author for general use. The question arises, Did the author himself produce the archaic version from the modern one ? It seems certain that the archaic version was made in the author's lifetime. The date 1647 claimed for P brings us at least very near the author's lifetime, if not actually to it. S also seems a very early copy, though its precise date cannot be determined. Then the author's name is used in the archaic version, just as in the modern ; and the few passages in which there is a personal note are given with the same simplicity and directness. It is improbable that any scribe would have taken on himself the task of re-writing Keating's book in a more archaic form, and using the author's name during his lifetime without his express consent. In the same way it is scarcely likely that a scribe of repute would transform a well-known author's work after his death, and affix his name to it. It does not seem probable, therefore, that the archaic version was made without the author's knowledge and consent. We must infer, then, that the author either made the adapted version himself or employed a scribe to do it in his name. It is more likely that he employed a first-class scribe than that he did the work himself.

The earlier copies of the modern version that have come down to us may be roughly divided into two classes, the classification being based on orthographical considerations. As types of these two classes we may take M<sub>2</sub> and R. In M<sub>2</sub> the orthography is on the whole precise ; it is what I may call full-dress—the aspiration-points and the accents are attended

to with reasonable care, and the contractions are but few. The orthography, too, inclines to the modern. Thus we only rarely find *cc* for *ç*, *é* for *é*Δ or *eu*, etc. In *R*, on the other hand, there are numerous contractions, *cc* is used for *ç*, *é* for *é*Δ or *éu*; aspiration-points and accents are used irregularly. Now *F*<sub>1</sub>, *F*<sub>2</sub>, though very careful copies, are orthographically akin to *R* (*R*, *D*, and *H* write *pc*, while *F*<sub>1</sub>, *F*<sub>2</sub> write *ṛç*). There is, on the other hand, a decided kinship between *M*, *M*<sub>1</sub>, *M*<sub>2</sub>, *M*<sub>3</sub>, *M*<sub>4</sub>, *M*<sub>5</sub>, *S* in orthography, while there is no copy of the archaic version known to me in what may be called the archaic orthography. It seems highly probable that the author himself used the species of orthography represented by *R*, *F*<sub>1</sub>, *F*<sub>2</sub>, etc., and that the more precise and careful system of spelling in *M*, *M*<sub>1</sub>, *M*<sub>2</sub>, *M*<sub>3</sub>, *M*<sub>4</sub>, *M*<sub>5</sub>, *S*, etc., is due to the scribes, who were all of the O'Mulchonry family. Hence, if the author himself made the archaic version, it is likely that some copy or portion of a copy of it would have survived in the archaic orthography. On the whole, then, it seems likely that the archaic version was produced in the author's lifetime, and with his permission, and probably at his instance, by some first-rate scribe. It was certainly made with great care and accuracy. It seems to have been made as a concession to the traditional style of the scribes. Thus the *Annals of the Four Masters* were compiled by contemporaries of Keating; still they use a style that is, in many respects, much older than the age they lived in.

Now, as to the respective merits of the two versions, it cannot be doubted that the archaic version is superior to the modern, inasmuch as it avoids unnecessary repetitions of words and phrases, and as regards precision in using certain terms; also its inflections are, on the whole, more strongly marked, and in many passages a more precise and accurate idiom is used; but from a literary point of view, in those passages which are not purely a chronicle of events, and where style tells, the modern version is superior. It is simple, natural, unaffected. Indeed, in some of the narrative

passages, the modern version exhibits prose of no mean order.

Although these volumes only continue the *Foras Fearda* from the point at which Mr. Comyn left off, still it seemed better to give the modern version in preference to the archaic, as the former represents the original work of Keating, and as it is the one most widely known. The student of modern Irish will find himself more at home with this version than with the other. Still the convenience of the student was not the motive that induced the editor to make choice of this version. It should be observed that Mr. Comyn, though in the main he followed  $M_1$ , still supplied the gaps in it from  $M_2$ , and that he speaks of  $M_1$  and  $M_2$  as if they were one source.

In selecting the MS. to follow mainly in this edition—as there are several good MSS. of the modern type—I took the trouble to copy out passages from certain good MSS., and collate them with others. I copied a considerable portion of the work from  $F_2$ , and then, by collation, brought it into harmony with  $M_2$ , and discovered in the process that the variations in the text, apart from differences in orthography, are neither serious nor important. I finally decided to follow  $M_2$  altogether, except in a couple of short sentences, where the variations from it will be duly noticed. The MS. I selected for the basis of my text,  $M_2$ , is carefully written; it tends towards the modern in orthography, and is not much contracted. The portion at the end which is wanting in  $M_2$  is supplied from  $M_3$ , having been all first copied out from  $F_2$  and collated with  $F_1$ .

Now, as to the relation my text bears to its sources, a general statement of the case will preclude the necessity of detailed various readings, which are only orthographical variations. After I had formed my text from  $M_2$ , with the aid of the others I have been referring to, I lighted on a passage in the preface to the Globe edition of Chaucer which expresses clearly the principles on which I endeavoured to construct

my text. This passage expresses the opinion of the four editors (Messrs. Pollard, Heath, Liddel, and MacCormick):

"We have endeavoured," they say, "as far as may be, to produce texts which shall offer an accurate reflection of that MS., or group of MSS., which critical investigation has shown to be the best, with only such emendation upon the evidence of other MSS. as appeared to be absolutely necessary, and with the utmost parsimony of 'conjecture.' . . .

"As regards spelling, we are agreed in our dislike to any attempt at a uniform orthography determined by philological considerations. In the present state of our knowledge, any such attempt must come perilously near that 'putting our own crotchets in place of the old scribes' habits' which Mr. Bradshaw once deprecated in editions of medieval Latin, and which is as little to be desired as it is difficult to carry out. At the same time, every manuscript has its percentage of clerical errors or unusually repellent forms; and to reproduce these in a popular edition would be in the former case absurd, in the latter more or less undesirable. . . . With our common belief that the difficulties raised by variations of spelling have been absurdly exaggerated, and our knowledge of how the balance of advantage shifts with every change of manuscripts, we see no reason to regret that, while in some cases a few uncouth forms have been left, in order that it might be understood that the text is taken with only specified alterations from a given manuscript, in other instances it has seemed advisable to do more to conciliate the eye of a modern reader."

These remarks represent fairly my attitude towards the MSS. of Keating in the preparation of my text, making allowances for the difference in age and some other differences between Chaucer and Keating. I tried to 'conciliate the eye of the modern reader,' and at the same time give a fair representation of what I considered to be the best MSS., noting every emendation from the other MSS. which I considered



necessary or desirable. A diplomatic text would not answer the purpose for which these volumes are issued. The more the orthography is brought into harmony with what the eye of the modern reader is accustomed to, without doing violence to the earlier forms of the language as given in the MSS., the better. But the reader and the student of the language should be put in possession of the exact relation that exists between the text he is reading and the source or sources whence that text is derived. Dr. Joyce published a small portion of Book I. of the  $\text{Ῥοις} \text{Ῥεας}$ , and made only very few deviations from the MS. ( $M_1$ ). I have already stated my reasons for following  $M_2$  in the text of these volumes, and  $M_3$  towards the end where  $M_2$  fails. Now I shall state in what way I have differed from the orthography of the MSS.

My entire prose text corresponds word for word with  $M_2$  (as far as it extends) and  $M_3$  where  $M_2$  fails, except in a few short sentences to be noted in their proper places. There are a few slight omissions of words or phrases in  $M_2$ —mere scribal errors. These, of course, I made good; and they will be noticed in due course. The contractions for  $\Delta\zeta\upsilon\text{ι}$ , such as  $\gamma$ , etc., I have expanded into  $\Delta\zeta\upsilon\text{ι}$  or  $\text{ιϝ}$ , according as either word seemed to me to suit the sentence better. I think the usual contractions for  $\Delta\zeta\upsilon\text{ι}$  offensive to the modern eye in printed matter, especially when they are of very frequent occurrence. Other contractions—and they comparatively few—are silently expanded.  $\text{Sc}$ ,  $\text{ιϙ}$ ,  $\text{ιτ}$  are written throughout.  $\text{Sc}$ ,  $\text{ιϙ}$ ,  $\text{ιτ}$  are the spelling used in D, R, and H (and largely in  $M_4$ )—all early and accurate manuscripts. I have used  $\epsilon\Delta$  for  $\text{ιο}$  in short non-accented syllables generally, except in a few proper names. Thus  $\text{Ἐϣε\Delta\eta\eta}$  for  $\text{Ἐϣιο\eta\eta}$ ,  $\mu\iota\eta\eta\tau\epsilon\Delta\text{ι}$  for  $\mu\iota\eta\eta\eta\tau\iota\text{οι}$ , etc. In  $M_2$ , the 1st pl. perf. act. usually ends in  $\mu\Delta\text{ι}$ , as  $\epsilon\upsilon\text{ριε}\mu\Delta\text{ι}$ ; but in several early copies, the form  $\mu\Delta\text{ι}$  or  $\mu\text{οι}$  is used, as also often in  $M_2$ . I have invariably written  $\mu\Delta\text{ι}$ . I have written  $\text{ῤεϑε\Delta\iota}$ ,  $\text{ῤεϑε\Delta\iota\varsigma}$ , etc., instead of  $\text{ῤαοιϑε\Delta\iota}$ ,  $\text{ῤαοιϑε\Delta\iota\varsigma}$ , etc. The latter spelling is

that regularly given in  $M_1$  and  $M_2$ . I have given the preposition as  $\iota$  instead of the  $\Delta$  of most MSS., and the assertive verb  $\iota\pi$  instead of  $\Delta\pi$  of most MSS. I have written  $\acute{\epsilon}\Delta$  for  $\epsilon\iota$  and  $\acute{\epsilon}\iota$  of the MSS. The MSS. sometimes write  $\acute{\epsilon}$  in a few words like  $\omicron\iota\acute{\epsilon}\nu$ . In such cases I write  $\omicron\iota\acute{\epsilon}\Delta\eta$ . A few proper names, however, are excepted. In these  $\acute{\epsilon}$  is retained, as it is also in some words occurring in the verse-quotations, as  $\omicron\acute{\epsilon}\zeta$ ,  $\acute{\epsilon}\zeta$ , etc. For  $\tau\tau$ , where it means eclipsis, I write  $\omicron\tau$ ; for  $\epsilon\epsilon$ ,  $\zeta\epsilon$ , etc. The MS. aspirates invariably the  $m$  of  $m\Delta\epsilon$  and  $m\epsilon\iota\epsilon$  in a pedigree—thus,  $\omicron\omicron$   $\xi\Delta\beta$   $\epsilon\iota\tau\mu\iota\Delta\iota$   $m\Delta\epsilon$   $\acute{\iota}\mu\iota\Delta\iota$   $\acute{\rho}\acute{\alpha}\iota\omicron$   $m\epsilon\iota\epsilon$   $\acute{\epsilon}\mu\epsilon\Delta\acute{\alpha}\mu\omicron\iota\eta$   $\mu\omicron\iota\zeta\Delta\epsilon\tau$   $\acute{\epsilon}\mu\epsilon\Delta\eta\eta$ . This aspiration of  $m$  I have not marked, nor did Mr. Comyn mark it. It is to be found in  $M_1$  and  $M_2$ , also in  $M_3$ , etc., and, of course, has a phonetic basis.

I have followed  $M_2$ ,  $M_4$ ,  $M_1$ , etc., in marking the aspiration in the adjectival part of a proper name like  $\text{Con}\Delta\iota\iota\text{ Ce}\Delta\mu\eta\Delta\epsilon$  in the genitive after a word like  $m\Delta\epsilon$ , thus  $m\Delta\epsilon$   $\text{Con}\Delta\iota\iota\text{ Ce}\Delta\mu\eta\Delta\iota\zeta$ , etc. In such cases when both words begin with  $\mu$ , aspiration is usually unrecorded; when the noun begins with a vowel, the adjective is irregularly aspirated. I have put the *sineadh fada* on the preposition  $\acute{\iota}\epsilon$  throughout;  $M_1$ ,  $M_2$ ,  $M_3$ ,  $M_5$ ,  $S$  generally accent it, and  $M_4$  invariably. The same applies to the preposition  $\mu\acute{\epsilon}$ . As regards  $\omicron\acute{\Delta}$ , except when it is a compound of a preposition and a pronoun, it is accented in text. The forms  $\omicron'\Delta$  and  $\omicron'\acute{\Delta}$ , which are used by some editors for the pronominal compound, are not, I think, calculated to ‘conciliate the modern eye.’ I dropped the accent in this case, as it is very largely dropped in MSS. like  $M_1$  and  $M_2$ . I have not dared to discriminate between the prepositions  $\omicron\epsilon$  and  $\omicron\omicron$  in form, they being both written  $\omicron\omicron$  in all the MSS. I have used generally Irish letters in place-names, such as  $\text{C}\acute{\alpha}\eta\tau\epsilon\mu\beta\upsilon\mu\eta$ , and personal names, such as  $\text{C}\omicron\eta\tau\Delta\eta\tau\iota\eta$ ,  $\beta\epsilon\omicron\Delta$ , which are in some MSS. given in Roman letters. This led to the aspiration of the initial letter sometimes, as  $\omicron\omicron$   $\mu\acute{\epsilon}\mu\eta$   $\beta\epsilon\omicron\Delta$ , not  $\omicron\omicron$   $\mu\acute{\epsilon}\mu\eta$   $\beta\epsilon\omicron\Delta$ . Words like  $\beta\epsilon\omicron\Delta$ , etc., commonly written in Roman characters, I do not accent. Numerals have often

been expanded to words, but in general accordance with the system employed in other passages in the MS. The suffixes *po* and *pe* have been connected by a hyphen with the words to which they are added ; *pe* is written in preference to *pi*, which is more common in the MSS. ; *an pi* has been retained as two words. The word *pin* unstressed is very generally written *po in* in MS. when following a word ending in a broad syllable : it is written *po in* after a broad syllable always in the text. The dative case of *pi* is usually *piğ* in MS. : it is made always so in printed text. The equality in value of the letters *a*, *o*, *u* in certain syllables in these manuscripts is a cause of some trouble to an editor. Thus we meet with *mağe*, *moğe*, *muğe*, as genitives of *mağ*. The interchange of these letters does not affect the sound. *Ṫıaṛmuṛo* and *Ṫıaṛmaṛo* are found even in the same line. The scribes do not seem to have troubled themselves as to consistency in this matter. In the text I believe there is a certain preference given to the letter *a* ; but absolute uniformity is not attained or aimed at. The word *comorba* is written generally in MS., but sometimes it is *comarba*. For verbals like *cup*, *oul*, etc., *M*<sub>1</sub> and *M*<sub>2</sub> often write *cop*, *ool*, but not invariably. One still hears in some places *ool* and *cop* ; but as the forms *cup* and *oul* are largely used in all the best MSS., they have been retained in conformity with modern usage. Words like *Oṛṛuğe*, *Cıaṛṛıaṛe*, etc., occur in endless variety. I have not studied uniformity in these forms. I have given the words generally as I find them.

The words *pe* and *le* are given as they occur in *M*<sub>2</sub>, without any change. One finds *pe* and *le* interchanged in some passages in the MSS. I thought it best to keep them as they stood in the MS. I am mainly following : so, too, as regards *pe* and *pa*—they have not been disturbed. *M*<sub>2</sub> writes *oo bṛioğ* invariably, *M*<sub>1</sub> *oo bṛiğ*. In this I have followed *M*<sub>1</sub>. The few instances of an earlier form, like *laṛ* for *leṛ*, that occur in *M*<sub>2</sub> I have retained, as they are so few as not to

offend the eye.  $\Theta\Delta$  is always used in MS. before  $\zeta\Delta\epsilon$  and  $\beta\Delta\mu$ . This I have retained. As to the forms of the irregular verbs, they have been carefully retained as in  $M_2$ ; but  $\epsilon$ ,  $eu$ , and  $\epsilon u$  have been written  $\epsilon\Delta$ . A hyphen has been also used between the particle  $\omega\omega$  and the body of the verb.

There is a distressing irregularity in the MSS. as to some of the proper names. I have written  $\mu\acute{\iota}\lambda\iota\upsilon\theta$  in nom. and  $\mu\acute{\iota}\lambda\epsilon\Delta\theta$  in gen. throughout, and have left  $\eta\epsilon\iota\mu\acute{\iota}\theta$  undeclined. The forms  $\eta\epsilon\Delta\eta\upsilon\Delta\lambda$  and  $\eta\epsilon\Delta\eta\upsilon\lambda$  occur; I have kept the latter. The nominative form of such genitives as  $\Phi\acute{\iota}\Delta\epsilon\mu\Delta\epsilon$ ,  $\Phi\acute{\iota}\Delta\epsilon\Delta\epsilon$ ,  $\epsilon\theta\epsilon\Delta\epsilon$ , is often shrouded in a contraction, but  $\Phi\acute{\iota}\Delta\epsilon\Delta\iota\theta$  is the usual form in  $M_2$ , as in some earlier MSS. I have written its termination  $\Delta\iota\theta$  in all these cases, although  $\Phi\acute{\iota}\Delta\epsilon\mu\Delta$  and  $\Phi\acute{\iota}\Delta\epsilon\Delta$  are the common forms. Of the two forms  $\kappa\omicron\mu\Delta\eta\mu\epsilon$  and  $\kappa\omicron\mu\epsilon\eta\mu\epsilon$ , the latter seems the better, and is of the more frequent occurrence. Still as the former got into my text imperceptibly, I have retained it. I have kept the form  $\rho\epsilon\Delta\eta\kappa\Delta$  in the nom. case as being the simplest, as it is also of the most frequent occurrence. Final  $e$  has been preferred to final  $\iota$ , thus  $\epsilon\Delta\zeta\Delta\iota\lambda\epsilon$  rather than  $\epsilon\Delta\zeta\Delta\iota\lambda\epsilon\iota$ ; the  $\iota$ , however, is far more common in MS. The gen. of  $\beta\iota\Delta\theta$ , *food*, is found in  $M_2$  in a few cases as  $\beta\iota$ . I have added a  $\theta$ , as it is a radical letter in the word, and is now sounded (as  $\zeta$ ). Following the manuscript I have joined  $\epsilon\epsilon\Delta\theta$  and  $\Delta\omega\eta$  to the following nouns. I have not followed  $M_2$  in writing  $\tau\acute{\rho}\omega\mu\epsilon\iota$ ,  $\omega\omega$   $\tau\acute{\rho}\iota\omega\lambda$ ,  $\omega\omega$   $\tau\acute{\rho}\iota\omega\lambda\Delta\theta$ , etc., but have written  $\acute{\rho}\omega\mu\epsilon\iota$ ,  $\omega\omega$   $\acute{\rho}\iota\omega\lambda$ ,  $\omega\omega$   $\acute{\rho}\iota\omega\lambda\Delta\theta$ , instead, as in  $M_1$ , etc.  $M_2$  regularly aspirates the initial letter of a noun preceded by a feminine nom.; this has been adhered to in text, but there are some obvious exceptions. Also certain plural nominatives masculine aspirate, as  $\Phi\eta\mu\iota$   $\mu\acute{\iota}\mu\eta\Delta\eta$ , etc. Masculine nominatives singular produce aspiration irregularly on personal or place names: thus  $\kappa\omicron\mu\omicron\tau\eta\beta\Delta$   $\rho\acute{\Delta}\omega\mu\iota\Delta\zeta$ ,  $\kappa\Delta\epsilon$   $\kappa\acute{\iota}\mu\epsilon$   $\Theta\mu\epsilon\iota\mu\eta$ ; sometimes we find, however,  $\beta\Delta\tau$   $\rho\acute{\Delta}\omega\mu\iota\Delta\zeta$ ,  $\epsilon\iota\omicron\tau$   $\rho\acute{\Delta}\omega\mu\iota\Delta\zeta$ ,  $\kappa\Delta\epsilon$   $\epsilon\lambda\upsilon\Delta\eta\Delta$   $\tau\Delta\tau\eta\beta$ , etc.  $\Delta\mu$  (prep.) does not usually aspirate



the initial of a word like ῥῥιοῦτ, ῥῥυαῦ, etc. ; usually also Δῥι ῥῥαῖζ, rather than Δῥι ῥῥαῖζ. I have omitted the ῥ in a few words like ῥῥῥῥῥῥ, ῥῥῥῥῥῥῥ, Δῥῥῥῥῥῥῥ, etc. As a general law a preposition followed by the article eclipses the initial of the sing. noun following (when it begins with an eclipsible letter) ; ῥῥῥῥῥῥ is usually an exception, and ῥῥῥῥ ; these often only aspirate. M<sub>2</sub> wavers between ῥῥῥῥ ῥῥῥῥῥῥῥ and ῥῥῥῥ ῥῥῥῥῥῥῥ, also between ῥῥῥῥ ῥῥῥῥῥῥῥ and ῥῥῥῥ ῥῥῥῥῥῥῥ. I have aspirated in these cases, but have kept ῥῥῥῥ ῥῥῥῥῥῥῥ throughout in accordance with the MS. ῥῥῥῥῥῥ is the regular form in M<sub>2</sub>, M<sub>1</sub> (now ῥῥῥῥ), and has been retained. ῥῥῥῥῥῥ, Δῥῥ (poss. pr.) are not accented in MS. I write ῥῥῥῥ for ῥῥῥῥῥῥ of M<sub>2</sub>, also ῥῥῥῥῥῥ for ῥῥῥῥῥῥῥ, etc. In the verbal termination -ῥῥῥῥ ῥῥῥῥῥῥ has been retained, but not in a termination like -ῥῥῥῥ as in ῥῥῥῥῥῥῥ. Sometimes two genitive forms, like ῥῥῥῥῥῥ and ῥῥῥῥῥῥ from ῥῥῥῥῥῥ, ῥῥῥῥῥῥ and ῥῥῥῥῥῥῥ from ῥῥῥῥῥῥ, occur. These I thought it well not to disturb. For a form like ῥῥῥῥῥῥῥῥ of MS. I write ῥῥῥῥῥῥῥῥῥ ; for ῥῥῥῥῥῥῥ I write ῥῥῥῥῥῥῥ. For ῥῥῥῥῥῥῥῥῥ I write ῥῥῥῥῥῥῥῥῥ, though the MS. forms in these cases might have been retained.

There is a good deal of irregularity in the use of aspiration after numerals, thus ῥῥῥῥ ῥῥῥῥῥῥ, ῥῥῥῥ ῥῥῥῥῥῥ, ῥῥῥῥ ῥῥῥῥῥῥ, ῥῥῥῥ ῥῥῥῥῥῥ, ῥῥῥῥ ῥῥῥῥῥῥῥ, ῥῥῥῥ ῥῥῥῥῥῥῥ, etc.

As to the accent, or *síneadh fada*, I have in general followed the MS., except that it sometimes accents ῥῥ, which is now not accented. I accent the verb ῥῥῥ throughout. It is generally accented in M<sub>1</sub> and M<sub>2</sub>, and always in M<sub>4</sub>. I have not, however, accented the diphthong ῥῥ, which, of course, is usually long, nor do I accent the triphthongs, as an accent adds to their cumbrousness, and is used to mark the long sound rather than placed over a definite vowel. As to the use of capital letters, punctuation, etc., there are some departures from the MS. usage. The MS. paragraphs are often too long ; and it was found necessary to break them up. The division into sections is arbitrary, and would not have been made were

it not for its having been employed in vol. I. ; but no titles are given to the sections in these volumes. The sub-headings that occur in a portion of the work are the author's. It should be noted that  $M_1$  has more frequent sub-headings than  $M_2$  and the MSS. of the modern type generally. In a few personal names like  $\text{C}\rho\iota\sigma\iota\tau\alpha\eta\eta$  and  $\text{U}\xi\alpha\iota\eta$  I have omitted the accent usually put on the first syllable. I find also that I have written  $\sigma\iota\pi\iota\tau$  for  $\sigma\acute{\iota}\pi\iota\tau$  and  $\lambda\epsilon\alpha\check{\tau}\alpha\eta\alpha\acute{\epsilon}$  for  $\lambda\epsilon\alpha\check{\tau}\acute{\alpha}\eta\alpha\acute{\epsilon}$  of MS. In the verse passages I have often used readings of  $M_1$ , but have always given the variants in the notes. In the verse, I have but rarely inserted emendations from MSS. outside of those of the  $\text{F}\sigma\mu\alpha\text{F}$   $\text{F}\epsilon\alpha\text{F}\alpha$ , though I have sometimes given variants from older MSS. in the notes.

It should be borne in mind that even the best scribes had no definite invariable rules in the matter of aspiration, eclipsis, and in some other matters. Thus  $M_1$ ,  $M_2$ ,  $M_3$ ,  $M_5$ , S are the work of the same scribe. Still they differ in the use of aspiration-points, eclipsis, accents, etc., which are part of the small change of Irish spelling. No doubt some points were often omitted, but understood in reading. The same scribe would not use these points exactly, perhaps, on two successive days, or on two successive pages of the same work. Still there are certain broad principles to which good scribes adhered.

Although, as has already been said, to give an account of the variants in  $M_1$  would be practically to print the entire version, still, in the use of certain word-forms, inflections, points of aspiration, etc., it has been consulted with advantage; and variations of interest given in the notes or incorporated in the text. The pronominal combination  $\text{lé}$  (3rd sing. fem.) is normal in these MSS., and has not been disturbed, though it is now usually written  $\text{léi}$ . It should be noted that the verb  $\alpha\eta\alpha\iota\mu$ , 'I stay,' appears throughout without the initial  $\text{r}$ ; also  $\eta\iota\mu$ , not  $\xi\eta\iota\mu$ , throughout.  $\alpha\eta\iota\acute{\upsilon}$  'to-day,'  $\alpha\eta\acute{\epsilon}$  'yesterday,' are the usual forms, though  $\alpha\eta\iota\upsilon\zeta$  is sometimes found.  $\text{C}\acute{\omicron}\iota\zeta\epsilon\alpha\acute{\upsilon}$  is more common in the MSS. ( $M_1$  and  $M_2$ )

than  $\epsilon\acute{\upsilon}\gamma\epsilon\alpha\theta$ , and  $\epsilon\acute{\omicron}\gamma$  than  $\epsilon\acute{\upsilon}\gamma$ . Still the u-forms are given in text, except in the verse. The imperfect and conditional forms of the assertive verb are generally written in contracted form in the MSS. I have, in general, used  $\beta\alpha$  for imperf., and  $\beta\upsilon\theta$  for cond. and future.

The word  $\beta\eta\epsilon\alpha\tau\alpha\iota\omicron$  and kindred words deserve notice. In  $M_1$  and  $M_2$ , in the earlier passage, where this family of words occur, we have  $\upsilon\omicron\omicron$   $\beta\eta\omicron\sigma\tau\tau\alpha\iota\omicron$ ,  $\eta\alpha$   $\beta\eta\omicron\sigma\tau\tau\alpha\iota\omicron\gamma$ ,  $\alpha\eta$   $\beta\eta\omicron\sigma\tau\tau\alpha\iota\omicron\upsilon$ ,  $\acute{\omicron}$   $\alpha\iota\omicron\upsilon\eta\upsilon$   $\beta\eta\omicron\sigma\tau\tau\alpha\iota\omicron$ ,  $\upsilon\omicron$   $\mu\acute{\omicron}\sigma\gamma\alpha\iota\beta$   $\eta\alpha$   $\beta\eta\omicron\sigma\tau\tau\alpha\iota\omicron\eta$   $\acute{\omicron}\eta$   $\eta\beta\eta\omicron\sigma\tau\tau\alpha\iota\omicron\eta$ . At a later point, however,  $M_2$  gives  $\eta\alpha$   $\beta\eta\epsilon\alpha\tau\eta\alpha\gamma$ ,  $\alpha\eta$   $\beta\eta\epsilon\alpha\tau\alpha\iota\omicron$ ,  $\alpha\eta$   $\beta\eta\epsilon\alpha\tau\eta\alpha\upsilon$ , etc., which forms are those employed in the text throughout. I have accented the preposition  $\pi\alpha$  ( $\pi\omicron$ ), though it is usually unaccented in the MSS.

I have mentioned the principal points of deviation of my text from the manuscripts. Anything further worth setting down will be recorded in the notes.

The following are the principal manuscripts consulted in the preparation of the text.  $M$ ,  $C_1$ ,  $C_2$ , though often consulted, are not much quoted from :—

In the T. C. D. Library the principal MSS. used are :—

$M_1$  (H. 5. 26).—An excellent MS. in the archaic style. The date is not given; but it is probably as old as 1650. The handwriting proves the scribe to be John son of Torna O'Mulchonry. It has some gaps: one of six pages between lines 3671 and 4301 in the first book; and a gap extending from line 223 to line 377 in the second book. It is fortunately complete at the end. This copy has been highly praised by O'Donovan, who stated, in his edition of the Four Masters (vol. i., p. xxxiii), that he had read every word of it. It is the copy used by Joyce and Comyn.

$M_2$  (H. 5. 32).—This MS., as far as it extends—that is, to Book II., line 4539—is the principal source of the present text, the remainder of the text being taken from  $M_3$ .

It is a large folio, containing the  $\tau\eta\acute{\iota}$   $\beta\eta\omicron\mu\gamma\alpha\omicron\iota\epsilon$   $\alpha\eta$   $\beta\acute{\alpha}\iota\upsilon$ , and the  $\pi\omicron\mu\alpha\pi$   $\pi\epsilon\alpha\pi\alpha$  up to line 4539, Book II., all in the

handwriting of John son of Torna O'Mulchonry. The remaining part of the *Foras Fearda*, up to and including the genealogy of O Eidsceoil, where it breaks off, is in the archaic style, and in a different hand, with h's used instead of dots. In the first part of the *Foras Fearda*, the writing is exceedingly close, and the page large. Thus a single page of the MS. contains from line 175 to line 435 of our text. At line 1464, the writing gets more roomy, and so continues to the end. The MS. is an excellent and accurate copy of the work. There are a few scribal gaps of a few words here and there. There are but few contractions. The orthography is "full dress," with, however, some clerical errors and inconsistencies in inflexion and aspiration. The scribe had had a long experience of copying Keating. We find a copy of the *Trí Biorzaoite* from his pen, bearing date 1645. *M*<sub>2</sub> was bought at the sale of Archbishop Tenison's library in 1861. Here is the way in which the MS. is recorded in the catalogue of Dr. Tenison's MSS., with a view to the sale which took place on Monday, July 21st, 1861. (Gall. II. 44, T. C. D.)

"Keating (Geoffrey).—Three Shafts of Death, composed in the year 1631. History of Ireland, by the same author, in the Irish character, with Genealogies and a few marginal Notes.

"Excellent copies, written at Donegal in the year 1645, partly in the handwriting of John O'Mulchonry of Ardcoill, near Sixmile Bridge, in the County of Clare, and partly in that of Michael O'Clery, an eminent scholar, and one of the compilers of the Annals of the Four Masters.

"At the end of the volume are copies of Recognisances of some Irish people to be faithful subjects in the twelfth year of Queen Elizabeth's reign. On the covers and on a blank leaf are pasted three pages of Irish poetry."

The MS., in its present state, affords no proof of the date 1645 or of the place, Donegal, though the writing in the latter part, as well as some entries at the end, savours of the



R.—A MS. in the Reeves' Collection (24 P. 23). It is a very good copy of the  $\text{P}_{0111}\text{P}_{\text{e}111}$ . The first page is p. 7 ;

but the previous portion is supplied in a later hand. The first book was finished on 26th September, 1641; the second book (up to the Genealogies), on 23rd February, 1646. The first half of the book is better written than the second half.

H (24 N. 3).—This is a MS. which belonged to the late W. H. Hennessey. The first page is 5; but the missing part is restored in a modern hand. The MS. was written by *Feaṛṣeṛṣa mḥac Conchubáin Ríabháig Uí Duibḡeannáin*, and the first book was finished on the 23rd of November, 1666. The MS. is very beautifully written. It is accurate, and corresponds closely to R. A portion of the genealogical section is wanting at the end.

W (23 Q. 14).—This MS. contains the entire *Ṕorṣar Feaṛṣa*, including the Genealogies, but not the Synchronisms. A page is missing in the body of the work. It was written by *Tomáir Ua Ṕaoláin*, who began it in 1662. It is an excellent and accurate copy of the *Ṕorṣar Feaṛṣa*.

C<sub>1</sub> (23 O. 10).—A copy made by Andrew Mac Cruitin in 1703. The verges of a good many of the leaves in the latter part of the MS. are damaged, but the body of the book is distinct.

C<sub>2</sub> (23 E. 10).—A copy by Andrew Mac Cruitin, made in 1736, somewhat imperfect at beginning and end. On p. 27, at beginning of first book, the date 1638 is given, which may be taken perhaps as the date of a revised edition of the work. This date, 1638, at the beginning of the first book, is found also in other copies. See under F<sub>2</sub>, *infra*.

M<sub>4</sub> (23 O. 19).—This is a copy of the second book, ending with the Genealogies, but not giving the Synchronisms. Folios 126, 127, and 128 are missing. O'Curry, speaking of this manuscript, says: "The writing is beautiful, and superior to anything that we have hitherto met in the progress of this Catalogue. It is small and close, but elegant and uniform." (H. and S. Cat., p. 270.) At the end we have *mḡr 1olḡann*

mac Tormae mic Muirir mic Tormae ui Maolconoiri mo Scríobh ašur an ceathrmaðò lá 20 uo mí an Apmíl mo forbur é, Anno Domini 1643, a ccláon Achadh a ttriaoioiž. O'Curry says Claon Achadh, where Iollann O'Mulchonry wrote this MS., is near Bunratty Castle, in the county of Clare.

In the Franciscan Library, Merchants' Quay, Dublin :—

F<sub>1</sub> (A. 14).—An undated MS. which was begun in the Convent of Kildare, on the 4th of September, but the year is not given. The entry (end of first book) is as follows :

Δ cconueint cille uapla uo ttonnrcnað an leabðari ro uo rcuioðað 4 Septemb. ašur tauuicc a rcuioðað 28 uon mí céadna. 54 rtauðž žo leið mo bdoi ir in reancáurc uon céro leabðari ro ašur cúicc rtauðž žo leið irin reancúr.

This copy was in the Franciscan Library of Donegal, and was thence removed to Louvain, and afterwards to Rome. There are several pages of indices, etc., prefixed, and many marginal notes, all bearing on the history. The MS. contains the Genealogies and Synchronisms, and is complete. It is an excellent MS.; but it is careless as regards aspiration-points, accents, etc. The writing bears a family resemblance to that employed in the copy of the first part of the Annals of the Four Masters and the work on the Irish Kings, both in the Franciscan Library. The writing is certainly of the same school of penmanship as that to which Michael O'Clery's belonged.

This MS. was found in Fr. Colgan's chamber after his death, and appears to have been the MS. of Keating, from which he made his quotation from the Foras Fearda, in his "Acta Sanctorum," Vol. I, p. 654, published at Louvain in 1645. This is rendered highly probable, not to say certain, from a consideration of the passage. The phrase 'bissextili et embolismali anno' is thus written in F<sub>1</sub> : 'bis sextili et simbolii mali anno.' Now, Colgan quoting this writes 'bissextili et symboli mali anno.' I do not recollect finding the error 'simboli mali' for 'embolismali'

in any other copy, though nearly all have 'embolis mali.'  $F_2$  reads plainly 'embolis mali.' Also the names of the bishops of Limerick and Waterford are given in Colgan, just as they are given in  $F_1$  (making allowance for caol le caol): thus,  $\text{Τοιϋτιυϋ}$   $F_1$ , Tostius Colgan;  $\text{Τοργεϋτιυϋ}$   $F_1$ , Torgestius Colgan; while in  $F_2$  the names are Toislius and Torgeslius. Moreover  $F_1$  and Colgan have 'in Damaso,' while  $F_2$  has 'in Damasco,' which is the general reading.

$F_2$  (A. 15).—At the beginning of the first book in this MS., after the words  $\mu\epsilon\ \Delta\ \beta\epsilon\alpha\iota\tau\acute{\eta}\nu\epsilon\iota\tau\ \sigma\iota\omicron\beta$ , we have the entry  $\Delta\zeta\upsilon\tau\ \iota\tau\ \acute{\epsilon}\ \Delta\omicron\iota\tau\ \Delta\eta\ \tau\iota\Delta\zeta\Delta\iota\mu\Delta\ \Delta\eta\omicron\iota\tau\ 1638$ ; and at the end of the same book we read: " $\text{Ϝ}\iota\omicron\iota\tau\ \text{Λ}\iota\beta\iota\mu\ \rho\mu\mu\iota\ 20^{\circ}\ \text{Μ}\alpha\iota\iota\ 1641$ ." This, therefore, is one of the earliest copies known of the work. There is one leaf of the opening of the Introduction in vellum at the beginning. The writing in the vellum bears a resemblance to that in the body of this MS. In a considerable portion of the MS. the writing is blurred from the interaction of the pages being damp, but it is all legible. This is an excellent and accurate MS., though it has a few curious scribal gaps, and deserves to rank among the most valuable copies of the work known.

Other MSS. made use of are:—

P.—A portion of the  $\text{Ϝ}\omicron\mu\Delta\tau\ \text{Ϝ}\epsilon\Delta\tau\Delta$ , containing all the portion of Book I. in these volumes, and also a part of Book II. It is undated; but at fol. 110 there is this entry: "This book is written since the year 1647. Nic Foran, Ballyleen, county of Waterford, parish of Dunhill." The MS. certainly does not belie so early a date. It is in the archaic style. I have only used it in collating some of the poetry of Book I.

M.—A MS. in bad preservation, which belonged to Mr. Comyn, and which he also refers to as M. It was written in the year 1643 by James O'Mulconry, of Ballymeduda, in the county of Clare.

$M_3$ .—A MS. in the King's Inns' Library, written by John son of Torna O'Mulchonry, in 1657. The entire copy was



made between June 3rd and July 20th of that year. This copy of the ԲՅՈՒՆ ԲԵՐԴ is excellent, and the writing is very distinct.

Egerton 107 in the British Museum contains a copy of the ԲՅՈՒՆ ԲԵՐԴ, which was finished in 1638. It is by one of the O'Duigenans. It is in the modern style; but the orthography is in the old style, and there are many contractions.

Other copies of interest that may be mentioned are a copy by Egan O'Rahilly, made in 1722, which is in the National Library, Kildare Street, and a copy, 23 Q. 17 R.I.A., made by Malachy Curry, from a copy made by Sean Clarach Mac Donnell in 1720. This copy is a good one, and contains some interesting marginal notes. Thus he tells us that O'Mulchonry made a copy of the ԲՅՈՒՆ ԲԵՐԴ, in 1643, which was in Dr. Riordan's Library in Limerick. He does not say which of the O'Mulchonrys, or give any indication of the precise copy to which he alludes. It was in Dr. Riordan's Library in Limerick that Malachy Curry made his copy in 1816. Eugene O'Curry praises extravagantly his brother's copy.

To give the student an idea of the differences that exist between the archaic version and the modern, I give two passages just as they occur in M<sub>1</sub>, only lengthening the contractions, which are very few. It should be observed that the difference between the versions appears more marked in the telling of certain old tales than in the course of the ordinary narrative:—

ԵՆՈ ԵԱՅ ԻՅՈՒՄ ԻՆՔ ԵՐԻԲԱԾ ԵՒ ԵՐԻ ԵՐԵՇԵԱ Օ ԵՐԻ  
 ԴԵՃՃԱԻԲ ՏԻՐ ԵՒ ԴԱՅՈՐ ԴԵ ՆՔ ՃԻՈԼԼԱ ԱՆ ԵՐԻԲԱԾ ՈՍ ՕԻՈՐՃԱԾ  
 ՈՍ ԴՅՈՐՃԱԾ ՆՔ ԵՄՈՒՐԱԾ ՃՈՇԵՄՃԱԾ Ի ՈՍՆ ԼԵԻԵ ԴՐԵՂ ՈՍ  
 ԵՄՈՒՐՈԼԼԱԾ Ա ԵՐԻԲԱԾ ԱՆ ԼՔ ԴՈՒ. ԵՐԻՈԼԼԱՍ ՃՈ ԴԵՄՈՒՐԻՍՈՇ  
 ԴՈՄՔԱ ԵՒ ԵԱՅ ՏՃ ՈՍԼ ԱՆԵԼԼ ՃՈ ՄԵՄՈՒ Օ ԴԻԼԻՍԾ Ա ԲՈԼԱ ԵՐԻ  
 Ա ԵՐԵՍԵԵԻԲ, ԵՒ ԻՐ ԴՅՇԵԱԻՆ ԼՔՈՒ ԴԵ ԽԵԵ ԵԼԻԵԵ ՕՍԻԲ  
 ԴԱԲԴԱՅՈՐ ԵԱՅ ՈՍՆ ՃԻՈԼԼԱ ԱՆ ԵՄՃԱԾ ԵՄՈՒՐ ԼԵՕ ԻՐ ԻՆ  
 ԵՄՈՒՐՈԼԼԱԾ ԴՈՒ. ՈՒ ԵՄՃՐՈՄ ՕԼ ԱՆ ՃԻՈԼԼԱ. ԼԵՐ ԴՈՒ ՄԱՐԻԲԱՐ



S variants — $\text{noiongnun}$  —  $\text{óligreáó}$  —  $\text{báó}$  —  $\text{cáioi}$  —  $\text{ol}$   
 $\text{CorbmáC}$  —  $\text{buiceáó}$  twice —  $\text{bíáττáC}$  —  $\text{íomíáíττεáC}$  —  $\text{ol}$   
 $\text{CorbmáC}$  —  $\text{an éíunnn}$  —  $(\text{ár})$   $\text{mé ol rí}$  —  $\text{óuio}$  —  $\text{háγam}$  —  $\text{buicé}$   
 $\text{eáτ}$   $\text{γeálláí}$  —  $\text{comáio}$  —  $\text{buiceáó}$ .

In the Translation a few words are kept as they stand in the original, as *senacha*, *senchus*, *geasa* (sometimes translated ‘restrictions,’ etc.), *dun*, *lios*, *comorbha*, *filé* (translated ‘poet’ often where a poem is introduced), etc. Most of these words cannot be exactly rendered in English by a single word; and they are of too frequent occurrence to be rendered by an explanatory phrase.

The date 1638, found at the opening of Book I. of the  $\text{Fomáí Feáíá}$  in some MSS., may have been inserted by the author, and may represent the date of a second and improved edition of the work. There seems to be a family likeness between  $F_1$ ,  $M_1$ ,  $D$ , and perhaps  $S$ , as regards passages not found in them, pointing to a common original. Indeed,  $F_1$  is remarkable for the number of passages it wants that are to be found in other MSS. This affords, I think, a confirmation of its early date.

In this Introduction I have confined myself to the MS. sources of the text. A treatise on the style and language of the author has been found too lengthy for insertion in the present volumes.



FORAS PEASA AR ÉIRINN.

HISTORY OF IRELAND.



# FORAS FEASA AR ÉIRINN.

## liber primus (ar leanaíam).

### XV.

Δὲ πο πρὶορ το ὀάλαιβ πέμνιυρ φαρραιὸ ρεαναῖταιρ ῥαεὼιλ ῥο τεαῖτ ταρ α διρ  
ὁ μῖαιῖ Seanáir ὁ ὄδῡρ ῥο ἔρῡαιρ βάρ.

Δι μβεῖτ ὁ'φέμνιυρ φαρραιὸ 'n-α μῖῖ δι αν Scitid το  
μεαρ βεῖτ ῥο μῖοι-eolac ρna hilibéarilaid ταιρ έρ αν  
5 coimímeapcēa τάρλα cian ποίμε ριν δι na τεανῖτῖαῖβ Δῖ  
τορ na βαιβιολóine το βῖ ὡά ῥόῖβῖαῖλ τρέ ὑαβδαιρ μῖ μῖ ὡά  
ῖcío βλῖαῖδαν Δῖ Nempoc ῥο n-α μανητῖαῖβ. Óm ρul τάμῖῖ  
αν coimímeapcā ῖoin δι na τεανῖτῖαῖβ Δῖ αν τορ, ιρ doin-  
τεανῖα amáin coitcéann το βῖ Δῖ na ὡaomib uile το βῖ δι  
10 μαρῖτῖαν Δca ὁ Δῖam anuap. Δῡρ ιρ é ainm ῥῖαιρμεαρ αν  
leabdar ῥabála ὡι ῥοιρτιῖερη, amáil aoeir αν ρile :

ῥοιρτιῖερη ainm αν βῖαρλα  
το βῖ Δῖ mac ὡé ὡεῖῖεapῖna,  
Δῡρ Δῖ ρiol Δῖam ὑαιρ,  
15 Ré ῥcuiῖoac αν ταιρ Nearthuaid.

Δῡρ ιρ é ainm ῥῖαιρμῖο ὑῖῡαιρ na λαιrne ὡι lingua  
humana .i. αν τεανῖα ὡaonna. ῥῖῡeā δι μβεῖτ Δῖ τόῖ-  
βῖαῖλ αν ταιρ το Nempoc ῥο n-α βῖαῖτῖμῖβ μαρ ῥάμῖῖ coim-  
meapcā δι α ὡτεανῖτῖαῖβ ὡa ὡτοιρμεapc ὁ έρῖocnyῖā αν  
20 ταιρ το τιοηῖρcῖā leo τρέ ὑαβδαιρ, το βeanaῖ αν τεανῖα  
ὡaonna ρῡαρῡaοar ὁ Δῖam ὡioῖb, αν lion το βῖaοar Δῖ  
τόῖβῖαῖλ αν ταιρ. ῥῖῡeā το αν ρῖ Δῖ έῖbeap mac ῥáile  
Δῡρ Δῖ α έρῖῖb ionnup ῥῡρ hainmῖῖῖeā ὑaῖ ὁ ; μαρ ῥο  
ὡtyῖaοar Eabῖa ὑῖῖe ὁ έῖbeap. Δι n-α éloρ ioμoῖῖo  
25 ὡ' έῖbeap ῥῡρῖb é aῖῖbap ρῖ μῖbῖaοar Δῖ τόῖβῖαῖλ αν ταιρ  
δι τί ιaῖ ρéin το éaomna δι αν ὡarῖa ὡilinn το βῖ ι

# HISTORY OF IRELAND.

## BOOK I. (*continued*).

### XV.

The doings of Feinius Farsaidh the grandfather of Gaedheal till his return from the Plain of Seanair, and till his death, as follows.

WHEN Feinius Farsaidh became king of Scythia, he determined to become perfectly acquainted with the various languages which had sprung up after the confusion of tongues that had taken place long before at the tower of Babel, which was being erected through pride for the space of forty years by Nimrod and his followers. For before that confusion of tongues took place at the tower, the entire human race had but one common language which had existed amongst them from the time of Adam. And the name the Book of Invasions gives this language is Gortighern, as the poet says :

Gortighern the name of the language  
Used by the son of God of goodly science,  
And by the race of Adam erst  
Ere the building of Nimrod's tower.

And Latin authors call it *lingua humana*, that is, the human language. But when Nimrod and his kinsfolk were building the tower, as the confusion of tongues set in and prevented them from finishing a structure they had begun through pride, the human language they derived from Adam was taken from them, as many as were engaged in building the tower. However, it remained with Eibhear son of Saile, and with his tribe, so that it was named from him; for they called it Hebrew from Eibhear. Now when Eibhear had learned the cause of their erecting the tower, that it was with a view to protecting themselves against the second

տարիքսիւ յո շէտէտ ար յա ռաօմնի—տո մեարտար յաճ իաճ  
 առ տար յոլնոն ուրա ռաօմնոս յոնա առ շէտսոլնոն աչար տո  
 շարիւտար յոմքա առ տո յո յեանառն շոմ հարտ յոմ շո յաճ  
 30 յոյճքեաճ առ յոլնոն շո յա հարարաճ յաճարաճա տո իաճ առ,  
 աչար տա յեւր յոն շո իբեարտաճար յա հարալե տո ի յարա  
 իեւ շո հոմնոլ յոնոտա շոն իաճալ յա յոլեանո—աչար մար  
 տո շալաւո շիւեար շարաճ է յոն յաճ յա յաճարաճ աչ տոճալ  
 առ տար, առաւարտ յաճ տարաճոնոն յոնոն աչար յաճ  
 35 յալե ռաճ յոմաճոմեար յոնոն-քեան շոլոար տարարաճ 1  
 յա-աչարաճ տոլե յե տո շոմնոնաճ. աչար մար յոն տո յեալաչ  
 յոն շոն շոմաճոն ար իաճ տո շաւարտ յոնոն յե տոճալ առ  
 տար; աչար յոն առ տա ռաճոն շոմնեարաճ ար շաճ տո յաճալ  
 յա մար շոմարաճ իաճաճար ար շիւեար առ տաճա յաճոնա  
 40 յոն առ տարարար շո հաճարաճաճ աչք յեւր յաճ ա շարաճ տա  
 էր.

1ր է աճար յոմարար յա մո յա յաճաճաճ յեւար յարարաճ  
 շո յալա շեանար մար առ յե յա յալ մար շեանաճ ար  
 իեւ 1 իբաճար յա տարաչք տար տաճա յոլեար առ շաւար,  
 45 յոնար շո տոլաճաճ յե յոն յարալար յարարաճ տո իեւ աչք  
 յեւր յաճ ա յալ յոն տաճաճաճ շաւար.

յալա յեւարա, ար մարաճ տո յոն աչք իեւ եոլաճ յոն  
 հոլեարալալ, առալ ա տարարար, շարար տա յարալալա յեաչ  
 յա տար յալ ար ա շարար յեւր յա շարալալ շալարալա յա տար  
 50 յոնոն-տո տոն տոնաճ տո իա ար ալարաճաճ առ տա յոն; աչար  
 տար յարա առալաճ առալաճ յաճաճ մարաճաճ շո իբալալաճ շաճ  
 առ յոն տաճաճ յա շարաճ 'ն-ա մարաճ յեւր առ յաճ յոն. աչար  
 1 շարաճ յաճաճ մարաճաճ տոլաճ տար ա յա-ար շո յեւար  
 տոն շարա; աչար տար յեւար յեա շո յալա շեանար մար  
 55 առ յե հոմաճ տոճալ յա շարա յար իբալալալաճաճ յոն յա  
 յոն աչք 1. յեանալ 1 շեանար յա շարա, առալ առար  
 յալ տոճալաճ յոն տալա տարաճ տարաճ, շարաճ իաճաճաճ յա  
 յաճալալ:

յո յաճ յեւար ար առ շարա  
 յոն առ յալաճաճ;  
 յար յարաճա շարաճաճ եոլաճ,  
 իարալաճ իաճաճ.

flood which it was foretold would come upon the people—they imagined that the second flood would not be higher than the first, and proposed to make the tower so high that the flood would not reach its upper stories, and that accordingly their nobles could be securely situated in these without fear of the flood—and when Eibhear learned that that was the cause of their building the tower, he declared that he would not help them, and that it was sheer idleness on their part to have recourse to ingenuity for the purpose of resisting the fulfilment of God's will. Thereupon he separated from them without taking any part whatever with them in the building of the tower. Moreover, when the confusion came on all, God left to Eibhear alone and to his tribe after him, as a mark of good will, that human language of our ancestors.

The principal reason why Feinius Farsaidh went to the Plain of Seanair, together with his school, was that he might be with the people whose native language was Hebrew, and that it might thus come about that he and his school would acquire a full and perfect knowledge of that language.

Now, when Feinius, as we have said, had resolved to acquire the various languages, he sent, at his own expense, seventy-two disciples into the various countries of the three continents of the world that were then inhabited, and charged them to remain abroad seven years, so that each of them might learn the language of the country in which he stayed during that time. And at the end of seven years they returned to Feinius to Scythia; and Feinius went with them to the Plain of Seanair, together with a large number of the youths of Scythia, leaving his eldest son Neanual to rule Scythia in his stead, as a certain poet says, in the poem which begins, "Let us relate the origin of the Gaels":

Feinius went from Scythia  
On the expedition,  
A man renowned, wise, learned,  
Ardent, triumphant;

65      ba haoimbéarla baol ran doimhan  
         mar do gábrat;  
         Dá béarla déas i' trí píctio  
         Tan ro rcarpat.

75      Scol mhór la Féiniur as fogluim  
         Ar gac earshna;  
         Feap adaimha eadhuir eolac  
         I n'gac béarla.

Asur doeiriu cuir do na reančairib' supab trí píctio bliadán  
 do bí ó déanaim an tuir go dtáinig Féiniur go n-a rcoil  
 doctuid ón Scitid go Maid' Seanáir, aithil doeir file  
 o'dairite ran manh-ro:

75      Trí píctio bliadán go mbliad,  
         I' ead doféo gac reančair,  
         Go dtáinig Féiniur doctuid,  
         Iar gcuithac an tuir neaimhuir.

Cuirur Féiniur rcola 'n-a ruidé mé múnac na n-ilbéarla  
 80 ar Maid' Seanáir ran gcaitmaid' da n'gairimeann Cín Droma  
 Sneacda Eacéna, aithil doeir an file ran manh-ro rior:

85      I Maid' Seanáir, iar an doir,  
         Ro tionóilead an éadurcol,  
         I gcaitair Eacéna,  
         Do fogluim na n-ilbéarla.

Asur tionóil doir óg na gchíoc do b' fíoiré oóib' o'fogluim  
 na n-ilbéarla uacá; asur i' iad trí rairite do bí i n-airio-  
 ceannar na rcoil rín Féiniur Farairíó féin ón Scitid, i'  
 Gaedéal mac Eacóir do fílicé Someir ón n'griús, i' Caoi  
 90 Caoimbheacac ón luoa, nó Iar mac Neama, aithil doeir an  
 file:

95      As ro anmaim na ruad,  
         Acéar-ra ríob go róluac;  
         Gaedéal mac Eacóir go n-air,  
         Iar mac Neama i' Féiniur.

As ro mar doeir file oile:

100      Féiniur an rai rreacac,  
         Gaedéal i' Caoi Caoimbheacac;  
         Tuir do éirib' rchíobinn na rcol,  
         Do lea o'fíreing na n-ugoor.



There was but one tongue in the world  
When they set out ;  
There were seventy-two tongues  
When they parted ;

Feinius had a great school learning  
Each science,  
A man renowned, wise, learned  
In each language.

And some seanchas assert that there was a space of sixty years from the building of the tower until Feinius and his school came southwards from Scythia to the Plain of Seanair, as a certain poet says in this stanza :

Thrice twenty years of renown,  
So every seancha says,  
Till Feinius came southwards,  
From the building of Nimrod's tower.

Feinius established schools for the teaching of the various languages on the Plain of Seanair in the city which Cin Droma Sneachta calls Eathena, as the poet says in the following stanza :

In the Plain of Seanair after the tower,  
The first school was assembled,  
In the city of Eathena,  
To learn the various tongues.

And they assembled the youths of the countries next them to learn the various tongues from them; and the three sages who presided over this school were Feinius Farsaidh himself from Scythia, and Gaedheal son of Eathor of the race of Gomer from Greece, and Caoi Caoinbhreathach from Judea, or Iar son of Neama, as the poet says :

Here are the names of the sages—  
I shall reveal them to you speedily—  
Gaedheal son of Eathor of wisdom,  
Iar son of Neama and Feinius.

Another poet speaks thus :

Feinius the eloquent sage,  
Gaedheal and Caoi Caoinbhreathach,  
Three of the writers of the schools  
Who followed in the true track of the authors.



1r 1a0 an triar-ro do rchíob 1 zcinnatáibléib aibzíte na  
 otri brrímhbéarláó, mar atá Eabha Sreigir 1r Laithean, do  
 méir mar cuirtear Ceannfaoiláó na rogluma ríor é ran  
 Uraiceart do rchíob ré 1 n-aimeiri Coluim Cille. Aoir an  
 105 t-uáor céanna suab é Nion mac Béil mic Nemioí fá  
 haróflaíó ran oimán an tan roin. Aoir fóz suab fán  
 am roin iugáó Nuí. 1. mac tánaitte Féimur Fapraíó, 1r  
 suir fúirúg an Féimur céanna ríce bliáóan ór cionn na  
 rcoile mar céannaó ar an mac roin iugáó oó do beit eoláó  
 110 rna hilibéarláib.

Do bhríg suab 1 zcinn oá bliáóan 1r oá ríóro do  
 flaitear Nion mic Béil aoirio oionz mé reanóir do ríor-  
 eáó rcol ar Maig Seanáir lé Féimur Fapraíó, meafaim  
 suir éaíó ré veic mbliáóna do flaitear Nion mic Béil 1r  
 115 veic mbliáóna oá éir rin ar Maig Seanáir rúí do éill ón  
 rcoil von Scitá. Óir aoirio na reanóiró uile suab  
 ríce bliáóan do éaíó ór cionn na rcoile mé oteáóó tar a  
 air oó. Meafaim fóz suab 1 zcinn oá bliáóan 1r oá  
 ríóro ar oá céao o'éir na oíleann do ríoréao an rcol lé  
 120 Féimur ar Maig Seanáir, do méir an áirím aimeiri o-ní  
 bellaiminur 'n-a éioin, mar a n-abair suab é aor an  
 oimáin míle 1r oót zcéao 1r ré bliáóna oéaz 1r oá ríóro an  
 tan do éionnrcain Nion mac Béil aoiróflaitear do zábáil.

Ionann rin do méir áirím na nEabhairóeac leantair lé  
 125 bellaiminur azur suab oá céao bliáóan o'éir oíleann do  
 éionnrcain flaitear Nion. Do bhríg do méir na nEabhairóeac  
 suab míle 1r ré céao 1r ré bliáóna oéaz 1r oá ríóro do bí  
 ó éúr oimáin zo oílinn; cuirtear leir rin oá bliáóain 1r  
 oá ríóro do flaitear Nion do caíteao rúí do éionnrcain  
 130 Féimur an rcol, ionnur oá méir rin suab 1 zcinn oá  
 bliáóan 1r oá ríóro ar oá céao o'éir na oíleann do éionn-  
 rcain í, azur suir éaíó ríce bliáóan ór a cionn, mar atá na  
 veic mbliáóna do bí roimie do flaitear Nion 1r veic mbliáó-  
 na oá éir.

It was this trio who wrote on wooden tablets the alphabets of the three chief languages, namely, Hebrew, Greek, and Latin, as Ceanntaigh the Learned asserts in the *Accidence* which he wrote in the time of Columcille. The same author states that Nion son of Beil, son of Nimrod, was monarch of the world at that time. He also states that it was about this time that Niul, the tanist son of Feinius Farsaidh, was born, and that the same Feinius continued in charge of the school for twenty years in order that this son who was born to him might be acquainted with the several languages.

As some seanchas assert that it was when Nion son of Beil had reigned forty-two years that Feinius Farsaidh established a school in the Plain of Seanair, I am of opinion that he passed ten years of the reign of Nion son of Beil, and ten years thereafter, in the Plain of Seanair before he returned from the school to Scythia. For all the seanchas say that he passed twenty years in charge of the school before his return. I am also of opinion that it was two hundred and forty-two years after the Deluge that Feinius established the school in the Plain of Seanair, according to the computation Bellarminus makes in his chronicle, where he says that the age of the world was one thousand eight hundred and fifty-six years when Nion son of Beil began his sovereignty.

This is the same, according to the Hebrew chronology which Bellarminus follows, as to say that the reign of Nion began two hundred years after the Deluge, since according to the Hebrews one thousand six hundred and fifty-six years elapsed from the beginning of the world to the Deluge. Add to this forty-two years of the reign of Nion that had passed before Feinius began the school, and it thus appears that it was two hundred and forty-two years after the Deluge he began it, and that he passed twenty years directing it, namely, the ten years that remained to him of the reign of Nion, and ten years thereafter.

135     Ác̃t c̃eana i gcionn ficead b̃liad̃an t̃is Féiniur t̃ar a  
     ãiur uon Scit̃ia iur cũiur r̃cola 'n-a r̃ũĩe innte iur uo pinne  
     t̃aoir̃eac̃ uo Š̃aeũeal mac Eac̃t̃oiri ór a gcionn. Iur ann rin  
     t̃us Féiniur f̃á ũear̃a ari Š̃aeũeal an Š̃aeũeal̃s uo c̃ur  
     i n-eãḡari iur i n-oir̃uḡad̃ uo rĩeiri mar̃i ac̃á ri 'n-a cúḡ  
 140 c̃oḡc̃aib̃, mar̃i ac̃á b̃eap̃la na f̃éine, b̃eap̃la na b̃r̃ilead̃,  
     b̃eap̃la an Ead̃air̃car̃t̃a, b̃eap̃la Teib̃ĩũe iur Š̃ñãic̃b̃eap̃la;  
     aḡur a h̃ainm̃niḡad̃ ḡo c̃innt̃e uad̃ r̃éin, uo rĩeiri rin  
     ḡonad̃ ó Š̃aeũeal mac Eac̃t̃oiri ḡair̃im̃t̃ear̃ Š̃aeũeal̃s uo  
     aḡur nac̃ ó Š̃aeũeal Š̃lar̃, am̃ail ad̃eir̃iur ũionḡ oile; aḡur  
 145 f̃ór iur t̃rĩe b̃áir̃ rĩe Š̃aeũeal mac Eac̃t̃oiri t̃us nĩúl mac  
     Féiniur̃a F̃air̃r̃ãir̃ Š̃aeũeal ari a m̃ac r̃éin riḡs Scot̃a inḡean  
     R̃ar̃iao C̃inc̃iur uó, am̃ail ad̃eir̃i Ceanñr̃adol̃air̃ na f̃oḡluma  
     ran Ũrĩãic̃ear̃t̃.

    Š̃ĩũeac̃ iur c̃eir̃t ari uḡad̃ar̃iaib̃ c̃rĩeac̃ ó b̃r̃uil an f̃ocal-r̃o  
 150 Š̃aeũeal. Ad̃eir̃i ũeac̃anur ḡur̃iab̃ ón f̃ocal-r̃o ḡoeuin  
     .̃i. ḡoeth̃in .̃i. uap̃al, iur ón f̃ocal-r̃o al̃l .̃i. uile ad̃eir̃it̃ear̃  
     Š̃aeũeal .̃i. uap̃al uile; nó ón f̃ocal Ead̃b̃rĩãir̃eac̃ ḡad̃hal  
     .̃i. móri, uo b̃riḡ ḡo rĩãib̃e Š̃aeũeal mac Eac̃t̃oiri rĩe ũoũb̃rĩad̃  
     Š̃aeũeal ari ũt̃úr móri i b̃roḡl̃uim iur i n-eãḡna iur ann r̃na  
 155 t̃eac̃nḡc̃aib̃. Š̃ĩũeac̃ ad̃eir̃iur na r̃eac̃ñc̃ãir̃e ḡur̃iab̃ uime  
     ḡair̃it̃ear̃i Š̃aeũeal uo ón ḡcom̃f̃ocal-r̃o ḡaoit̃ uil .̃i. ḡrĩá-  
     ũiḡc̃eoir̃i na heãḡna. Óiri iur ionann ḡaoit̃ iur eãḡnãir̃e  
     aḡur iur ionann uil iur ḡrĩáac̃, am̃ail ad̃eir̃i an Š̃rĩeḡeac̃  
     philosophor̃ .̃i. ḡrĩáũiḡc̃eoir̃i na heãḡna rĩe ũuine eãḡnãir̃e.  
 160     Uóla Féiniur̃a F̃air̃r̃ãir̃ ní h̃ãic̃r̃iur̃t̃ear̃i uo c̃loinn uo  
     b̃eic̃ aḡe ac̃t̃ ũiar̃ mac, mar̃i ac̃á Neañúl iur nĩúl, am̃ail  
     ad̃eir̃i an r̃ile ran rĩann-r̃o:

    Uó m̃ac aḡ Féiniur̃, r̃ĩoir̃ ũam̃,  
     neañúl iur nĩúl ba h̃áḡm̃ar̃;  
 165     Ruḡad̃ nĩúl aḡ an ũoir̃ c̃oir̃,  
     neañúl ran Scit̃ia r̃c̃iãc̃ḡloim̃.

    Ari m̃beic̃ uó b̃liad̃ain iur r̃ic̃e ũ'Féiniur̃ i b̃r̃lãic̃ear̃ na  
     Scit̃ia, iad̃i ũc̃illead̃ ó m̃laḡ Seañáiri uó, uo c̃iom̃ain, aḡur é

Now after twenty years Feinius returned to Scythia, and established schools there, and appointed Gaedheal son of Eathor to take charge of them. Then did Feinius command Gaedheal to arrange and regulate the Gaelic language as it is into five divisions, that is, Bearla na Feine, Bearla na bhFileadh, Bearla an Eaderscartha, Bearla Teibidhe, and Gnaithbhearla, and to name it precisely from himself; hence it is from Gaedheal son of Eathor it is called Gaelic, and not from Gaedheal Glas, as others assert. Moreover, it was through friendship for Gaedheal son of Eathor that Niul son of Feinius Farsaidh gave the name Gaedheal to the son whom Scota daughter of Pharao Cincris bore him, as Ceannfaolaidh the Learned says in the Uraicheapt.

Now, it is disputed among authors whence is this word 'Gaedheal.' Becanus says that it is from the word *goedin*, that is, *goethin*, 'noble,' and from the word 'all,' that is, *uile*, that Gaedheal is named, that is, 'all noble'; or from the Hebrew word *gadhal*, meaning 'great,' because Gaedheal son of Eathor, the first who was called Gaedheal, was great in learning, in wisdom, and in the languages. However, the seanchas say that he is called Gaedheal from the two words *gaoith dhil*, that is, 'lover of wisdom'; for *gaoith* means 'wise' and *dil* 'loving,' as the Greeks call a sage *philosophos*, that is, 'a lover of wisdom.'

As to Feinius Farsaidh we are not told that he had any children except two sons, namely, Neanul and Niul, as the poet says in this stanza:

Two sons had Feinius, truth I tell,  
Neanul and Niul, the valiant;  
Niul was born at the tower in the east,  
Neanul in shield-bright Scythia.

When Feinius had been twenty-two years sovereign of Scythia, after his return from the Plain of Seanair, being at the point of death, he bequeathed the sovereignty of Scythia

fé huét báir, flaitéar na Scitíá do neanúl an mac fá ríne  
 170 aige; ir níorí fágaibh agh níul an mac fá hóige aét roéar na  
 n-ealaóan ir na n-ilbéarílaó do bíóó aige 'ga feolaó do  
 rcoláib coitcéanna na críche.

## XVI.

aḡ ro ríor do éiríall níul von éirípt ón Scitíá aḡur va óálaib innte  
 go bfuair báir :

175 Sul laibeoriam ari éiríall níul ón Scitíá von éirípt,  
 péac marí aḡeiri heirosoctur ḡurab ón mḡaibiolóin, táimḡ  
 ríor airmé péalatann an taoibé éuaíó ir moinn na n-uair-  
 eann ḡur na ḡréaḡaib; aḡur aḡeiri Solon naé maibé ríor  
 reanóurá aḡ na ḡréaḡaib nó ḡur foḡluimríoó ó luét na  
 180 héirípte é. aḡeiri iorephur ran céroleabair va ḡeanóur  
 naé maibé leiríe aḡ na ḡréaḡaib go haímriri homeiri. Ar  
 na huḡóaríab-re ir iontuigḡe naé ón nḡréis fé maíótear  
 an ḡréis anoir do éuaíó liri ná neac oile do feolaó na  
 n-ealaóan do ríioét na héirípte, aét níul mac féniurá  
 185 faríaríó do éuaíó ón Scitíá do feolaó na n-ealaóan ann.  
 aḡur cibé aḡéaríáó naé túrca do bí foḡluim ran Scitíá,  
 óri éiríall níul, ioná ran éirípt, ní ríorí vó é, do ríeiri Polí-  
 sooriur ran céroleabair mo ríríob "De Rerum Inventoribus,"  
 marí a n-abairi: a "Ir faóa an t-impearan do bí ríorí luét  
 190 na héirípte ir luét na Scitíá, aḡur ran ḡleic rin do  
 éonnarícar, ari mbeiré claoiróte do luét na héirípte, ḡur  
 cianaopta luét na Scitíá ioná íaó." Ar ro ir iontuigḡe  
 ḡurab túrca do bí feolaó ir foḡluim aḡ luét na Scitíá  
 ioná aḡ luét na héirípte aḡur do bḡisḡ, do ríeiri na n-uḡóar  
 195 éuar, ḡurab túrca do bí foḡluim ran éirípt ioná ran  
 ḡréis, ní hé liri ón nḡréis ná neac oile va íamái do  
 éuaíó ón nḡréis do feolaó rcol von éirípt aét níul mac

a. Magna diu inter Aegyptios et Scythas contentio fuit in quo certamine superatis Aegyptis Scythae antiquiores visi sunt.



to Neanul, his eldest son, and left to Niul, his youngest son, only what profit he derived from the sciences and the various languages which he used to teach in the public schools of the country.

## XVI.

Of the journeying of Niul to Egypt from Scythia, and of his doings there until his death as follows :

Before we speak of the journeying of Niul from Scythia to Egypt, we may observe that Herodotus says that it was from Babylon the Greeks derived the knowledge of the position of the north star, and the division of the hours ; and Solon asserts that the Greeks had not a knowledge of history until they obtained it from the Egyptians. Josephus says, in the first book of his History, that the Greeks had not an alphabet till the time of Homer. From these authors it appears that it was not from Greece, so named to-day, that Isis or anyone else went to teach the sciences to the Egyptians ; but it was Niul, the son of Feinius Farsaidh, who went from Scythia to teach the sciences there. And whoever should say that there was not learning in Scythia, from whence Niul came, earlier than in Egypt, would not be stating truth, according to Polydorus, in the first book he has written, "*De rerum inventoribus*," where he says : " There was a long dispute between the Egyptians and the Scythians ; and, in that struggle, the Egyptians having been overcome, it appeared that the Scythians were more ancient than they were." From this it may be inferred that the Scythians possessed education and learning earlier than the Egyptians, and since, according to the above authors, learning was earlier in Egypt than in Greece, it was not Isis of Greece or any such person who went from Greece to Egypt to conduct schools, but Niul son of Feinius Farsaidh



Féimura Fapiraidh ón Scitid muḡad ar Maig Seanáir ir  
 tugad ruar i bpoḡluim ann ran céadpcol vo ruidéad  
 200 i gceic na bdaibiolóine, aḡur rá hí an céadpcol i noiaid  
 coimhneapceta na vteanḡeta ran voimhan, aḡail aubhiamar  
 tuar.

Ar mbeit vo nuil aimpeari imcian aḡ peolad pcol gcoit-  
 ceann ran Scitid vo euid a clú vo leit eolara ir eagna  
 205 rá na crioceib i gcoitcinne, ionnuir ar mero na tuarapḡbála  
 vo bí ari guri cuir pḡarao Cincuir ní éiripte teaceta 'n-a  
 údil 'ḡa iarriaidh von éiripte mé peolad na n-ealaðan ir na  
 n-ilbéarladh v'óḡaib na héiripte. Vo tḡiall nuil von  
 éiripte mar rin, aḡail aubir an rle ran manngro vo beandh  
 210 ar an vuan vdarab torac, Canam bunadh ar na nḡaeðeal:

Ránḡadar pceala ḡo forann,  
 ḡo méro nḡreata,  
 nél mac féimura 'ḡa bfuilvo  
 béarla an beata.

215 Tḡiallair iomoprio nuil lé teacetaib pḡarao von éiripte,  
 aḡur tug an ní fearann va nḡairtear Capacypont (nó  
 Campur Cipcit) lámh mé Muir Ruaidh vó; aḡur pór vo pór  
 a inḡean féin mé muidtear Scota mé nuil, aḡail aubir  
 ḡiolla Caomáin ran vuan vdarab torac: ḡaeðeal ḡlar ó  
 220 vtaio ḡaeðil:

Vo euid ran éiripte iar roin,  
 ḡo mada forann forcaḡail;  
 ḡo vug Scota ḡan pceim nḡainn  
 inḡean fialḡarta forainn.

225 Iar bpóradh Scota vo nuil cuirir pcola 'n-a ruidé aḡ  
 Campur Cipcit vo peolad na n-ealaðan ir na n-ilbéarladh  
 v'óḡaib na héiripte; aḡur ir ann rin vo muḡ Scota ḡaeðeal  
 mac nuil. Vo péadpáide ḡo gcuirpead neac éigin i  
 n-ionḡantap cionnuir buð éirir nuil, an cúḡeadh ḡlín ó  
 230 lapet, vo beit i gcoimaimyir mé Maopre ann, aḡur gupab  
 peact mbliadhna véeḡ ir ceitpe púro ar peact ḡeado ó

from Scythia, who was born in the Plain of Seanair, and was then trained in learning in the first school that was established in the country of Babylon ; and this was the first school after the confusion of the languages of the world, as we have stated above.

When Niul had been a long time conducting the public schools in Scythia, his fame for knowledge and wisdom spread through the nations generally, so that on account of his great reputation Pharao Cincris, king of Egypt, sent envoys to him, inviting him to Egypt to teach the sciences and the various languages to the youths of that country. Niul accordingly proceeded to Egypt, as the poet says in this stanza, which is taken from the poem beginning, "Let us relate the origin of the Gaels":

Tidings reached Forann  
With great acclaim  
Of Niul son of Feinius knowing  
The languages of the world.

Niul then went to Egypt with the envoys of Pharao ; and the king gave him the land called Capacyront (or Campus Circit) beside the Red Sea. He also gave his own daughter Scota in marriage to Niul, as Giolla Caomhain says in the poem beginning "Gaedheal Glas, from whom are the Gaels":

He then went into Egypt  
And reached the mighty Forann,  
And married Scota of charms not few,  
The generous, clever daughter of Forann.

When Niul had married Scota, he established schools at Campus Circit for teaching the sciences and the various languages to the youths of Egypt. And it was there that Scota gave birth to Gaedheal son of Niul. Perhaps some one might wonder how Niul, the fifth in descent from Japhet, could be a contemporary of Moses, seeing that seven hundred and ninety-seven years elapsed between the

óilinn zup an am fáirí gáb maoire ceannar éloinne Iyrael.  
 Mo fíreazra ar rin, nac' uoiéireote zo mairíreab' Nuíl  
 iomaio vo céaduib' bliadán, óirí uo-geibóir na uoime ré  
 235 fáda fán am roin; bíot' a fíadónaire rin ar éibeari mac  
 Sáile, an ceatíamíad' glúin ó Séim anuar, vo mairi ceitíre  
 bliadóna ir trí fíot' ar ceitíre céad, azup ar Séim vo mairi  
 cúig céad bliadán u'éir mairi iuzab' Arfaxao uó, amáil  
 léaztari ran aoníad' caibíot' uéaz in Genesi; uime rin nac'  
 240 cuiríte i zconntabairit zo b'éadofab' Nuíl marítain ón uaria  
 bliadán ir uá fíot' vo fíadítear Nion mic Uéil, amáil  
 aoubíamairi, zo haimíri m'aoire. Azup fór ir luzaíre ir  
 ioncúiríte i n-ionzantair an ré fúairi Nuíl azup zo mbéarab'  
 ar aimíri m'aoire ran éiríot, ma'í fíot' an ní aubíri  
 245 Mairíanur Scotur mairi zo n-abairi zupab i zcíoann aoin-  
 bliadóna uéaz ar fíot' ar trí céad u'éir uíleann táimig  
 coimíeairíab' na uceangtáb' ran Uaibíolóin azup vo réir  
 mairi aoubíamairi tuar zupab cian u'éir coimbuairíeairíe  
 na Uaibíolóine iuzab' Nuíl. Uo réir a noubíamairi ir  
 250 inéireote u'zuarí reancúra cíníot' Scuit vo leirí aoire Nuíl  
 mic Féimíurá Faríaríot, azup zo raibe 'n-a fíot' coimáimíre  
 az m'aoire ran éiríot.

Uála Nuíl ar mbeirí az áitíuzab' az Capacyront lámí  
 lé Muirí Ruairíot, azup ar mbeirí vo g'aeóeal ar n-a b'beirí ó  
 255 Scotá, ir ann rin vo éalotarí mic Iyrael ó p'aríao ir vo  
 éríallatarí zo b'ruac' Mairí Ruairíe, zo noearíuotarí for-  
 longróit lámí ré Capacyront mairi a n-áitígeab' Nuíl. Ar  
 n-a élor rin iomóirí vo Nuíl, téirí 'n-a noáil uá n-azallamí  
 ir uá fíot' cia vo bí ann. Taríla Daríon vo leatíaríot an  
 260 tréuazí arí azup vo inníot' u'éala mac n'Iyrael ir m'aoire uó  
 azup na míoríuáile fíadónaireab' vo inníot' Uia ar p'aríao ir  
 ar a fíuazí tré uóaire éloinne Iyrael. Uo ceangail  
 iomóirí Nuíl ir Daríon cumann ir caríaríab' ré céile; azup  
 vo fíaríuazí Nuíl vo Daríon an ra'abotarí bíad' náio lóinte  
 265 aca; azup aoubíaríot fór an raibe vo éruítearíot ir vo  
 mairítear áige féim zo mbíab' uile ar a zcumairí-ran. Fá

Deluge and the assuming by Moses of the leadership of the children of Israel. My reply to that is that it is not incredible that Niul should live several hundred years ; for people used to live a long time at that period ; witness Eibear son of Saile the fourth in descent from Seim who lived four hundred and sixty-four years, and Seim who lived five hundred years after Arphaxad was born to him, as we read in the eleventh chapter of Genesis ; that it is not to be doubted, therefore, that Niul might have lived from the forty-second year of the reign of Nion son of Beil, as we have said, to the time of Moses. And moreover, the length of life granted to Niul and that he should have survived till the time of Moses in Egypt is still less to be wondered at, if what Marianus Scotus states be true ; for he says that it was three hundred and thirty-one years after the Deluge that the Confusion of Tongues took place at Babylon, while, according to what we have stated above, it was long after the Babylonian Confusion that Niul was born. From what we have said, we should trust the authors of the seanchus of the Scotie race as regards the age of Niul son of Feinius Farsaidh, and believe that he was a contemporary of Moses in Egypt.

As to Niul, it was when he was sojourning at Capacyront beside the Red Sea, and when Scota had given birth to Gaedheal, that the children of Israel escaped from Pharaoh and marched to the shore of the Red Sea, and made an encampment beside Capacyront where Niul dwelt. When Niul heard of this, he went to meet them and discourse with them, and to find out who they were. At the outposts of the host he met Aaron who told him the story of the children of Israel and of Moses and the witness-bearing miracles that God had wrought against Pharaoh and his army, because of the bondage of the children of Israel. Now Niul and Aaron entered into an alliance and friendship with one another ; and Niul inquired of Aaron whether they had food or provisions, and further informed him that whatever corn and means he had would

buiúeacá Δαρion ve trío rin. Táinig iomorpio an oíche iar  
 roin, ir téio Δαρion go Maoire agus vo innir só na cairg-  
 riona tug Mhíl só, agus fá buiúeacá Maoire ir Δαρion ve  
 270 trío rin.

Iomtúra Mhíl ráinig go n-a muinntir féin iar rin, agus  
 vo innir sóib mic Ithael vo beic láim mú; agus vo innir  
 zac ní vo ólaid mac nIthael sóib. Agus an oíche céanna  
 tarla nađair neime vo Šaeúeal mac Mhíl ir é ag rinám,  
 275 gur éreáctnuig é, go raibe i nguair báir. Agus aoirio  
 onong oile gurab ón bparac táinig va éreáctnuigáó 'n-a  
 leabair. Dubhraidar a muinntear mé Mhíl an mac vo  
 breic i noáil Maoire; agus beirir leir Šaeúeal vo láđair  
 Maoire. Vo junne Maoire guíve go Dia agus vo éaic an  
 280 flait vo bí 'n-a láim gur an gceáct gur flánuig mar rin é.  
 Agus aubairt Maoire an áit a mbiaó treab bunair an  
 mic rin, nac biaó bñg i nađair neime ann go brác; agus  
 atá rin follur ar Ćreta, oilean atá ran nŠreig mar a  
 bfuil cuir va flioct, ní bfuil nađair neime ann áct mar  
 285 éirinn. Agus tar ceann go rabhadar nađracá neime i  
 néirinn go teáct páorais, ní faoilim go raibe neim ionnta;  
 nó faoilim gurab vo na veamniaib ġairmtear nađracá  
 neime i mbeáđair páorais.

Aoirio cuir vo na feanđairib gur cuir Maoire ġlar ar  
 290 an bfeirc vo bí fá n-a láim féin ar bráđair Šaeúil, agus  
 gurab uime rin ġairtear Šaeúeal ġlar ve. Vo bioó  
 iomorpio an tan roin flearc fá láim zacá taoirg mar  
 comarcta ceannair feáona, agus ir uair rin aoirtear  
 flearcac uaral mé ceann buíone anoir. Ir va fairneir  
 295 gurab ó fnar na nađrac neime vo lean vo bráđair Šaeúil  
 ġairtear Šaeúeal ġlar ve, ir va foillruigáó gurab é  
 Maoire vo fóir é, atáir na raionn-re ríor:

Šaeúeal ġlar cionnur vo ráó  
 Rir in bfear ġerictir ġcomlán?  
 An ní ó bfuil Šaeúeal ġlar,  
 ir tearc ġa bfuil a feanđar.



all be at their service. For this Aaron was grateful to him. Then night came on ; and Aaron went to Moses and told him of the offers which Niul had made to them ; and Moses and Aaron were grateful to him accordingly.

Now Niul went to his own people after this, and told them that the children of Israel were nigh unto them ; and he told them all that had befallen the children of Israel. And that same night a serpent came upon Gaedheal as he was swimming, and wounded him so that he was at the point of death ; and others say that it was from the desert it came and wounded him in bed. His people told Niul to take the lad to Moses ; and he took Gaedheal into the presence of Moses. Moses prayed to God, and applied the rod he held in his hand to the wound, and thus healed it. And Moses said that, in what place soever the stock of that youth would settle, there no serpent would ever have venom, and this is verified in Crete, an island in Greece, in which some of his posterity are ; it is without serpents as Ireland is. And although there were serpents in Ireland up to the coming of Patrick, I do not think they had venom ; or I imagine it is the demons that are called serpents in the life of Patrick.

Some seanchas state that Moses fastened with a lock around the neck of Gaedheal the bracelet that he had on his own arm, and that it was from this he was called Gaedheal Glas. At that time each chieftain wore a bracelet on the arm as a mark of his tribal supremacy ; and hence the head of a company is now called a noble *fleascach* or 'bracelet-bearer.' To set forth that it was from the trail of the serpent that clung to Gaedheal's neck that he is called Gaedheal Glas, and to show that it was Moses who healed him, we have the following stanzas :

Gaedheal Glas, why was the name given  
To that brilliant, perfect man ?  
The event whence Gaedheal is *Glas*,  
Few are those who know its history ;



305

Ὅαρ φοῖρμις ἀρ ἀν ὅτιμιν ὀτρύν  
 ῥαεῶεal mac muiḡ ῥο νοεῖςμείν;  
 ῥυρ ιαὸ ἀν παῖταιρ 'n-α ἐνεαρ,  
 νίον b'ῥυρ ἔ το λειῖεαρ.

ἀν τί ῥλαρ νί ὀεαῖαὸ το  
 νό ῥυρ φοίρ ῥο μαίτ μαοιρε;  
 ιρ εαὸ τῷςτο εολαῖς ἀρ  
 ῥοναὸ το ἀτά ῥαεῶεal ῥλαρ.

310 Ἀνειμῖο ὅμιονς οἰε ῥυραb uime ῥαῖρεται ῥαεῶεal ῥλαρ το  
 ὁ ῥλαῖρε α ἀμῖμ ιρ α εἰσιὸ. ῥυραb uime ρῖν το μῖνne ρῖle  
 εἰςῖν ἀν μῖαν-ῖο :

315

ῤυς scota mac το muiḡ nár  
 ὅρ ἐν μόρ ῥcmeaὸ ῥcomlán;  
 ρά ῥαεῶεal ῥλαρ ἀμῖμ ἀν ῥῖρ  
 ὁ ῥλαῖρε α ἀμῖμ 'r α εἰσιὸ.

Ἀῥυρ ιρ ὅν nῥαεῶεal ροῖν ἀνμῖνῖεται ῥαεῶῖl uile; ῥοναὸ  
 uime ρῖν το μῖνne ἀν ρῖle ἀν μῖαν-ῖο :

320

ρῖne ὁ ρῖmῖρ ἀτβεαρτα,  
 bῖς ῥαν τοῖτα;  
 ῥαεῶῖl ὁ ῥαεῶεal ῥλαρ ῥαρτα,  
 Scuit ὁ scota.

ῥῖεαὸ ἀνειμῖο ὅμιονς οἰε ῥυραb uime τυῥαὸ scota ἀρ  
 μῖαῖταιρ ῥαεῶῖl, το bῖς ῥυραb το ἐῖne scuit ὅν scitia  
 325 αῖταιρ ῥαεῶῖl, ἀῥυρ ῥυρ νόρ αca na mná το ρῖoinneαὸ ο n-α  
 bῖεαρμῖb. Τῷς naὸ í ρο ἀν scota ρά beaḡ το ῥαλαῖμ το  
 nῥαῖρεται mῖlῖo εαρῖαῖnne ἀῥυρ μῖς ρεῖρεαρ mac το. ὅρ  
 nῖgeaḡ ῖαῖμο Cincῖρ ρά μῖαῖταιρ το ῥαεῶεal ἀῥυρ ιρ αῖςe  
 το bάτοαρ mic ἱρμῖael ι νοαοιρρε. ἀν ῖαῖμο ἐέaḡa τοῖb  
 330 nῖgeaḡ beaḡ mῖleαὸ, ρά hé ἀν cῖῖgeαὸ ῖαῖμο τοέaḡ 'n-α  
 ὀῖαὸ ρῖν é. ῖαῖμο nectonibῖρ ρά hῖmḡ το.

lomῖῖρα muiḡ lomomῖo τοῖbῖαρτ ῖé mῖοιρε ῥο mbῖαὸ  
 ραλα ῖαῖμο Cincῖρ μῖρ ρῖm τῖé ρῖῖlτε το ἐαῖbῖαρτ το.  
 “mῖρεαὸ,” ἀρ mῖοιρε, “τῖmῖl-ῖa linne, ἀῥυρ το  
 335 μοῖceam ἀν τῖρ το ἐαρῖῖαῖρ ὀῖa ὀῖῖnn το-ῥέaῖbῖαρ-ῖe  
 ροῖnn οῖ; νό maὸ maῖt leat, το-béaῖmam lomῖgeαρ ῖαῖμο ἀρ

While bathed in the strong stream  
Gaedheal son of Niul of good disposition,  
A serpent bit his skin ;  
It was not easy to heal it ;

The grey-blue mark did not leave him  
Till Moses kindly healed it.  
What the learned understand from this  
Is that thence comes Gaedheal Glas.

Others assert that he was called Gaedheal Glas from the grey-blue colour of his arms and armour. Hence someone has composed the following stanza :

Scota bore a son to Niul the modest,  
From whom sprang many noble tribes ;  
Gaedheal Glas was the name of the man,  
From the grey-blue colour of his arms and armour.

And it is from this Gaedheal that all the Gaels are named. Hence the poet composed this stanza :

The Feni are named from Feinius,  
The meaning is not difficult ;  
The Gaels from comely Gaedheal Glas,  
The Scots from Scota.

Others, however, say that the mother of Gaedheal was called Scota because his father was of the Scotic race from Scythia, and that it was their custom to call the women after their husbands. Understand that this is not the Scota who was wife of Galamh, who is called Milidh of Spain, and bore him six sons. For the mother of Gaedheal was daughter to Pharao Cincris ; and it was he who held the children of Israel in bondage. But the Pharao whose daughter was wife of Milidh was the fifteenth Pharao after him. He was called Pharao Nectonibus.

Now as to Niul, he told Moses that Pharao Cincris would be angry with himself for having welcomed him. "In that case," said Moses, "come along with us ; and if we reach the land which God has fore-appointed to us, thou shalt get a share of it ; or, if thou wilt, we will deliver

vo éumair féin duite, agus éirigh ionnta ar muir go bfeadair  
 cionnair fearfaim i' Párao mé céile." I' i rin iomorroio  
 comhairle ar ar éinn Mhíl. Do cuirtear tríd míle fear  
 340 n-aimac i n-óil na long leir agus tugadh dó iad ar a  
 éumair féin, agus céir ionnta go bfeadair gníomhaí an laoi  
 ar n-a márac, mar atá oiread na mara mé gcloinn Iyrael,  
 i' a dluidéar 'n-a noiaí ar Párao i' ar a íluaí, da  
 mbádaí, amháil aveyr an file ran mannto do beanaí ar  
 345 an duain daibab toirac: A duine nac crier iad gcóir:

Searcaó míle óib da gcóir,  
 Caozaó míle marcaóir;  
 Anra mara Romair Ruair  
 Ror foluig uile i n-donuaí.

350 Trí ríio iomorroio míle coirde i' caozaó míle marac a  
 lion. Seacé gcéar i' reacé mbliadna véas i' ceirre  
 ríio i noiaí na díleann do bádaí Párao, amháil aveyr  
 bhamar éar. Ó connaic iomorroio Mhíl Párao go n-a  
 íluaí do bádaí, do an féin ran bfeadair gcéar, óir  
 355 ní raibé eagla air ó do bádaí Párao, agus do fáir a  
 élan i' a íol go beir ionairm óib. I gcionn amirre  
 da éir rin fuair Mhíl báir, i' do gab Gaedail i' a mádaí  
 an fearann. Rugadh iad mac do Gaedail ran Éiript  
 .i. Eairí mac Gaedail, agus i gcionn tréimhe 'n-a díad rin  
 360 rugadh mac do rin airí, Síu mac Eairí mic Gaedail, agus  
 do gabadair rin an fearann céar da agus do áití ríad  
 ann.

Dála íluaí na héiripte, iomorroio, gabair da éir rin  
 Párao Intuir flaitéar na héiripte o'ér Párao Cincuir  
 365 do bádaí. Do gairéi éar da Párao da gab ríí mo gab  
 an Éiript ó Párao Cincuir do bádaí ran Muir Ruair  
 go Párao Nectonbur an cúiréar rí véas i noiaí Párao  
 Cincuir.

the fleet of Pharaο into thy hands, and do thou go on sea in it so that thou mayest learn how we shall separate from Pharaο." Niul followed this latter counsel. A thousand armed men were sent with him to the ships; and these were delivered over to him; and he embarked in them, and beheld the events of the ensuing day, namely, the opening of the sea before the children of Israel, and its dispersion after them on Pharaο and on his host, drowning them, as the poet says in this stanza, which is taken from the poem beginning, "O thou who believest not according to truth":

Sixty thousand of them on foot,  
Fifty thousand on horseback,  
A storm of the Red Sea of Romhar  
Overwhelmed them all at once.

Sixty thousand foot, then, and fifty thousand horse was their number. It was seven hundred and ninety-seven years after the Deluge that Pharaο was drowned, as we have stated above. And Niul having seen Pharaο and his host drown, remained in the same territory, as he was not afraid after the drowning of Pharaο; and his children and progeny grew up until they were able to bear arms. Some time afterwards Niul died; and Gaedheal and his mother took possession of his lands. Thereafter a son was born to Gaedheal in Egypt, namely Easru son of Gaedheal, and some time after that a son was born to him in turn, Sru son of Easru, son of Gaedheal, and these possessed the same lands and dwelt thereon. Now, as to the Egyptians, Pharaο Intuir assumed sovereignty over them after the drowning of Pharaο Cincris. Pharaο was a name given to every king who ruled over Egypt from Pharaο Cincris who was drowned in the Red Sea to Pharaο Nectonibus the fifteenth king after Pharaο Cincris.





## XVII.

Of the expulsion by Pharao Intuir of the race of Gaedheal from Egypt  
as follows :

As to Pharao Intuir and the Egyptians thereafter, when they had become powerful in the country, they remembered their old enmity against the children of Niul and the race of Gaedheal, that is, the friendship into which they had entered with the children of Israel, and Niul's having carried off the fleet of Pharao Cincris on the escape of the children of Israel. They accordingly made war upon the race of Gaedheal and banished them against their will from Egypt. Thomas Walsingham agrees with this account in Hypodigmata, where he says: "When the Egyptians had been drowned, the portion of the inhabitants who lived after them expelled a certain Scythian nobleman who dwelt amongst them, lest he might assume sovereignty over them. When he had been expelled with his tribe, he came to Spain, where he resided many years, and where his progeny multiplied exceedingly, and thence they came to Ireland."

Know, O reader, that this nobleman was Sru son of Easru, son of Gaedheal, and not Gaedheal himself, notwithstanding Hector Boetius, and notwithstanding also the opinion of the modern English authors who have written on Ireland, and who imagine that it was Gaedheal himself who came to Spain. Because, according to the truth of the seanchus of Ireland, which one should believe in this matter, it was in Egypt that Scota daughter of Pharao Cincris gave birth to Gaedheal, and it was there that he lived till his death ; and he did not come from Greece, as others assert, but his father, who was called Niul, came from Scythia. And although the author whom we have quoted states that it was to Spain the nobleman to



τάμινς αν ουμε υαράλ το λυαιθεαμαρι, ní heað, ðæt von  
 Scitias vo éuaio, ðsur ip é an cúigeað glún véaδ υαιó  
 ανυαγ va ηγαυιτέ βηάτα mac Θεαγáτα μáινις von Spáinn  
 400 αρι υτύρ. Δς πο ρυιθεαμ αν τρεαηέαιό αρι ζυραβ é Spú  
 mac Εαρριύ ρά ταιοιρεάε δς τηυαλλ όη έιγipτ αρι αν εαέτηα-  
 ρο, αμáιλ αυειρi ηιολλα Caomáin ραν ουαιν υαριαβ τοραέ,  
 Ξαεθεαλ ηλαρ ό οτάιτο Ξαεθίλ:

405 Spú mac Εαρριύ mic Ξαοιθίλ,  
 αρι ρεαηαέαιρi ρλυαδς-ηαοιλιό;  
 έ vo λυιό ρά οτυαιό ό α έοις  
 αρι ρυο mαpa Ruaió Romoip.  
 Lucet ceitpe long líon a ρλυαις  
 410 αρι ρυο mαpa Romáin Ruaió;  
 έαλλ i ηγαέ ελάραθβα ip ceao  
 έειτpe lánaíma ρίεαο.

Τυις, αμáιλ αουβηραμαρι, ζυραβ é Spú mac Εαρριύ ρά  
 ταιοιρεάε ραν εαέτηα ροιν ηο μánηαυαρι ηο hoiléan Cipea,  
 ηο βρυαυιρi βάρ ανη ρην, ζυρi ηάβ α mαc έίβεαρι Scot ceannar  
 415 ρεαθνα cáic ηο ηιοέταιν von Scitias θόίβ. ηοναó υιμε ρην  
 αυειρi υγθαρι υ'άιριτε ζυραβ é έίβεαρι Scot ρά ταιοιρεάε  
 οηρα ραν τυραρ ροιν αςυρ ζυραβ όη ροιαινmm vo bí αρι  
 .i. Scot ηαυιμτέαρι cine Scuit vo Ξαεθεαλαίβ. Ionann  
 iomoiuio Scot vo ηέιρi υγθαρι υ'άιριτε ip ραιςθεοιρi. Όρι ní  
 420 μαιβε 'n-α cómáimρiρi ρεαρι βοηα vo b' ρεαριρi ioná é, αςυρ όη  
 βροηαινmm ρην μáινις é vo ρlonnaó αν ρλίοέτ τάιινς υαιό;  
 αςυρ vo cleaétaó leo βοηα μαρι αμm αρι αιέριρ na ρεαν  
 ζυρ αν αιμρiρi ηοέιθεαηαις leaé ipciς υαρι ηcuimne ρέιν.  
 ηιθεαó ní leaηpam βαριαmáιλ αν υγθαριρ-pe vo βηίς ζυραβ  
 425 í céaupaíó cóitceann na ρεαηέαó ζυραβ υιμε ηαυιτέαρι cine  
 Scuit vo ρλίοέτ Ξαεθίλ τηέ βειέ αρι υτεαέτ όη Scitias θόίβ  
 vo ηέιρi α mbunaóapa.

Τυις, α léaηtóρi, ζυρiβ ρεαρι comáimρiρe vo máoiρe  
 Ξαεθεαλ, αςυρ va ηέιρi ρην ηο μαιβε έειτpe ρίόυ βλιαóαν  
 430 υ'άοιρ αν ταν vo βάέαó ηάμιο, αςυρ ηο μαιβε αν ceat-  
 μαmáó glún υαιό ρέιν ρίορ αρι n-α βηειέ μαρι ατά έίβεαρι

whom we have referred came, such is not the fact ; for it was to Scythia he went, and it was the fifteenth in descent from him, called Bratha son of Deaghaidh, who first came to Spain. Here is the seancha's statement of the fact that it was Sru son of Easru who was the leader of this expedition on its setting out from Egypt, as Giolla Caomhain says in the poem beginning, " Gaedheal Glas from whom are the Gaels " :

Sru son of Easru son of Gaedheal,  
Our ancestor of the joyous host,  
It was he who went northwards from his house  
Over the Red Sea of Romhar.

Four shipfuls were his host  
Upon the Red Sea of Romhar ;  
Found room in each wooden dwelling, as was right,  
Four and twenty wedded couples.

Know, as we have said, that it was Sru son of Easru who headed this expedition till they reached the Island of Crete where he died, and that his son Eibhear Scot assumed the supreme authority till they arrived in Scythia. It is for this reason that a certain author says that Eibhear Scot was their leader in this expedition, and that it was from his cognomen, namely, Scot, that the Gaels are called the Scotic race. For, according to a certain author, Scot means ' archer,' and there was in his time no bowman superior to him ; and from this cognomen given him the name was given to his posterity ; and they practised the bow as a weapon in imitation of the ancients down to a recent period within our own memory. However, we shall not adopt the view of this author, since it is the common opinion of the seanchas that the race of the Gaels were called the Scotic race from their having come originally from Scythia.

Understand, O reader, that Gaedheal was a contemporary of Moses, and that accordingly he was fourscore years of age when Pharaoh was drowned, and that the fourth in descent from himself, namely, Eibhear Scot son of Easru, son of

Scot mac Spú mic Eapú mic Saeúil rúil do éirialladar mic  
 Iyrael tréir an Muir Ruaid aghur Madoire i gceannar feadhna  
 ór a gcionn. Meafao uionn do na reanóidibh gurab  
 435 ceitire céad i' r'á fícho bliadhán ó b'ádaí p'arado ran Muir  
 Ruaid go tigheacht cloinne Míleab i nÉirinn, aghur da  
 uéaribhúdó rin aghur do marí aghur ughóarí uíobh ran man-ro :

440 Ceatpáda i' ceitire céad  
 do bliadhnaibh, ní hionaidibhreas,  
 ó do luibh Tuaid Dé, dearb' duibh,  
 Tar muincean n'ar a Rómair.  
 Gur gábhao rceinn don Muir Meann  
 mic Míleab i' oíir nÉireann.

Adt céana do piéir an áirinn do-ní an leabhar Gabála  
 445 ní fuil adt reacht mbliadhna véas tearpa do tréi céad ón  
 tréat fáir gábh Madoire ceannar cloinne Iyrael ran éiript  
 go teacht cloinne Míleab i nÉirinn. Óir i gcionn reacht  
 gcéad i' reacht mbliadhna véas ar ceitire fícho o'ér oíleann  
 do gábh Madoire ceannar mac n'Iyrael ran éiript, aghur do  
 450 piéir na haimirre do-beir reanóir éireann do Gabálaibh  
 éireann, i' i gcionn míle ar ceitire fícho bliadhán o'ér  
 oíleann do gabadair mic Míleab reabh éireann. Aghur do  
 marí aghur an leabhar Gabála gurab i gcionn tréi céad  
 bliadhán iar noílinn táinig p'aridéalón, aghur gurab tréi céad  
 455 bliadhán do b'adair a fícho i' reilbh éireann, aghur gurab  
 veic mbliadhna fíchead do bí éire 'n-a fárad go teacht  
 cloinne Neimhó mnte, aghur gurab reacht mbliadhna véas ar  
 o'á céad fad flaitéar na cloinne rin ar éirinn, aghur ré  
 bliadhna véas ar fícho do b'adair fíir bolg i' bflaitéar, aghur  
 460 Tuatá Dé Danann tréi bliadhna tearpa do o'á céad; aghur  
 piéir an áirinn-re uile i' n-dontrium i' ceitire fícho ar  
 míle bliadhán an nuimhir iomlán do-níó ó oílinn go tigheacht  
 mac Míleab i nÉirinn. Aghur o'á b'féadair an t-áiréam-ro  
 rin na reacht mbliadhnaibh véas i' ceitire fícho ar reacht  
 465 gcéad do bí ó oílinn go bairántar Madoire ar cloinn Iyrael,

Gaedheal, had been born before the children of Israel passed through the Red Sea with Moses as leader over them. Certain seanchas are of opinion that there were four hundred and forty years from the drowning of Pharaoh in the Red Sea to the coming to Ireland of the sons of Milidh. And in confirmation of this, one of these authors thus speaks in this stanza :

Forty and four hundred  
Years, it is not a falsehood,  
From the going of the people of God, I assure you,  
Over the surface of the sea of Romhar  
Till sped across the sea of Meann  
The sons of Milidh to the land of Erin.

However, according to the computation made by the Book of Invasions, there were only three hundred years less by seventeen from the time that Moses assumed the leadership of the children of Israel in Egypt until the coming of the sons of Milidh to Ireland. For Moses assumed the leadership of the children of Israel in Egypt seven hundred and ninety-seven years after the Deluge; and according to the time Irish history allows to the Invasions of Ireland, it was one thousand and eighty years after the Deluge that the sons of Milidh took possession of Ireland. Thus the Book of Invasions states that it was three hundred years after the Deluge that Parthalon came, and that his descendants remained in possession of Ireland three hundred years, and that Ireland remained a waste for thirty years, till the descendants of Neimhidh arrived there, and that these descendants ruled Ireland two hundred and seventeen years, and that the Firbolg held the sovereignty thirty-six years, and the Tuatha De Danann two hundred years less by three ; and, adding all these together, they make a total of one thousand and eighty years from the Deluge to the coming of the sons of Milidh to Ireland. And if this number be taken in connexion with the seven hundred and ninety-seven years that elapsed from the Deluge to the leadership of Moses over the children of Israel,

17 pollur nac fuil ón am roin go teac̃t cloinne m̃ilead̃ 1  
 ñéirinn ac̃t reac̃t mbliad̃na ṽeas̃ teap̃ta võ ẽrí céad̃, ãsur  
 vã méir̃ r̃iñ zup̃ab b̃r̃eas̃ac̃ añ céad̃f̃aíó̃ t̃uar̃ ãveir̃ zup̃ab  
 1 z̃cionñ ṽá f̃ic̃iõ ar̃ ẽẽt̃ie céad̃ bliad̃añ ṽ'eir̃ mac̃ ñir̃rael  
 470 võ ṽul̃ t̃r̃ẽr̃ añ Muir̃ Ruad̃õ r̃áñz̃ãṽar̃ mic̃ m̃ilead̃ 1  
 ñéirinn.

Ãveir̃iõ ṽr̃ioñz̃ r̃é reañc̃ur̃ zup̃ab é maoñ 'n-ar̃ z̃ab̃ Sp̃ú  
 mac̃ Eap̃r̃ú go n-ã f̃uiriunñ ar̃ añ Muir̃ Ruad̃õ ãsur̃ roir̃ buò  
 ṽeas̃ r̃añ ãis̃éañ, l̃áim̃ ṽeas̃ r̃é T̃ap̃riob̃ana, 17 l̃áim̃ ẽlé r̃ur̃  
 475 añ Ãriã roir̃, ãsur̃ l̃áim̃ ẽlé tim̃céall̃ buò t̃uad̃õ ṽõ, ãsur̃ ar̃  
 r̃iñ go r̃inñ Sl̃eibẽ R̃ife r̃añ leĩt̃ t̃iar̃ t̃uad̃õ ṽoñ Ãriã, ãsur̃  
 r̃añ ẽaol̃m̃uir̃ ó ṽeas̃ r̃eas̃ar̃ añ Eor̃uir̃ 17 añ Ãriã r̃é ẽẽile,  
 ãsur̃ ar̃ r̃iñ ṽoñ Sc̃it̃ia. Z̃r̃eas̃õ ní h̃é r̃iñ maoñ võ z̃ab̃  
 Sp̃ú ãz̃ t̃r̃uall̃ óñ é̃iz̃ipt̃ ṽoñ Sc̃it̃ia go lũc̃t̃ ẽẽt̃ie long̃ 17  
 480 t̃r̃iõc̃ad̃ 1 ñz̃ac̃ lũing̃ ṽiõb̃; ac̃t̃ ã buñ r̃r̃õc̃ã Ñil ar̃ Muir̃  
 ṽõr̃õr̃ãinñ go C̃r̃ẽta r̃ur̃ ã r̃iá̃õt̃ear̃ C̃añṽiã añũ, áit̃ ar̃  
 ẽom̃nũiz̃ r̃é reas̃ad̃ ãim̃r̃ie go b̃r̃uair̃ b̃ár̃ aññ ãsur̃ 'n-ar̃  
 f̃áz̃aib̃ cũiõ vã f̃liõc̃t̃ ṽiãõ 1 ñṽiãõ; z̃oñad̃ vã b̃ic̃iñ r̃iñ võ  
 r̃éir̃ ũz̃ṽar̃ añ t̃reañc̃ur̃ã nac̃ b̃ĩ nãc̃air̃ neim̃e 1 z̃C̃r̃ẽta  
 485 ac̃t̃ mãr̃ é̃ir̃inñ; ãsur̃ t̃r̃uall̃ãiõ ar̃ r̃iñ ṽoñ Sc̃it̃ia ãsur̃  
 é̃ib̃ear̃ Scot̃ 'n-ã t̃aoir̃eac̃ õr̃r̃iã; ãsur̃ z̃ib̃é ãṽeas̃iãõ nãr̃  
 b̃' é̃oir̃ ṽul̃ óñ é̃iz̃ipt̃ ṽoñ Sc̃it̃ia 1 lũing̃ nó 1 ñ-eas̃ar̃ võ  
 r̃éir̃ nã r̃ioñna võ b̃ĩ ar̃ añ Sc̃it̃ia añ tañ roiñ, ní f̃iõr̃ võ é̃,  
 võ b̃r̃íz̃ z̃ur̃ pollur̃ ar̃ z̃ac̃ ãoñt̃ar̃ũiõẽ t̃r̃iá̃c̃tar̃ ar̃  
 490 t̃uad̃ar̃z̃b̃áil̃ nã z̃c̃r̃iõc̃ go b̃r̃uil̃ añ t̃-iñnb̃ear̃ vã ñz̃oir̃t̃ear̃  
 T̃anãir̃ ãz̃ r̃ũiz̃e go Muir̃ L̃á̃r̃ẽal̃ĩañ ãsur̃ añ m̃uir̃ r̃iñ ãz̃  
 r̃ũiz̃e z̃ur̃ añ é̃iz̃ipt̃ mãr̃ ã b̃r̃uil̃ r̃r̃ũc̃ Ñil; ãsur̃ võ r̃éir̃ nã  
 r̃ioñna võ b̃ĩ ar̃ añ Sc̃it̃ia añ tañ roiñ á̃im̃ũiz̃t̃ear̃ r̃r̃ũc̃  
 T̃anãir̃ ar̃ ãib̃ñoib̃ nã Sc̃it̃ia võ r̃éir̃ f̃eañũz̃ṽar̃ b̃ar̃áñt̃am̃áil̃  
 495 h̃er̃õṽõt̃ur̃ r̃añ ẽeas̃t̃r̃am̃á̃õ leas̃bar̃ mãr̃ ã ñ-ãb̃air̃: ã“Sp̃ũc̃  
 T̃anãir̃ ẽom̃r̃oiñneas̃ añ Ãriã óñ Eor̃uir̃ á̃im̃ũiz̃t̃ear̃ é̃ roir̃  
 nã r̃r̃õc̃aib̃ ãt̃á ãz̃ lũc̃t̃ nã Sc̃it̃ia.” Ãsur̃ ar̃ r̃r̃õc̃ãiñ ṽoñ  
 Sc̃it̃ia ṽó̃oib̃ t̃ar̃lã cõz̃ãõ 17 cõiñb̃liõc̃t̃ eas̃õr̃r̃iã f̃éiñ 17 ã

a. Tanais fluvius dividens Asiam ab Europa enumeratur inter flumina  
 quae apud Scitas sunt.



it is plain that there were only three hundred years less by seventeen from that time till the coming of the sons of Milidh to Ireland ; and hence that the opinion above-mentioned is false which states that it was four hundred and forty years after the children of Israel had passed through the Red Sea that the sons of Milidh came to Ireland.

Some seanchas state that the route taken by Sru son of Easru and his followers was through the Red Sea and south-eastward through the ocean, having Taprobana on their right, and Asia on their left to the east, and then turning northwards, having it still on the left, and thence to the extremity of Sliabh Rife, in the north-west part of Asia, and southward through the strait that separates Europe and Asia, and thence to Scythia. However, this was not the route Sru took as he proceeded from Egypt to Scythia with the crews of four ships, and each ship containing thirty men ; but from the mouth of the Nile through the Torrian Sea to Crete, which is now called Candia, where he dwelt for a time, and where he died, and where he left succeeding generations of his descendants ; and hence, according to the authors of our records there are no serpents in Crete as there are none in Ireland. And thence they proceeded to Scythia, with Eibhear Scot for their leader ; and whoever should state that it was not possible to go from Egypt to Scythia by ship or vessel, considering how Scythia was bounded at that time, would not be stating a fact, since it is plain from every writer who has treated of geography that the river called Tanais flows into the Mediterranean Sea, and that that sea extends to Egypt, where the river Nile is ; and according to the limits of Scythia at that time the river Tanais is reckoned among the rivers of Scythia, according to Herodotus, an ancient author of weight, in the fourth book, where he says : “ The river Tanais, which separates Asia from Europe, is reckoned among the rivers of the Scythians.” And when they had arrived in Scythia, war and strife arose between themselves and their kinsmen, namely,





the children of Neanul son of Feinius Farsaidh ; and they contended with one another for the mastery of the country until it happened that Aghnon son of Tat, the fifth in descent from Eibhear Scot, slew his own cousin, Reafloir son of Rifill, of the race of Neanul, who was then king of Scythia, as Giolla Caomhain says in the poem beginning, “ Gaedheal Glas, from whom are the Gaels ” :

Reafloir and Aghnon without fault  
Were seven years contending for mastery,  
Till Reafloir fell with glory  
By the successful hand of Aghnon.

Of the expulsion of the race of Gaedheal from Scythia.

Now, as to the children of Reafloir son of Rifill, he had two sons, to wit, Neanul and Rifill, and they collected an army against the descendants of Gaedheal, to banish them completely from the country ; and the descendants of Gaedheal came together, and left the country in a body, going through the land of the Breast-Seared, who are called Amazons, to the border of the Caspian Sea. There they took ship and went on sea, and landed on an island in the Caspian Sea, where they remained a year; and their leaders in that expedition were Aghnon and Eibhear, two sons of Tat son of Aghnaman, son of Beodhaman, son of Eibhear Scot, son of Sru, son of Easru, son of Gaedheal.

Aghnon had three sons with him on that expedition, namely, Ealloit, Laimhfhionn, and Lamhghlas. Eibhear son of Tat had two sons, namely Caicher and Cing. And Aghnon died on that island. And at the end of a year they all quitted the island, the crews of three ships, there being sixty in each ship, and every third man having a wife with him. They had six leaders in that expedition ; and they made for the strait that leads westward from the Caspian Sea to the narrow sea that comes in from the northern ocean ; and when they reached that sea, a storm

535 ʊo éirig aḡaḡo oḡia tḡi reolaḡo i n-oileān iāo ié iáio-  
 teap Caḡionia i Muiri ḡontic tḡi cōmnuigḡo bḡiaḡain iḡ  
 iáioḡe aḡn; ātḡi ran oileān ioin iuaḡi Éibeap mac Tái-  
 iḡ Lámḡlar mac Aḡnóin báḡ. Tḡiaḡḡaio ar ioin, ceāḡi-  
 540 tḡaioḡeāc oóib̄ .i. Eāllóit Lámḡionn Cing iḡ Caidéḡi a  
 n-aḡmaḡna, ātḡi tḡiḡa muḡiḡóúāainn ar aḡ muḡi iompa  
 iḡ ʊo éānoāoḡi ceol ʊo na loingḡeācāib̄ ʊo bíoḡ ātḡ tḡiaḡḡ  
 tḡiḡna tḡo tḡuioḡiḡ coḡlaḡo oḡia iḡ tḡo lingḡóḡi iéin oḡia  
 ʊa maḡbāḡo; ātḡi iḡ é leiḡeap ʊo iunne Caidéḡi Oḡiaoi aḡi  
 545 iḡn, céiḡi ʊo leāḡāḡo 'n-a tḡcluaḡaib̄ tḡo naḡ tḡcluinḡóḡi aḡ  
 ceol o'ēāḡḡa coḡāḡa iḡ; maḡ iḡn oóib̄ tḡi ḡābāḡoap cuān  
 ātḡ iḡnn Sléibe Rife tḡuāḡo; ātḡi iḡ aḡn iḡn ʊo iunne Caidéḡi  
 iáioḡtine oóib̄ naḡi b̄ionāḡo comnuioḡe oóib̄ aonáit tḡo ioc-  
 tāin Éiḡeāaḡn oóib̄, ātḡi naḡ iāo iéin ʊo ioiḡeāḡo í, āḡt a  
 550 iḡioḡt. Tḡiaḡḡaio ar iḡn tḡo iāḡḡaḡoap tḡo tḡotia ātḡi  
 tḡiḡa tḡo iáioḡe mac oḡiḡeioḡe ātḡ Lámḡionn ʊa ḡḡaioḡi  
 Éibeap tḡlámḡionn ātḡi ʊo cōmnuigḡeāḡoap iḡioḡt tḡaeóil  
 ran tḡi iḡn oeiḡ mḡbḡiaḡna iḡceāo iḡ ʊo aḡaḡoap luḡt oíob̄  
 aḡn ó ioin i le; tḡonaḡo ʊa oḡeapbāḡo iḡn aḡeioḡi tḡioḡḡa  
 555 Cāoḡáin aḡ iāaḡn-iḡo:

Fine tḡaeóil ḡaḡta oíḡ,  
 Tḡioḡāo bḡiaḡān ran tḡi-iḡn;  
 Aḡaḡo luḡt oíob̄ aḡn ó iāin,  
 Tḡo oḡi oḡeieāḡo aḡ oḡiāin.

555 Meapāio oḡiong oile ié ieaḡcḡi tḡiāb̄ cāoḡāo ar céāo  
 bḡiaḡān ʊo cōmnuigḡoap iḡioḡt tḡaeóil ran tḡotia, ātḡi iḡ  
 í iḡn céāoḡaioḡ iḡ iḡiunḡiḡe. Óiḡ iḡ iolluḡ tḡi éāioḡeāḡoap  
 aicme tḡaeóil oḡt ḡḡlúine ʊa ḡḡeieāḡaḡiḡ ran tḡotia maḡi  
 aḡá ó Éibeap tḡlámḡionn tḡo bḡiáḡa. ātḡ iḡo iomoiḡo aḡ  
 560 tḡeieāḡaḡ tḡlún iḡn: bḡiáḡa mac Oeāḡáḡa mic Eapíāḡā  
 mic Eāllóit mic Nuāḡāḡ mic Neānúil mic Eibḡi mic Éibḡi  
 tḡlámḡiḡn iḡḡāḡo ran tḡotia iéin mic Lámḡiḡn aḡ céāo-  
 tḡaioḡeāc tāioḡ ʊon éḡic iḡn o'āicme tḡaeóil; ātḡi ʊo bḡiḡ  
 naḡāḡi b̄éioḡi aḡ oḡieāo ioin tḡlún ʊo tḡeāḡt ʊon leiḡ iḡtiḡ

came upon them, and they were driven to an island called Caronia in the Pontic Sea, where they abode for a year and a quarter ; and it was in that island Eibhear son of Tat and Lamhghlas son of Aghnon died. Thence they set out, having four leaders, namely Ealloit, Laimhfhionn, Cing, and Caicher ; and mermaids came on the sea before them, and these used to discourse music to the sailors as they passed them, so that they might lull them to sleep, and then fall upon them and slay them ; and Caicher the Druid applied a remedy to this by melting wax in their ears so that they could not hear the music lest it might put them to sleep. They went on in this way till they put into port at the extremity of Sliabh Rife in the north; and it was there that Caicher foretold them that they would not find a dwelling-place anywhere till they reached Ireland, and that it was not they themselves who would reach it but their descendants. Thence they set out and reached Gothia ; and to Laimhfhionn was born a renowned son called Eibhear Gluinfhionn, and the race of Gaedhael dwelt in that country thirty years, and some of their progeny are there to this day. In proof of this Giolla Caomhain composed this stanza :

The race of skilful, beloved Gaedheal  
Were thirty years in that land ;  
Some of their tribe remain there ever since  
Until the end of the world.

Other seanchas are of opinion that the race of Gaedheal dwelt in Gothia a hundred and fifty years; and this is the most probable opinion. For it is plain that the race of Gaedheal spent eight generations in Gothia, namely, from Eibhear Gluinfhionn to Bratha. These generations are as follows : Bratha son of Deaghaidh, son of Earchaidh, son of Ealloit, son of Nuadha, son of Neanul, son of Eibric, son of Eibhear Gluinfhionn, who was born in Gothia itself, son of Laimhfhionn, the first leader of the race of Gaedheal that came into that country ; and since so many generations could not come

565 ոօ իրիօճօ ԵԼԻՃՈՒՆ ԻՐ ՊԵՏԻՆ ԼԻՈՄ ՇՐՄԱԾ Ի ԱՆ ՇԵՏՊԱՐՈՒ  
ՍԵՐՈՇԵՆԱԾ ԱՏԱ ՔԻՄՆԵԱԾ.

[illegible]

within thirty years, I am convinced that the latter opinion is the true one.

Other seanchas assert that it was three hundred years the race of Gaedheal dwelt in Gothia. But this cannot be true, since, according to the times of the Invasions, as we have said above, there were not three hundred years in full from the time Pharao was drowned in the Red Sea until the coming of the sons of Milidh to Ireland. Hence this opinion cannot be true, since within that period the race of Gaedheal went through the whole of their wanderings from Egypt to Crete, and from Crete to Scythia, and from Scythia to Gothia, from Gothia to Spain, from Spain to Scythia, and from Scythia to Egypt, and from Egypt to Thrace, from Thrace to Gothia, and from Gothia to Spain, and from Spain to Ireland.



## XVIII.

580

Δὲ πο ρίορ το ἐνιαλλ fine ῥαεὶλ ἀρ ἀν ηῖοτια ῥο heappáinn.

585 πανν-πο :

Ἡράδα mac Θεαῖδά τοι  
 Τάμις το ἐρετ το ῥιελ ;  
 Λυέτ ἐεῖρε long peolta plán  
 Πειρελ εορρα ῥο heappán.

590 Ὁ Ἡράδα μάλιστα Ἡραζανρα ραν ῥοιρτινγέλ, μαρ ἀτά  
 τοιυε na Ἡραζανρα. Δὲ πο na ἐεῖρε τδοιρῖς τάμις μαρ  
 δον μὲ Ἡράδα ραν τυμαρ ροιν ῥον Εαρράινν .ι. Οἷζε δγυρ  
 υἷζε τοιαρ mac Εαλλόιτ mic ηεανύιλ, Μανντάν ιρ Χαίερί.  
 Ἐεῖρε λάναῖννα ῥέας ιρ ρειρεαρ ἀμυρ ι ηῖαδ λυιγς τοὶδ  
 595 δγυρ τυζατοαρ τρὶ μαῶμαννα ἀρ λυέτ na ἐρίε ιαρ ῥτεαέτ  
 ι ῥτίρ τοὶδ .ι. ρλιότ Tubal mic Ιαρετ. Δέτ ἐεαηα, ῥα εἶρ  
 ριν τάμις τάμ δονλáiτε ῥο μυννττιρ ῖνιc Εαλλόιτ γυρ  
 ἐαζατοαρ υιλε ῥο ῥεῖνεαδαρ. Τάμις ράρ 'η-α ῥιαῖο ριν  
 ορρα, δγυρ μυζαὸ Ἡρεοζαν mac Ἡράδα.

600 Δοειρ ερποινic ἐοιτἐεανη na Σράιννε το ρερίοδαὸ lé  
 τοιυε υαράλ ῥμανγδαδ ῥαρ β'αῖνν λοβδοιρ, ῥο ρέιρ μαρ  
 λέαζέαρ δὲ ἐαῶδαρῥο ῥυμρτον ραν τρεαρ λεατᾶναδ, γυραβ  
 ἐ ἐέτορὶ το ῥαβ ceannar ιομλάν na Σράιννε ἀν τί ῥα  
 ηῖαριτὶ Ἡυγυρ λέρ τόγδαὸ ιομαῶ cαηλέαν ; δγυρ ιρ ἐ ριν  
 605 ἀν τί ῥα ηῖοιρτεαρ ραν λεαβαρ ῥαβάλα Ἡρεοζαν, ρεαν-  
 ἀταρ ῖνιλεαὸ Εαρράιννε, δγυρ ιρ υαῖο μάλιστα Ἡυζαντερ;  
 δγυρ ιρ υαῖο, ῥο ρέιρ na ερποινice ἐέαῶηα, ῥο ῥαριτὶ Ἡυγία  
 ι η-αλλόο ῥον ἐρίε μὲ μάλιστα ἀνοιρ Cαρτίλια ; δγυρ ιρ  
 cαηλέαν ρά ρυαῖτεανταρ 'η-α ρεέτ, ἀμὰιλ ἀτά ἀνιύ δὲ ρῖς  
 610 na Σράιννε.

## XVIII.

Of the journeying of the race of Gaedheal from Gothia to Spain as follows.

Now Bratha son of Deaghaidh, the eighth in descent from Eibhear Gluinfhionn, proceeded from Gothia by Crete and Sicily, having Europe on the right, to Spain, there being with him the crews of four ships, as Giolla Caomhain says in this stanza :

Bratha son of Deaghaidh the beloved  
Came to Crete to Sicily ;  
The crews of four well-rigged ships safely came,  
Having Europe on the right, to Spain.

From Bratha Braganza in Portugal is named, where lies the duchy of Braganza. Here are the four leaders that came with Bratha to Spain on that expedition : Oige and Uige, two sons of Ealloit son of Neanul, Manntan and Caicher. There were fourteen wedded couples and six servants in each of the ships ; and they routed the natives thrice, after they had come to land, that is, the race of Tubal son of Japhet. However, a one-day's plague came afterwards upon the followers of the son of Ealloit ; and they died all but ten. But after this they increased ; and Breoghan son of Bratha was born.

The general chronicle of Spain, which was written by a French gentleman called Lobhaois, as we read in Edward Grimston, page 3, says that the first king who obtained sovereignty over all Spain was a person called Brigus, who built many castles ; and it is he who, in the Book of Invasions, is called Breoghan, the grandfather of Milidh of Spain ; and it is from him the Brigantes are so called ; and, according to the same chronicle, it is from him that the country now called Castile was given the name Brigia in olden times ; and a castle was the emblem on his shield, as is the case with the king of Spain now.

17 é fóir an bpreoḡan roim do bhuir iomaḡo caḡ ar an  
 Earpáinne, aḡur 17 é do cúmhḡuig nó do cḡḡaib bhuigania  
 láim buir an ḡCruinne, aḡur toir bpreoḡain ran ḡCruinne  
 féin; ḡonaḡo uime rin do rinne ḡiolla Caomáin an  
 615 maḡn-ro :

Do bhuir móir ḡcomlann 17 ḡcaḡ  
 ar fhuadḡ Earpáinne ualladḡ,  
 bpreoḡan na nḡleoḡal 'r na nḡliadḡ,  
 lé n-a nḡearnaḡo bhuigania.

620 Do bḡaḡar veic mic aḡ an mbpreoḡan roim .i. bpreoḡa  
 fuadḡ Muirḡeimne Cuailḡne Cuaila bladḡ eibḡle náir íoḡ  
 17 bile; ḡonaḡo aḡre rin do rinne an t-uḡḡar céaḡna an  
 maḡn-ro :

625 Veic mic bpreoḡain ḡan meirḡe,  
 bpreoḡa fuadḡ 17 Muirḡeimne  
 Cuailḡne Cuaila bladḡ amne  
 eibḡle náir íoḡ 17 bile.

mac iomaḡio von bile rin ḡalaḡm da nḡairḡi mílirḡ  
 Earpáinne; aḡur tar ceann ḡuḡab é bile uime veirḡeanaḡ  
 630 áirḡiḡḡeair do cḡoinn bpreoḡain ran maḡn cḡar, maḡeado  
 aḡeirḡo uḡḡair an tḡeanaḡra ḡuḡab é bile mac fá rime aḡ  
 bpreoḡan.

ar bḡár iomaḡio do fḡioḡt bpreoḡain aḡur ar nḡabáil  
 neirḡ uḡmḡoir na Spáinne oḡib, tarḡa mac aḡriacḡa  
 635 oirḡearḡad aḡ bile mac bpreoḡain da nḡairḡi ḡalaḡm, aḡur  
 17 buir maḡirḡear mílirḡ Earpáinne; aḡur do ḡab mian é  
 uil lion caḡlaig o' ḡḡbaḡo na Spáinne von Scitia o' fḡoir a  
 bḡairḡeac 17 do véanaḡm feaḡma oḡib. aḡur iar ḡoinneado  
 ar an ḡcomairḡe rin oḡ, cóirḡḡeair tḡioḡaḡo long leir, 17 do  
 640 cúir a bḡoirḡainn laocḡuirḡe ionḡta aḡur téir ar Muir  
 oḡoirḡian, 17 do cḡiall ḡo meimḡirḡeac roir buḡ cḡairḡo do  
 ḡicilia 17 do cḡieta ḡo maḡiḡ an Scitia; aḡur ar moḡḡain  
 1 oḡir anḡ rin oḡ do cúir rḡeála uairḡo ḡo Reaḡlóir mac  
 Neomáinn .i. an rí do bí ar an Scitia an tan roim; aḡur fá  
 645 do fḡioḡt Reaḡlóir mic Ririll do luairḡeamaḡ cḡar an  
 Reaḡlóir-re mac Neomáinn. Maḡ maḡiḡ iomaḡio mílirḡ

It was this Breoghan, too, who defeated Spain in many battles ; and it was he who finished or built Brigansia near Corunna, and the tower of Breoghan in Corunna itself. Whence Giolla Caomhain composed this stanza :

Many contests and battles  
Over the proud host of Spain  
Won Breoghan of conflicts and strifes,  
Who built Brigansia.

This Breoghan had ten sons, namely, Breogha, Fuad, Muirtheimhne, Cuailgne, Cuala, Bladh, Eibhle, Nar, Ioth, and Bile. And hereupon the same author composed this stanza :

The ten sons of Breoghan without faltering :  
Breogha, Fuad, and Muirtheimhne,  
Cuailgne, Cuala, noble Bladh,  
Eibhle, Nar, Ioth, and Bile.

Now Galamh, who is called Milidh of Spain, was a son of the Bile here mentioned ; and although Bile be the last-named of the sons of Breoghan in the stanza given above, the authors of our records assert that he was the eldest of Breoghan's sons.

And when the race of Breoghan had multiplied and had conquered the greater part of Spain, a mighty son of renowned deeds called Galamh was born to Bile son of Breoghan ; and it is he who is named Milidh of Spain ; and he was seized by a desire to go to Scythia with a fleetful of the young men of Spain to visit his kinsmen and to serve under them. Having resolved on this undertaking, he equipped thirty ships, placing in them their complement of warriors, launched on the Torrian Sea, and proceeded directly north-eastward to Sicily and to Crete, until he reached Scythia ; and when he had landed there, he sent word to Reafloir son of Neomann, who was king of Scythia at that time ; and this Reafloir son of Neomann was of the race of Reafloir son of Rifill, whom we have mentioned above. Now when Milidh

650    το λάττειν Reaplóiri, fáiltiúir moime; agus, i gcionn ádair, o  
 éir rin to minne an ní tairpeac ar íludh na Scitid é;  
 agus to íor a inéan féin iur oar b'ainm Seand inéan  
 Reaplóiri, agus iur ní oar mac oó mar atá Donn ir  
 Aimoó Feabhuad.

660    Iar gcaiteam éana realaio ainmne to mílir fan  
 Scitid to éirú iomao áitir leir i n-áirí oíbrearidh ir  
 luéta foíla to éanaam fan gairí, ionnur títo rin gur  
 665    gairíuigeadar luét na gairí go móir é. agus mar to  
 moitúir an ní Reaplóiri rin to gair eadla é go oitocíad  
 mílir 'n-a áirí ní buain moíadéa na Scitid é; agus to  
 oídar oá bítin rin mílir to maríad oar ceann go maíbe  
 ré 'n-a élaíam aige; agus mar to éalaíad mílir rin  
 660    íaríar íaríad ar an ní gair Reaplóiri gur maríad leir é; agus  
 leir rin cuir cuinnuigad ir coimíonól ar a muinnir  
 oíir féin, agus tír ar muir go líon tír bír oíir long agus  
 to éiríal go móiríreac ar Muir oíiríar go maíir bun  
 ír oíir ní; agus ar oíreac i oíir an rin oó, to cuir teacéa  
 665    go íaríad nectoníur 'ga íaríreir oó é féin to teacéa oon  
 tír; agus cuir an ní teacéa i gcoinne mílead, agus ar  
 moíad oá láitir oó, fáiltiúir moime, agus tug fearann oó  
 féin ir oá muinnir ní áitíuad fan tír; gonad ag íaríreir  
 an cuirí rin mílead ón Scitid go héiríre atá íolá  
 670    Caomáin fan íann-ro:

Ro gair mílir fá maí clann  
 Reaplóiri noíar b'ainíam;  
 Ro íre go cuirí ón tír éal  
 go íre ní go bíarí fearann.

675    Tuir, a léadéir, go maíad ar oar mac iur Seand  
 inéan Reaplóiri to mílir, mar atá Donn ir Aimoó  
 Feabhuad, mar don iur ag teacéa oon éiríre íar n-éad a  
 maíar fan Scitid.

680    Tarla fan am íoin oíad móir íoir an ní gair íaríar ir ní gair  
 na deoiríar. O-ní íaríar tairpeac íludh to mílir,  
 íar meir a ír oíadéa ir a élaíadéa oó, i gcoinne íludh na



came into the presence of Reaflor, the latter welcomed him ; and shortly afterwards that king made him commander of the forces of Scythia, and gave him in marriage his own daughter, whose name was Seang daughter of Reaflor, and she bore him two sons, namely, Donn and Airioch Feabhruadh.

And when Milidh had passed some time in Scythia, he had much success against rebels and plunderers in that country, so that the inhabitants loved him greatly. When Reaflor the king perceived this, he grew afraid lest Milidh should oppose him and deprive him of the kingdom of Scythia ; and accordingly he conspired to kill him, notwithstanding that he was his son-in-law. And when Milidh heard this, he sought an opportunity and killed Reaflor the king ; and he then assembled and brought together his own followers and put to sea with the crews of threescore ships, and proceeded by direct route through the Torrian Sea till he reached the mouth of the Nile ; and when he had landed there, he sent messengers to Pharaon Nectonibus, informing him that he had arrived in the country ; and that king sent messengers to Milidh ; and when the latter came into his presence, he bade him welcome, and gave territory in that country to himself and his followers to abide in. This expedition of Milidh from Scythia to Egypt is related by Giolla Caomhain in this stanza :

Milidh, whose progeny was good,  
Slew Reaflor, who was not weak ;  
Hastily did he fly from yon land  
To the river Nile, where he obtained territory.

Understand, O reader, that the two sons whom Seang daughter of Reaflor bore to Mileadh, that is, Donn and Airioch Feabhruadh, were with him on his voyage to Egypt, their mother having died in Scythia.

At this time a great war took place between king Pharaon and the king of Aethiopia. Pharaon, when he had satisfied himself as to the valour and prowess of Milidh, made him





commander of his army to oppose the army of the Aethiopians, and he fought the Aethiopian army in many battles and conflicts ; and Milidh was most successful, so that his fame and renown spread throughout the nations, so that, as a consequence, Pharao gave him his own daughter to wife, who was called Scots, from being the wife of Milidh, who was of the race of Scot. And she bore him two sons in Egypt, namely, Eibhear Fionn and Aimhirgin ; and immediately on Milidh's reaching Egypt, he set twelve of the youths who accompanied him to learn the principal crafts of Egypt, so that each of them might become proficient in his own craft at the end of the seven years that he dwelt in Egypt.

As for Milidh, he bethought him that Caicher the Druid had foretold, long before, to his ancestor Laimhfionn, that it was in Ireland his descendants would obtain permanent sovereignty ; and accordingly he fitted out sixty ships, putting the full number of warriors into them, and bade farewell to Pharao. Thereupon, he proceeded from the mouth of the river Nile through the Torrian Sea till he landed on an island close to Thrace, which is called Irena ; and it was here that Ir son of Milidh was born. Thence he proceeded to an island called Gothia, which lies in the channel leading to the northern ocean ; and he dwelt there for some time, and it was there that Scots bore him a son called Colpa of the Sword. Thence they proceeded into the narrow sea which separates Asia from Europe on the north, and continued in a westerly direction, having Europe on the left, till they came to Cruithentuaith, which is called Alba. They plundered the coasts of that country, and afterwards proceeded, having Great Britain on their right, and reached the mouth of the river Rhine, and continued in a south-westerly direction, having France on the left, and after that they landed in Biscay.

Now, when they had arrived in that country, Milidh's kinsmen came to bid him welcome ; and they informed him

n-íomao eadtríann oile do beit d'g commbuaidíreann na  
 críche rin ir na hearpáinne uile. Ar na élor rin íomóirio  
 715 do mílir, do éuir tioról ar a iannataib féin fead na  
 hearpáinne; d'g ar gcuinniuigad ar donládaí uóib,  
 triallair leo d'g le líon an éablaig do éuaid iur féin  
 ran tír i n-d'gaid na n'gortí ir na n-eadtríann, go uug  
 éitíre maómanna véas ir dá fíciú oirí, guri éadtríann ar  
 720 an earpáinn íao d'g guri gáb féin go n-a b'ráitíu, mar  
 atáio Clann b'neogáin mic b'ráda, uiríor na hearpáinne  
 uóib féin. Do bí íomóirio ran am-ro dá mac véas ir fíche  
 d'g mílir, amail d'oir an ríle:

725                    Tríodao mac d'g dá mac  
                       d'g mílir go n'gile n'glac;  
                       ní ráiní uóib, uiríor linn,  
                       adé donodtar go héirinn.

Do b'adar íomóirio éitíre mic fícheao uóib rin iugad ar  
 leannánataé uó, iur do triall ar an Spáinn uon Scití;  
 730 d'g an uiar ban do bí uaid i n'uaid aige pórtá iug an  
 t-odtar oile uó, mar atá Seaní n'gean Reaflóirí f'laic  
 na Scití iug uiar uóib ran Scití, mar atá Donn ir  
 Aíríoc f'eadruad, ir Scota n'gean b'áirí n'ectoníur iug  
 an reiríur oile uóib, mar atá uiar ran Éirípt .i. Ébair  
 735 fíonn ir Aíríirígn, ír ar Muirí Tríad, Colpa an éloríor  
 i n'gortí, Aíríannán d'g éiríreann ran gáirí, amail  
 d'oir Conaigí ríle ran laorí reanúra-ro ríor:

740                    Odé mic gáirí na n'gáirí,  
                       d'arí ainm mílir earpáine,  
                       Ro f'leadaotar míle maí;  
                       Cíone tíre a n'geiríroar?

                      Aíríoc f'eadruad 'r Donn go n'glíad,  
                       Ro g'eiríad íao ran Scití;  
                       Iugad ran Éirípt aibí;  
 745                    Ébair fíonn ir Aíríirígn.

that the Goths, and many other foreign tribes, were harassing both that country and all Spain. Upon hearing this, Milidh summoned his own supporters throughout Spain; and when they had assembled in one place, he set out with them, and with the fleetful that had come into the country with him, against the Goths and the foreign tribes, and defeated them in fifty-four battles, and banished them from Spain; and he himself and his kinsmen, that is, the descendants of Breoghan son of Bratha, took possession of the greater part of that country. At this time, Milidh had thirty-two sons, as the poet says :

Thirty sons and two sons  
Had Milidh of bright hands ;  
There came of these, we are certain,  
Only a single eight to Ireland.

Twenty-four of these were born to him in concubinage before he set out from Spain for Scythia, and the other eight were borne to him by the two wives he had in succession, namely, Seang daughter of Reafloir, prince of Scythia, who gave birth to two of them in Scythia, namely Donn and Aerioc Feabhruadh, and Scota, the daughter of Pharaon Nectonibus, who gave birth to the remaining six of them, to wit, two in Egypt, Eibhear Fionn and Aimhirgin, Ir on the Thracian Sea, Colpa of the Sword in Gothia, Arannan and Eireamhon in Galicia, as Conaing the poet says in the following historical poem :

Eight sons of Galamh of the shouts,  
Who was called Milidh of Spain,  
They hewed down a thousand fields ;  
In what countries were they born ?

Airioc Feabhruadh and Donn of conflicts  
Were born in Scythia ;  
There were born in stream-filled Egypt  
Eibhear Fionn and Aimhirgin ;

ír, ní raibé laoc ba lia,  
 Ro genair i staob tracia ;  
 Ro genair colpa an élaioin  
 i nglionn colpa i ntaoēlaioib.

750

Ruga as cup breogain san brón  
 ariannán ir éireatón,  
 Dá fóirear na laoc san loct,  
 mac Dé ro éraoē a stoctoēt. Oēt.

Ir, no warrior was greater,  
Was born beside Thrace ;  
Colpa of the Sword was born  
In Colpa's Glen in Gaothlaidhe ;

There were born at Breoghan's tower without grief  
Arannan and Eireamhon,  
The two youngest of the faultless warriors ;  
The Son of God subdued their strength. Eight.



## XIX.

755 Δρ ἡράρ ὅον τρλιοῦτ-ροιν ἡρεοῖαιν μιε ἡράτᾶ ὅο ἡάοαρ  
 ἡεαρτῡαρ ὅαοιηεᾶ ῥαν ἡεαρράινη; ᾠῡρ ᾠρ ἡέιο ᾠ  
 ἡ-οιρἡεαρτ, ὅο ἡιρἡεοαρ ῡομπα τῡλλεᾶ ῥλᾶιτῡ ὅο ῡᾶἡᾶιλ  
 ὅο λειτ ἡῡῡῡ οἡε. ᾠῡἡαρ οἡε ῥῡρ ὅο ἡῡ ᾠᾶ, ῡαρ ἡᾶρῡ  
 ῡέ λῡη ἡᾶ ἡᾶῡῡῡῡ ῡῡ τειρῡε ἡῡ ῥαν ἡεαρράινη ῥεᾶ ῥέ  
 ῡἡῡᾶᾶ ἡῡῡᾶᾶ, τῡέ ἡοᾶᾶ τῡῡῡᾶῡῡ ἡᾶ ἡᾶῡῡῡ ᾠ  
 760 ῥεᾶ ῡῡη, ᾠῡρ ῥῡρ τῡέ ἡοᾶᾶ ῡῡἡῡῡῡ τᾶρῡᾶ ἡᾶῡῡᾶ  
 ῡῡ ἡᾶ ῡᾶῡ ῡᾶ ῡῡῡῡ οἡε ἡᾶτῡᾶῡ ῡέ ῡᾶἡᾶᾶ ᾠ  
 ῡῡῡῡ ῥᾶ ἡοᾶῡῡᾶῡ ἡᾶ ἡᾶῡῡᾶῡῡ. ῡῡῡῡ ῡῡῡ ῡῡ  
 ῡῡᾶῡῡῡ ῡᾶ ᾠῡᾶῡ. ῡῡ ῡ ῡῡᾶῡῡῡ ᾠ ᾠ ῡῡῡῡᾶ, ῡᾶ  
 765 ῡᾶ ἡᾶ ἡᾶ ἡᾶῡᾶᾶ ὅο ἡῡ ῡᾶ ῡῡῡ ῡᾶῡᾶᾶῡῡῡ,  
 ῡῡ ὅο ἡῡ ῥῡρ ἡᾶῡᾶᾶ ἡᾶᾶ ῡᾶ ἡᾶᾶᾶῡῡ, ὅο ῡᾶ ῡέ  
 ὅῡ ὅο ἡᾶῡᾶ ὅῡῡῡ ἡᾶ ἡᾶῡᾶῡῡ. ᾠῡρ ῡῡ ἡ ᾠῡ ᾠ ᾠ  
 ῡῡῡᾶᾶ ᾠ ᾠ ῡῡᾶῡῡῡ-ῡῡ ᾠ ῡῡ ἡᾶῡᾶῡ ῥαν  
 ῡᾶῡῡᾶ.

770 Իր մար ըն լաւա ծօն իօժ ոօ խը ցօ հէրսոն, ճսր ու  
 մար ճօրսօ օրօնց օւլ շսւմ 1 նէլլաւն ում օրօժ  
 շէրսօ ոօ ճոնարս ոօ մսլլաժ շսր Բրօջաւ 1. Օրս ոօ  
 Բի ճարօւմ Իր ըօնն ըօմ րն Իօր Էրսոն Իր ճն Էարթաւն,  
 Օն լրաժ րճ օսց Էօժաւ մաժ Էրս րի օւրօւնաժ րօւր  
 775 մԲօլց Լաւլլէ ոցօւն մճշմօրս րի Էարթաւնն 'ն-ճ մնաօ.  
 Օօ ճլաժոօսօր լրճ Լաժ ար Լաժ Բէժ ճց ճաւնաւօւաժ  
 Իր ճց մալարս ճ ն-արարճ Իր ճ րօս ար շաժ լաւն րէ ճէլէ,  
 Իօնսր ցօ րաւԲ ճիժօ նա հէրսոն ճց Էարթաւննաժաւ  
 ճսր ճիժն նա հԷարթաւնն ճց Էրսոննաժաւ րսլ րսցաժ  
 780 իօժ մաժ Բրօջաւ; Իօնսր օճ րէրս րն նաժ օ ճմարս  
 ճօնօրօժ օ'րճալ ոօ մսլլաժ շսր Բրօջաւ րսրս իօժ  
 նաւ լաւն Բրօջաւ Էօլար ար Էրսոն, ճժ օ ճարօւմ  
 Իմճաւ ճարսրս ըօմ րն ոօ Բէժ Իօր ճն Էարթաւն Իր  
 Էրսոն.

## XIX.

When the race of Breoghan son of Bratha had increased, they were strong and numerous in Spain; and because of the greatness of their exploits, they resolved to extend their sway in other directions. They had another motive also. For, at that time, there was a scarcity of food in Spain for the space of twenty-six years, on account of the great drought that existed during that period, and also because of the many conflicts that took place between them and the Goths, and the other foreign races, with whom they were contending for the mastery of Spain. They accordingly took counsel together as to what country they should explore, and who should be sent to explore it. What they resolved on was, to elect Ioth son of Breoghan, son of Bratha, who was a valiant man, and also wise and learned in the sciences, for the purpose of exploring the island of Ireland. And the place where they adopted this counsel was at the tower of Breoghan in Galicia.

It was in this manner that they sent Ioth to Ireland, and not, as others assert, that he had seen it in the clouds of heaven on a winter's night from the summit of the tower of Breoghan. For there had been familiarity and intercourse before then between Ireland and Spain since the time when Eochaidh son of Earc, the last king of the Fir Bolg, took Tailte daughter of Maghmuir, king of Spain, to wife. They thus had been in the habit of trading with one another, and of exchanging their wares and valuables, so that the Spaniards were familiar with Ireland, and the Irish had a knowledge of Spain before Ioth son of Breoghan was born. Hence it was not from a view obtained in a single night from the summit of the tower of Breoghan that Ioth, or the children of Breoghan, acquired a knowledge of Ireland, but from there having been intercourse for a long time previously between Spain and Ireland.



Now, Ioth equipped a ship and manned it with thrice fifty chosen warriors, and put out to sea until they reached the northern part of Ireland, and put into port at Breantracht Mhaighe Iotha. And when Ioth landed there, he sacrificed to Neptune, the god of the sea, and the demons gave him bad omens. Thereupon, a company of the natives came and spoke with him in Scoitbhearla, that is, in Gaelic; and he replied to them in the same tongue, and said that it was from Magog he himself was descended, as they were, and that Scoitbhearla was his native language as it was theirs. Taking their cue from this passage in the Book of Invasions, the seanchas state that Scoitbhearla, which is called Gaelic, was the mother tongue of Neimhidh and his tribe, and therefore also of the Fir Bolg and the Tuatha De Danann. For this may be believed from what we have stated above, that it was Gaedheal son of Eathor, at the command of Feinius Farsaidh, king of Scythia, who regulated and set in order the Scoitbhearla; and it is from this Gaedheal that it was called Gaelic as we have said above.

Now, this Gaedheal had been teaching the public schools in Scythia before Neimhidh proceeded from Scythia on an expedition to Ireland; and since Scoitbhearla was the common tongue of Scythia when Neimhidh set out from that country, according to the seanchas, the Scoitbhearla must have been the mother tongue of Neimhidh and of his followers when they came to Ireland, and accordingly of every colony sprung from him or from his descendants who came to Ireland, not to mention the descendants of Milidh, whose native language was the Scoitbhearla from the time that Niul left Scythia to the present time. Richard Creagh, primate of Ireland, supports this view in the book he has written on the origin of Gaelic and of the race of Gaedheal. He speaks as follows: "The Gaelic speech," he says, "has been in common use in Ireland from the coming of Neimidh, six hundred and thirty years after the Deluge, to this day." From what we have said, it is not improbable

éireoite zuriab 1 Scoitbéarla do aghall íot 1r Tuata Dé  
820 Oanann a céile.

Iomtúra íotá, do fíarpuig do éir rin ainm na cride  
óioib aghur cia do bí 1 bflaitéar uirne an tan roin. Noctair  
an fúirneann roin tarla ari 1r otúr zuriab 1nir Ealga fá  
hainm von éric, 1r zuriab 1ao trí mic Céarmanoa milbeoil  
825 mic an Oagá do bí 1 bflaitéar innte 1r realaibéact  
gac ré mbliadain, amlail aoubrimari éuar, go otarla an  
tráct roin 1ao 1 nOileac Néio 1 otuarceart Ulaó, aghur  
1ao 1 n-imrearan fá feoraid a rean. Triallair iomorro  
íot 1r n-a élor rin mari don ré óa otrian na foirne táinig  
830 'n-a luing leir, aghur 1r é líon do bí 'n-a luing trí éaogao  
laoc. Aghur mari táinig do látarí éloinne Céarmanoa fáil-  
tiúro roime, 1r foillirúro fáct a n-imrearan do. Noctair  
reirean oóib-rean von leit oile zuriab tré méarugá do maria  
táinig féin von éric, 1r nac maidé a bria faoi comnuíde do  
835 óéanaim innte, áct triall tar a 1r do tíri féin. Sióeo do  
mari do mearao leo-ran íot do beic foglumta, do togaodar  
'n-a breiteam ran imrearan do bí eatorria é, aghur 1r í  
breact rug, na reioire do roinn tréanac eatorria; aghur leir rin  
do gáb ag mola do hÉirneann 1r aoubrair zuriab éagóiri  
840 do bí imrearan eatorria aghur líonmairie na hinre fá mil  
1r fá méar, fá 1ar 1r fá láct, fá íot 1r fá aribair, aghur  
meararóact a haeoir 1r éar 1r 1r fuact. Aoubrair  
fór óa roinntí an tíri tréanac eatorria go maidé a  
bporéainn uile innte. Ceileabhair íot do éir rin oóib  
845 aghur triallair mari don ré n-a éeo laoc o'fior a luinge.

Oála éloinne Céarmanoa tugaoar do n-aime méio an  
molta tug íot 1r Éirinn; aghur 1r eo do mearao leo óa  
roiceao lair uil do éric féin go otuibrao iomaot rluag  
leir do gábail na hÉirneann; aghur 1r é ní 1r 1r cinneaoar  
850 mac Cuill go líon trí éaogao laoc do éur 'n-a éorairóact;  
1r rugaoar 1r, 1r do gáb íot féin veireao 1r a muinntir,



that it was in Scoitbhearla that Ioth and the Tuatha De Danann conversed with one another.

As to Ioth, he proceeded to ask them the name of the country and who held the sovereignty of it at that time. The company he had first fallen in with explained that the name of the country was Inis Ealga, and that the three sons of Cearmad Milbheoil son of the Daghaidh held the sovereignty of it yearly, in succession, as we have said above, that they were at that time at Oileach Neid, in the north of Ulster, contending with one another about the valuables of their ancestors. Upon hearing this, Ioth set out with two-thirds of the company who had come with him in the ship, the full number manning the ship being thrice fifty warriors. And when he had come into the presence of the sons of Cearmad, they bade him welcome, and made known to him the cause of their contention. He, on his part, informed them that it was through stress of weather at sea he had landed in the country, and that he did not intend to dwell there, but to return to his own country. But as they deemed Ioth a learned man, they chose him as a judge in the dispute that was between them, and his decision was that the valuables be divided into three equal parts between them; and he thereupon proceeded to praise Ireland, and said it was wrong for them to dispute with one another, seeing that the island so abounded in honey, in fruit, in fish, and in milk, in grain and corn, and that the climate was so temperate as regards heat and cold. He further said that, if a tripartite division were made of the country between them, it would be sufficient for them all. Ioth then took his leave of them, and with his hundred warriors set out for his ship.

As to the sons of Cearmad, they observed how highly Ioth had praised Ireland; and they believed that, were he to reach his own country, he would return with a large host to conquer Ireland; and they resolved to send the son of Coll with thrice fifty warriors in pursuit of him. These overtook him, and



855 17 mu5 leir 1a5 50 m<sup>ai</sup>5 ío<sup>ta</sup> bu<sup>o</sup> tu<sup>ai</sup>o, 5u<sup>i</sup> fe<sup>ai</sup>ma<sup>o</sup>  
 co<sup>i</sup>m<sup>he</sup>ar<sup>ca</sup>i ea<sup>to</sup>ri<sup>ia</sup>, 5u<sup>i</sup> tu<sup>i</sup>t ío<sup>t</sup> a<sup>nn</sup>; a<sup>5</sup>u<sup>i</sup> mu<sup>5</sup>a<sup>o</sup>u<sup>i</sup> a  
 m<sup>u</sup>inn<sup>te</sup>a<sup>i</sup> leo é 'n-a lu<sup>i</sup>ng, 5u<sup>i</sup> éa<sup>5</sup> ré a<sup>i</sup> mu<sup>i</sup>i a<sup>ca</sup>, a<sup>5</sup>u<sup>i</sup>  
 860 5u<sup>i</sup> ha<sup>o</sup>naicea<sup>o</sup> ran ea<sup>rp</sup>a<sup>i</sup>nn é 1a<sup>i</sup> o<sup>ta</sup>i<sup>rp</sup>éa<sup>na</sup>o a cu<sup>i</sup>rp  
 o<sup>o</sup> m<sup>ac</sup>aib m<sup>i</sup>lea<sup>o</sup> o<sup>a</sup> n<sup>5</sup>re<sup>annu</sup>5a<sup>o</sup> mé tea<sup>c</sup>t o<sup>a</sup> o<sup>i</sup>o<sup>5</sup>a<sup>i</sup>  
 50 h<sup>é</sup>i<sup>u</sup>nn a<sup>i</sup> clo<sup>i</sup>nn éa<sup>rp</sup>ma<sup>o</sup>a. 17 céa<sup>o</sup>raio o<sup>o</sup> o<sup>i</sup>u<sup>i</sup>ng  
 mé fea<sup>n</sup>c<sup>u</sup>r 5u<sup>i</sup>a<sup>b</sup> a<sup>i</sup> o<sup>i</sup>u<sup>i</sup>m li<sup>5</sup>ea<sup>n</sup> o<sup>o</sup> ma<sup>i</sup>b<sup>a</sup>o ío<sup>t</sup> 17  
 5u<sup>i</sup>a<sup>b</sup> a<sup>i</sup> m<sup>ai</sup>5 ío<sup>ta</sup> o<sup>o</sup> ha<sup>o</sup>naicea<sup>o</sup> é. 5í<sup>o</sup>ea<sup>o</sup> 17 ci<sup>nn</sup>te  
 860 a<sup>5</sup>u<sup>i</sup> 17 f<sup>i</sup>u<sup>i</sup>nni<sup>5</sup>e a<sup>n</sup> céa<sup>o</sup>raio tu<sup>a</sup>r.

Oo 5a<sup>b</sup>aí<sup>l</sup> m<sup>ac</sup> m<sup>i</sup>lea<sup>o</sup> a<sup>i</sup> é<sup>i</sup>u<sup>i</sup>nn a<sup>nn</sup>ro, a<sup>5</sup>u<sup>i</sup> o<sup>a</sup> no<sup>a</sup>laib, a<sup>5</sup>u<sup>i</sup> cia a<sup>n</sup>  
 é<sup>i</sup>ro<sup>c</sup> a<sup>r</sup> a o<sup>ta</sup>ng<sup>a</sup>o<sup>a</sup>r 50 h<sup>é</sup>i<sup>u</sup>nn.

A<sup>o</sup>e<sup>i</sup>i he<sup>c</sup>to<sup>i</sup> boe<sup>ti</sup>u<sup>r</sup>, ran trea<sup>r</sup> caib<sup>i</sup>o<sup>i</sup>l o<sup>o</sup> r<sup>ta</sup>i<sup>i</sup>  
 na ha<sup>l</sup>ba<sup>n</sup>, 5u<sup>i</sup>a<sup>b</sup> cla<sup>nn</sup> o<sup>o</sup> 5a<sup>e</sup>o<sup>ea</sup>l éib<sup>ea</sup>i 17 é<sup>i</sup>re<sup>a</sup>m<sup>o</sup>n.  
 865 5í<sup>o</sup>ea<sup>o</sup> ní h<sup>é</sup>i<sup>o</sup>i<sup>i</sup> rin o<sup>o</sup> be<sup>i</sup>t f<sup>i</sup>u<sup>i</sup>nn<sup>ea</sup>c<sup>o</sup>, o<sup>o</sup> b<sup>ri</sup>5, o<sup>o</sup> mé<sup>i</sup>i  
 é<sup>i</sup>u<sup>i</sup>maic mic Cuile<sup>ann</sup>a<sup>i</sup>n 'n-a é<sup>i</sup>o<sup>i</sup>mic, 5u<sup>i</sup> b' f<sup>ea</sup>i co<sup>i</sup>m<sup>ai</sup>m-  
 ri<sup>re</sup> o<sup>o</sup> m<sup>ai</sup>o<sup>i</sup>re 5a<sup>e</sup>o<sup>ea</sup>l; a<sup>5</sup>u<sup>i</sup> a<sup>o</sup>e<sup>i</sup>i ma<sup>i</sup> a<sup>n</sup> 5céa<sup>o</sup>na o<sup>o</sup>  
 mé<sup>i</sup>i a<sup>n</sup> lea<sup>b</sup>a<sup>i</sup> 5a<sup>b</sup>á<sup>la</sup> 5u<sup>i</sup>a<sup>b</sup> i 5ci<sup>onn</sup> tr<sup>i</sup> mb<sup>i</sup>la<sup>o</sup>ba<sup>n</sup> a<sup>i</sup>  
 éi<sup>re</sup>re f<sup>i</sup>c<sup>i</sup>o a<sup>i</sup> o<sup>a</sup> céa<sup>o</sup> 1a<sup>i</sup> mb<sup>a</sup>ta<sup>o</sup> p<sup>a</sup>ma<sup>o</sup> tá<sup>n</sup>5a<sup>o</sup>a<sup>i</sup>  
 870 mic m<sup>i</sup>lea<sup>o</sup> i n<sup>é</sup>i<sup>u</sup>nn, a<sup>5</sup>u<sup>i</sup> o<sup>a</sup> mé<sup>i</sup>i rin na<sup>i</sup> b'é<sup>i</sup>o<sup>i</sup>i  
 5a<sup>e</sup>o<sup>ea</sup>l o<sup>o</sup> be<sup>i</sup>t 'n-a a<sup>t</sup>a<sup>i</sup>i a<sup>5</sup> éib<sup>ea</sup>i ná a<sup>5</sup> é<sup>i</sup>re<sup>a</sup>m<sup>o</sup>n.  
 17 ro<sup>ll</sup>u<sup>r</sup> f<sup>o</sup>r o<sup>o</sup> mé<sup>i</sup>i é<sup>i</sup>u<sup>i</sup>maic ran á<sup>i</sup>re<sup>a</sup>m<sup>o</sup> 5l<sup>u</sup>n o<sup>o</sup>-ní ó  
 5a<sup>la</sup>m o<sup>a</sup> n<sup>5</sup>a<sup>i</sup>rc<sup>i</sup> m<sup>i</sup>l<sup>i</sup>o éa<sup>rp</sup>a<sup>i</sup>nn<sup>e</sup>, fá ha<sup>t</sup>a<sup>i</sup>i o'éib<sup>ea</sup>i  
 17 o'é<sup>i</sup>re<sup>a</sup>m<sup>o</sup>n, 50 noe, na<sup>i</sup> b'é 5a<sup>e</sup>o<sup>ea</sup>l fá ha<sup>t</sup>a<sup>i</sup>i o<sup>i</sup>b.  
 875 a<sup>5</sup> ro, o<sup>o</sup> mé<sup>i</sup>i é<sup>i</sup>u<sup>i</sup>maic, a<sup>n</sup> 5e<sup>i</sup>ne<sup>a</sup>la<sup>c</sup> 50 noe: 5a<sup>la</sup>m  
 ma<sup>c</sup> b<sup>i</sup>le mic b<sup>re</sup>o<sup>5</sup>a<sup>i</sup>n mic b<sup>i</sup>á<sup>t</sup>a mic o<sup>e</sup>a<sup>5</sup>á<sup>t</sup>a mic  
 ea<sup>i</sup>cá<sup>o</sup>a mic ea<sup>l</sup>l<sup>o</sup>i<sup>t</sup> mic nu<sup>a</sup>o<sup>a</sup>t mic nea<sup>n</sup>u<sup>i</sup>l mic eib<sup>u</sup>c  
 5l<sup>a</sup>i<sup>r</sup> mic éib<sup>i</sup>i 5l<sup>u</sup>i<sup>n</sup>f<sup>i</sup>nn mic l<sup>a</sup>i<sup>n</sup>f<sup>i</sup>nn mic a<sup>5</sup>nó<sup>i</sup>n mic  
 tá<sup>i</sup>t mic o<sup>5</sup>a<sup>ma</sup>i<sup>n</sup> mic beo<sup>o</sup>a<sup>ma</sup>i<sup>n</sup> mic éib<sup>i</sup>i 5cu<sup>i</sup>t mic  
 880 5r<sup>u</sup> mic ea<sup>rp</sup>u<sup>u</sup> mic 5a<sup>e</sup>o<sup>i</sup>l 5l<sup>a</sup>i<sup>r</sup> mic nu<sup>i</sup>l mic f<sup>é</sup>i<sup>u</sup>u<sup>a</sup>  
 fa<sup>i</sup>raio mic ba<sup>a</sup>t mic ma<sup>5</sup>o<sup>5</sup> mic la<sup>f</sup>et mic noe.

Ioth placed himself in the rear of his party, and conducted them to northwards Magh Iotha; and a conflict took place between them, and Ioth fell there; and his followers took him with them in their ship, and he died at sea in their midst, and was buried in Spain, his body having been previously exhibited to the sons of Milidh in order to incite them to come to Ireland to avenge him on the sons of Cearmad. Some seanchas are of opinion that it was at Druim Lighean that Ioth was slain, and that he was buried at Magh Iotha. But the above view is better established and more probable.

Of the invasion of Ireland by the sons of Milidh, and of their doings,  
and from what country they came to Ireland.

Hector Boetius, in the third chapter of the History of Scotland, states that Eibhear and Eireamhon were sons of Gaedheal. Now this cannot be true, since, according to Cormac son of Cuileannan in his chronicle, Gaedheal was a contemporary of Moses; and he says, moreover, according to the Book of Invasions, that it was two hundred and eighty-three years after the drowning of Pharaoh that the sons of Milidh came to Ireland, and therefore Gaedheal could not have been the father of Eibhear or of Eireamhon. It is plain also, according to Cormac, in the enumeration of the generations he has made from Galamh, called Milidh of Spain, who was father of Eibhear and of Eireamhon, to Noe, that it was not Gaedheal who was their father. Here is the pedigree to Noe, according to Cormac: Galamh son of Bile, son of Breoghan, son of Bratha, son of Deaghaidh, son of Earchaidh, son of Ealloit, son of Nuadha, son of Neanul, son of Eibric Glas, son of Eibhear Gluinfhionn, son of Laimfhionn, son of Aghnon, son of Tat, son of Ogaman, son of Beodhaman, son of Eibhear Scot, son of Sru, son of Easru, son of Gaedheal Glas, son of Niul, son of Feinius Farsaidh, son of Baath, son of Magog, son of Japhet, son of Noe.

Sibé do léasgrað rṑairi hectori boetiur do mearrad̃ zo  
 rṑoileann ré surab ó Šaeðeal éigin oile tángradar Šaeðil  
 Alban reoc̃ an Šaeðeal ó rṑtángradar éirianneais̃. Šr̃eas̃  
 885 ir leori liom ušdar bairántam̃ail Albanac̃, ra ngrairṑear  
 loannei m̃aiori, as a r̃ad̃ surab ó Šaeðealaid̃ éirianne  
 tángradar Šaeðil Alban. As ro mar̃ aoeiri: a“aoeiriun ar  
 an ad̃bar̃ roin” ar ré “šibé r̃reañ ó b̃ruil bunad̃ar na  
 ñéirianneac̃, surab ón noruings̃ r̃céad̃na tángradar Alban-  
 890 ais̃.” Tis̃ beoa leiṑ an ní-re i stairi eazlaire na  
 sacran mar̃ a n-abairi, libro 1<sup>o</sup>, cap. 1<sup>o</sup>, b“i r̃cionn realaṑ  
 aim̃r̃ie do šlac an b̃reac̃ain, i noiaid̃ na mb̃reac̃nac̃ ir  
 na b̃pict, an r̃rear̃ cine i r̃cuir̃ nó i m̃iri na b̃pict, cine do  
 r̃ruail a h̃éirunn mar̃ doñ ré na r̃taoir̃eac̃ Rhéad̃a, do  
 895 šreamuis̃ i mearc̃ na b̃pict ionad̃ r̃uir̃e r̃óib̃ féin, lé  
 cáir̃rear̃ nó lé har̃im, atá 'n-a reil̃b̃ sur an am ro.”

Ar ro ir iontuis̃te do réiri beoa surab a h̃éirunn do  
 éuad̃ar cine Scuit lé Rhéad̃a a r̃taoir̃eac̃ féin zo h̃Albain,  
 asur zo b̃ruil̃o a r̃lioct̃ ann ó roin asur surab r̃óib̃  
 900 šair̃im̃ṑeari Scuit. As ro mar̃ aoeiri hum̃reouṑ, ušdar  
 b̃reac̃nac̃, c“atá a r̃ear̃ib̃ aca féin ir as c̃ac̃ surab clann  
 o'ér̃iannec̃aid̃ na Scuit ir surab doñainm̃ ad̃m̃ain šair̃im̃io  
 luct̃ ar̃ r̃t̃ir̃e-ne (.i. na b̃reac̃nais̃) r̃óib̃ mar̃ atá Šaeðil.”  
 Atá r̃ór Cambreñr̃ran reiread̃ caib̃roil̃ r̃eas̃ r̃on r̃rear̃ r̃ir-  
 905 tinct̃ r̃on leab̃ar̃i do r̃er̃ioib̃ ar̃ éuar̃ar̃r̃b̃ail̃ na h̃éirianne,  
 ra r̃oill̃rušad̃ surab ré linn ñéill̃ ñaois̃ial̃lais̃ do beir̃ i  
 b̃rl̃aid̃ear̃ éirianne do éuad̃ r̃eirear̃ mac̃ m̃uir̃eadois̃ r̃ioš̃  
 ulad̃ zo h̃Albain suri šad̃ad̃ar̃ neair̃t̃ ir ar̃r̃iact̃ar̃ ann;  
 asur surab r̃án am roin tušad̃ Scotia o'ainm̃ ar̃ Albain  
 910 ar̃ r̃t̃úr, asur surab ón r̃cloinn r̃in r̃ioš̃ ulad̃ šair̃im̃ṑeari  
 cine Scuit o'Albanc̃aid̃. As ro mar̃ aoeiri, as lãbar̃it̃ ar̃

*a.* Dico ergo a quibuscunque Hibernici originem duxere ab iisdem  
 Scoti exordium capiunt.

*b.* Procedente autem tempore Britannia post Britones et Pictos tertiam  
 Scotorum nationem in Pictorum parte recepit qui duce Rheada de Hibernia  
 egressi vel amicitia vel ferro sibimet inter eos sedes quas hactenus habent  
 vindicarunt.

Whoever reads the History of Hector Boetius would imagine that he is of opinion that the Gaels of Alba sprang from a different Gaedheal from the Gaedheal whence the Irish sprang. However, I am content with the opinion of a reputable Scotch author, Johannes Major, who asserts that it is from the Gaels of Ireland the Gaels of Alba sprang. He speaks in these terms: "For this reason, I assert," says he, "that whatever stock the Irish be from, the Albanians are from the same stock." Beda agrees with this view in the first chapter of the first book of the History of the Church of Sacsa, where he says: "In the course of time," says he, "Britain received, after the Britons and the Picts, a third race in the portion or division of the Picts, a race that came from Ireland together with their chief Rheada, who seized on a settlement for themselves among the Picts by friendship or with arms, which they retain to the present time."

From this it is to be inferred, in accordance with Beda, that it was from Ireland the Scotie race, together with their chief Rheada, went to Scotland, and that their descendants are there to this day, and that it is they who are called Scots. Humphredus, a Welsh author, speaks thus: "The Scots themselves, and all besides, know well that they are the descendants of the Irish; and our countrymen (that is, the Welsh) call them by the same name, that is, Gaels." Moreover, Cambrensis, in the sixteenth chapter of the third distinction of the book he has written describing Ireland, points out that it was when Niall Naoighiallach held the sovereignty of Ireland that the six sons of Muiredhach, king of Ulster, went to Alba, that they acquired power and supremacy there, and that it was at this time that the name Scotia was first given to Alba, and that it is from these sons of the king of Ulster that the Albanians are called the Scotie race. Of these sons he speaks as follows:

*c. Scotos Hibernorum proles et ipsi et omnes optime norunt eodemque nomine a nostratibus scilicet Gaidhil appellantur.*

an gcloinn rin,<sup>78</sup> *a* “*Δ*συρ *α*ρ ριν,” *α*ρ ρέ, “*ι*ρ *υ*ατ*α* *ο*ο *ε*ρ*α*ο*β*-*ρ*αο*ι*ε*α*θ*ο* *ι*ρ *ο*ο *ζ*α*ι*ρ*ι*μ*ε*αθ*ο* *ζ*ο *ρ*ρ*ε*ρ*ι*α*λ*τ*α* *ε*ι*ν*e *Σ*κυ*ι*τ *ο*ο *Ξ*α*ε*θ*ε*α*λ*α*ι*β*ς* *Α*λ*β*αν *ο*ν *α*μ ρο*ι*ν *ζ*υρ *α*ν*ύ*.”

<sup>915</sup> *Ο*ο ρέ*ι*ρ *α* *ν*ο*υ*β*ρ*α*μ*α*ρ* *ι*ρ *β*ρ*ε*α*ζ*α*δ* *α*ν *ο*ά *ν*ί *μ*ε*α*ρ*α*ρ *Η*ε*κ*το*ρ* *Β*ο*ε*τ*ι*υρ *ι* *Σ*τ*α*ρ*ι* *να* *η*Α*λ*βαν: *α*ν *έ*α*σ*ο*ν*ί *ο*ί*ο*β*ς*, *μα*ρ *ρ*αο*ι*ε*α*ρ *ζ*υρ*α*β *έ* *Ξ*α*ε*θ*ε*α*λ* ρά *η*ατ*α*ρ*ι* *ο*ο *έ*λο*ι*ν*ν* *μ*ί*λ*ε*α*θ*ο*; *α*ζ*υ*ρ *α*ν *ο*α*ρ*α *ν*ί *μα*ρ *μ*ε*α*ρ*α*ρ *ζ*υρ*α*β *ο* *Ξ*α*ε*θ*ε*α*λ* *έ*ι*ζ*ιν *α*ρ *λ*ε*ι*τ *τ*ά*ν*ζ*α*ο*α*ρ *ρ*ι*ν*e *Ξ*α*ε*θ*ι*λ *να* *η*Α*λ*βαν *ρ*ε*ο*δ *α*ν *Ξ*α*ε*θ*ε*α*λ* *ο*

<sup>920</sup> *ο*τ*ά*νζ*α*ο*α*ρ *μ*ι*ε* *μ*ί*λ*ε*α*θ*ο* *λέ*ρ *ζ*α*β*αθ*ο* *έ*ρ*ι*e.

*Α*ο*ε*ρ*ι* *β*υ*ε*α*ν*α*ν*υρ *υ*ζ*ο*α*ρ* *Α*λ*β*α*ν*α*δ* ραν *Σ*τ*α*ρ*ι* *ρ*ο ρε*ρ*ί*ο*β *α*ρ *Α*λ*β*αν *ζ*υρ*α*β *ο*ν *β*ρ*ι*α*ι*ν*ζ*e *τ*ά*ν*ζ*α*ο*α*ρ *μ*ι*ε* *μ*ί*λ*ε*α*θ*ο* *ι* *ν*έ*ι*ρ*ι*ν*ν*; *α*ζ*υ*ρ *ο*ο-β*ε*ρ*ι*, *ο*α*ρ* *λ*ε*ι*ρ ρέ*ι*ν, *τ*ρ*ί* *μ*ε*α*ρ*ύ*ιν *μ*ρ ριν; *α*ν *έ*ε*ι*ο*ρ*ε*α*ρ*ύ*ν *ο*ί*ο*β*ς*, *μα*ρ *α* *η*-α*β*α*ρ* *ζ*ο *μ*α*ι*β*ε* *α*ν *β*ρ*ι*α*ι*ν*ζ*e *ο*ό*μ* *ο*αο*ι*ν*ε*α*δ* ρο*ι*ν *ζ*ο *ν*ο*έ*ιν*ε*αθ*ο* *α*ν *έ*υ*ρ*ο *ο*ον *β*ρ*ι*α*ι*ν*ζ*e *μ*έ *μ*α*ι*ο*τ*ε*α*ρ *Ξ*α*λ*λ*ι*α *λ*υ*ζ*ο*υ*ν*ε*ρ*ι*ρ *τ*ρ*ί* *έ*ε*α*ο *μ*ί*λ*e ρε*α*ρ *ι*ν*φ*ε*α*θ*ο*μ*α*; *α*ζ*υ*ρ *υ*ι*μ*e ριν *ζ*υρ *έ*ο*ρ*μ*α*ί*λ* *ζ*υρ *β*ρ*ύ*ε*τ* ρί ρο*ι*ρ*ι*ν*e* *υ*α*ι*τ*ε* *ο*' *ά*τ*ι*υ*ζ*αθ*ο* *ε*ρ*ί*ο*δ* *ο*ί*λ*e, *α*ζ*υ*ρ *ο*α *μ*έ*ι*ρ ριν *ζ*υρ *έ*υ*ρ*ι *ρ*ί ρυ*ρ*ι*ε*α*ν*ν *ο*' *ά*τ*ι*υ*ζ*αθ*ο* *να* *η*έ*ρ*ι*ε*α*ν*ν, *μα*ρ *α*τ*ά*ι*ο* ρι*ν*e *Ξ*α*ε*θ*ι*λ. *μ*ο *β*ρ*ε*α*ζ*ρ*α* *α*ρ *α*ν

<sup>930</sup> *ρ*ε*α*ρ*ύ*ν-ρ*ο*, *να*ρ *β*'*ρ*ε*α*ρ *ο*ον *υ*ζ*ο*α*ρ*-ρ*ο* *έ*ά *τ*ρ*ά*τ *τ*ά*ν*ζ*α*ο*α*ρ *μ*ι*ε* *μ*ί*λ*ε*α*θ*ο* *ι* *ν*έ*ι*ρ*ι*ν*ν*, *α*ζ*υ*ρ *μα*ρ ριν *να*ρ *β*'*ρ*ε*α*ρ *ο*ό *α*ρ *ο*αο*ι*ν*ε*α*δ* *νό* *α*ρ *β*' *υ*α*ι*ζ*ν*eα*δ* *ο*ον *β*ρ*ι*α*ι*ν*ζ*e *α*ν *τ*αν *τ*ά*ν*ζ*α*ο*α*ρ *μ*ι*ε* *μ*ί*λ*ε*α*θ*ο* *ι* *ν*έ*ι*ρ*ι*ν*ν*. *Ο*ά *μ*β*ε*ιτ ρό*ρ* *ζ*ο *μ*β*ι*αθ*ο* *α*ν *β*ρ*ι*α*ι*ν*ζ*e *ο*ο*μ* *λ*ι*ο*ν*μ*α*ρ* *ι*ρ *α*ο*ε*ρ*ι* ρε*ρ*ε*α*ν *α* β*ε*ιτ ρά *ο*αο*ι*ν*ι*β *α*ν *τ*αν *τ*ά*ν*ζ*α*ο*α*ρ *μ*ι*ε*

<sup>935</sup> *μ*ί*λ*ε*α*θ*ο* *ι* *ν*έ*ι*ρ*ι*ν*ν*, *ν*ί *η*ι*ο*ν*τ*υ*ι*ζ*τ*e *ζ*ο *η*έ*ι*ζ*ε*α*ν*τ*α*δ *α*ρ ριν *ζ*υρ*α*β *ο*ν *β*ρ*ι*α*ι*ν*ζ*e *τ*ι*ο*ε*ρ*α*ο*αο*ι*ρ *μ*ι*ε* *μ*ί*λ*ε*α*θ*ο*. *Ο*ί*ρ* *ε*ι*ο*θ ρά*ρ* *έ*ο*ρ*α *ο*ον *β*ρ*ι*α*ι*ν*ζ *β*ε*ι*τ *λ*ι*ο*ν*μ*α*ρ* ρά *ο*αο*ι*ν*ι*β *α*ν *τ*ρ*ά*τ ρο*ι*ν *ι*ο*ν*ά *ο*ον *Σ*ρ*ά*ι*ν*ν *ο* *ο*τ*ά*νζ*α*ο*α*ρ *μ*ι*ε* *μ*ί*λ*ε*α*θ*ο*? *Ο*ά *β*ρ*ι*ζ ριν *ι*ρ *ι*ο*ν*-*τ*υ*ι*ζ*τ*e *ζ*υρ*α*β ρυ*α*ρ*α*δ *α*ν *ρ*ε*α*ρ*ύ*ν-ρ*ο* *έ*υ*ρ*ι*ε*ρ *β*υ*ε*α*ν*α*ν*υρ*

<sup>940</sup> ρί*ο*ρ *α*ζ *α* *έ*ρ*υ*τ*υ*ζ*α*θ*ο* *ζ*υρ*α*β *ο*ν *β*ρ*ι*α*ι*ν*ζ*e *τ*ά*ν*ζ*α*ο*α*ρ *μ*ι*ε* *μ*ί*λ*ε*α*θ*ο* *ο*ο ρέ*ι*ρ *α* *μ*β*υ*ναθ*ο*α*ρ*.

*Α*ν *ο*α*ρ*α *β*α*ρ*α*μ*αί*λ* *β*αο*τ*ά*ν*τ*α* *ο*ο-β*ε*ρ*ι* *ζ*υρ*α*β *ο*ν *β*ρ*ι*α*ι*ν*ζ*e *τ*ά*ν*ζ*α*ο*α*ρ *μ*ι*ε* *μ*ί*λ*ε*α*θ*ο* *ι* *ν*έ*ι*ρ*ι*ν*ν*, *ο*ο *β*ρ*ι*ζ *ζ*ο *β*ρ*υ*ί*λ*ι*ο* ρο*ε*αί*λ* *β*ρ*ι*α*ι*ν*ζ*ε*ρ*e *ι*ρ *Ξ*α*ε*θ*ι*λ*ζ*e *ι*ο*ν*α*ν*ν, *μα*ρ *α*τ*ά* *ο*ρ*ι*ρ *α*ζ*υ*ρ *ο*ύ*ν* *α*τ*ά*

*a.* Unde et gens ab his propagata et specificato vocabulo Scotica vocata usque in hodiernum.



“And hence,” says he, “it is from them that the Gaels of Scotland are descended, and are specially called the Scotie race to this day.”

According to what we have said the two opinions advanced by Hector Boetius in the History of Scotland are false: the first in which he imagines that Gaedheal was the father of the children of Milidh; and the second in which he thinks that the Gaedheal from whom the Gaelic race of Alba are descended was a different person from the Gaedheal from whom sprang the sons of Milidh who conquered Ireland.

Buchanan, a Scotch author, in the History of Scotland which he has written, asserts that it was from France the sons of Milidh came to Ireland; and he advances, as he thinks, three reasons for this. The first of these reasons is that in which he says that France was so populous that the portion of it called Gallia Lugdunensis could supply three hundred thousand fighting men, and hence that it is likely that she sent out surplus forces to occupy other countries, and that accordingly she sent forth a company to occupy Ireland, namely, the tribe of Gaedheal. My reply to this reason is, that this author did not know when the sons of Milidh came to Ireland, and accordingly did not know whether France was populous or waste when the sons of Milidh came to Ireland. Moreover, granted that France was as populous as he represents it to have been when the sons of Milidh came to Ireland, it does not necessarily follow from this that it was from France the sons of Milidh came. For why should France be populous at that time rather than Spain, whence the sons of Milidh came? It thus appears how trifling is this reason that Buchanan advances to prove that it was from France that the sons of Milidh originally came.

The second silly argument he gives for supposing that it was from France the sons of Milidh came to Ireland is, that certain French and Irish words are identical, such as *dris*



- 945 ionann 1 bFfuaingcifr 1r 1 nŠaeóilz, ašur beašán oile va  
 zcorháilear. Mo ffeasua ar an néarún-ro zo bfuilro  
 focail ar šac doimteangaid ar aileangad ran ceatramad  
 mifr von Šaeóilz né ráiútear béalra Teibíde ó aimir  
 Féimura Fafraio anuar; ašur mar rin aihail atáio focail  
 950 ón bFfuaingcifr innre atáio focail ón Špáinnir ón Eadailir  
 ón nŠrízifr ón Eabua ón Laitin 1r ó šac púimteangaid  
 oile innre. Ašur uime rin ní fuiriušad ar Šaeóealaid  
 vo eigeat ón bFfuaingc zo mbiaó beašán focail ionann  
 1 nŠaeóilz 1r 1 bFfuaingcifr. Ašur fór an beašán focail  
 955 atá ionann eatorua, mearaim šurab ó Éirinn iugad von  
 Ffuaingc iad, ašur 1r móire mearaim rin mar aoiri Caeap  
 ran feiread leabap va Štap šurab ó oileandib na brea-  
 tan vo euaap oiaoiče von Ffuaingc vo bíoó 'n-a mbreic-  
 eamndib aca, ašur aš a mbioó teapmann 1r raoirre 1r  
 960 cáóar ó uairlib na Ffuaingce.

and *dun*, which are identical in Irish and in French, and a few others of a similar kind. My reply to this reason is, that there are words from every language as loan-words in the fourth division of Irish which is called Bearla Teibidhe from the time of Fenius Farsaidh onwards. And thus as there are words from French in it, so there are words in it from Spanish, from Italian, from Greek, from Hebrew, from Latin, and from every other chief language. And hence it is no proof of the Gaels having come from France that a few words should be identical in Irish and in French ; and, moreover, I believe that the few words that are common to them were taken from Ireland to France ; and I hold this view all the more because Cæsar says, in the sixth book of his History, that it was from the islands of Britain that druids went to France, where they became judges, and got termon lands and immunities and honour from the nobles of that country.

## XX.

1ṙ innéarṑa supḃ é oiléan na héiréann an t-oiléan  
 roin ar a ériallaṑar na ṑraoiṑe von ḡrainc vo bṑiḡ  
 sup b' í éiríe tobari ṑraoiṑeáṑa iariṑari eoripa an tan  
 roin, aḡur sup b' í an ḡaeṑealḡ fá teangṑa vo na ṑraoiṑib  
 965 céaṑna. Nó ma'ṙ ón ṑanainn vo ériallaṑar, 1ṙ pollur  
 supab í an ḡaeṑealḡ fá teangṑa úilear ann rin, vo péir  
 Oirṑeliur aḡ labairṑ ar ṑanainn, maṙ a n-abairi: a“ḡnáṑ-  
 uḡiṑ” ar ré “teangṑa na Scot nó an ḡaeṑealḡ aṑá  
 ionann.”

970 ṑa péir rin, pé linn beir aḡ múnáṑ vo na ṑraoiṑib ran  
 bḡraingce, 1ṙ corṑail sup éḡḡabṑar aor óḡ na ḡraingce, ó  
 beir i ḡcaoiṑeáṑ na noṑuaṑ, ruim éiḡin o'ḡoclaiḃ na  
 ḡaeṑilḡe 1ṙ ḡo bṑuilṑ ar aiṑiṑe i mearc na ḡraingciṑe ó  
 roin i le; aḡur fóṙ ḡo n-abairi Camṑenur, ran leabair ṑa  
 975 nḡairṑeari bṑitannia Camṑeni, supab mó vo éeḡaṑcṑaoir  
 na ṑraoiṑe rán am roin ó éeḡaṑc beoil ioná ó rṑiḃinn  
 ṑa rṑolaiḃ.

aṑḃar oile fóṙ ar naṙ b'ionḡnaṑ rṑcail ḡaeṑilḡe vo  
 beir i mearc na ḡraingciṑe, ar méro an éaiṑuim vo bí aḡ.  
 980 Éiréanncaib pé ḡraingcaib, óir aṑeir an leabair ḡabála  
 sup b' inḡean vo rṑiḡ ḡraingce fá bean o'úḡaine ṑóir fá  
 haiṑoṙí ar éirinn, aḡur vo éuaiṑ an tṑḡaine-re vo  
 ḡabáil neirṑ na ḡraingce. ṑo éuaiṑ fóṙ aiṑoṙí oile vo  
 bí ar éirinn .i. niall naoiḡiallac, ainṑear iméian o'ér  
 985 úḡaine, vo ḡabáil neirṑ na ḡraingce, sup maṙbaṑ aḡ rṑuṑ  
 loeir ran bḡraingce é lé heócaṑ mac éanna éinnṑealaiḡ  
 rṑi laiḡean. ṑo éuaiṑ Cṑioṑṑann mac rṑoṑaiḡ rṑi Éiréann  
 nia niall von ḡraingce. ṑo éuaiṑ fóṙ aiṑoṙí oile vo bí ar  
 éirinn, maṙ aṑá ṑáṑi mac rṑacṑac o'iaṙiaṑ neirṑ vo  
 990 ḡabáil ar an bḡraingce sup maṙḃ caor éinṑiḡe ran leir  
 éoir von ḡraingce láim pé rṑiab alpa é. aṑeir maṙ an  
 ḡcéaṑna Corṑeliur ṑaṑitur ḡo rṑaiḃe roinn 1ṙ caoiṑeáṑ

a. Lingua Scotica, seu Hibernica quae eadem est, utuntur.

## XX.

It is probable that this island whence the druids went to France was the island of Ireland, since Ireland was the fountain of druidism for western Europe at that time, and that accordingly Gaelic was the language of these druids. Or if it was from Manainn they went thither, it is well known that Gaelic was the mother-tongue there, according to Ortelius, who, treating of Manainn, says: "They use," he says, "the Scotie language, or Gaelic, which is the same."

Accordingly it is probable that, when these druids were teaching in France, the youth of France, from their intercourse with the druids, caught up a certain number of Irish words, and that these have ever since been in use in the French language; and, moreover, Camden states in the book called "*Britannia Camdeni*," that the druids taught in their schools more from oral tradition than from writing.

Another reason why it should not seem strange that Irish words should be embodied in French is, the great intercourse that existed between the Irish and the French. For the *Book of Invasions* says that the wife of Ughaine Mor, high king of Ireland, was a daughter of the king of the French, and this Ughaine went to conquer France. In like manner another high king of Ireland, Niall Naoighiallach, a long time after Ughaine, went to conquer France, and was slain at the river Leor, in France, by Eochaidh son of Eanna Cinnsealach, king of Leinster. Criomhthann son of Fiodhach, king of Ireland, went to France before Niall. Another high king of Ireland also, whose name was Dathi son of Fiachraidh, went on an expedition of conquest to France; but he was slain by lightning in the east of France, beside the Alp mountains. Similarly, Cornelius Tacitus says that commercial

ceannairdeáda iomr éirinn ir an ffraingc. Do méir a nouß-  
 mamar, ní hiongnad aileasda focal vo beir ón Šaeoilg  
 995 ran bffraingcir, ir ón bffraingcir i nŠaeoilg. Šiuead ní  
 hiontuigte ar rin go héigeantac zupab ón bffraingc vo  
 črialladur fine Šaeoil i nÉirinn. Uime rin ir ruadac an  
 oara baramail vo-beir buccanatur.

Ir bréasac fóir an trear baramail vo beir buccanatur,  
 1000 mar a n-abair zupab ionann nóir ir béara vo ffraingcab ir  
 o'Éireannab. Cibé iomorro léigtrear ioanner bohenu  
 ran leabair mo rcriob vo béaraib ir vo nóraib an uile éirí,  
 vo-šéabá go pollur ann nac ionann nóir náio béara na  
 bffraingcac ir na nÉireannac anoir ná i n-allóo. Da méir  
 1005 rin ir bréasac an trear méarín vo-beir mar črutyšad ar  
 řlioct Šaeoil vo čriall ar otúr ón bffraingc i nÉirinn.

Doeirio cuir vo na nušallab-re ag rcriobad ar  
 éirinn zupab ón bpreatain móir tängadur mic mîlead  
 ar otúr; agur ir é řác řá řaoiluo rin, vo břiš go bfuiluo  
 1010 iomad focal ionann i nŠaeoilg ir i mbreacñair. Mo  
 ffreasna ar an méarín-ro nac řiutiušad ar áicme Šaeoil  
 vo čižeacť ón bpreatain móir é ar otúr. Da adbar adá  
 rur rin. An céadadbar oioč, vo břiš zupab i an Šaeuealg  
 řá teangá oilear vo brioťán mac řearšura leičueirg  
 1015 mic Neimíř, agur zupab uad mairťear bputannia mé  
 bpreatain vo méir čorrmac mic Cuilleannáin ir leabair  
 nŠabála na hÉireann; agur zupab i mbreatain vo áitig  
 řé řein ir a řlioct da éir; zur čuir Éireamón mac mîlead  
 Čruiťniš mé mairťear řicti ag čorpioinn na halban řiú,  
 1020 agur go otáinig bputur mac Siluar, ma'ř řior vo čuro da  
 zepioinuib řein, irteac orra ir Rómánaiš 'n-a oiař rin, agur  
 Saxones da éir rin, agur ločlonnaiš ir řá ueiread uilliam  
 Concúr ir na ffraingcab, ionnur go otáinig an oiread řoin  
 o' anřorlann eacťrann orra nar b'iongnad an Scoit-

exchange and intercourse existed between Ireland and France. From what we have said, it is not strange that there should have been a borrowing of words from Irish into French and from French into Irish. However, it does not necessarily follow from this that it was from France the race of Gaedheal came to Ireland. Hence, the second argument that Buchanan advances is trivial.

False again is the third argument that Buchanan gives in which he says that the manners and customs of the French and of the Irish are the same. Now, whoever reads Joannes Bohemus, in the book which he has written on the manners and customs of all nations, will find plainly there that neither the manners nor the customs of the French and the Irish are the same at present, nor were they the same in the distant past. Accordingly false is the third reason he alleges as a proof that the race of Gaedheal came first to Ireland from France.

Some modern English writers treating of Ireland state that it was from Great Britain that the sons of Milidh first came, and their reason for that view is, that there are many words identical in Irish and Welsh. My reply to this reason is, that it is not a proof of the race of Gaedheal having first come from Great Britain. There are two reasons for this. The first reason is, that Gaelic was the mother tongue of Briotan son of Fearghus Leithdhearg, son of Neimhidh, and that it was from him Britain was called Britannia, according to Cormac son of Cuileannan and the Books of Invasion of Ireland, and that it was in Britain he and his descendants after him dwelt; that Eireamhon son of Milidh sent the Cruithnigh, who are called Picts, to share Alba with them; and that Brutus son of Silvias, if we may believe some of their own chronicles, invaded them, and after him the Romans, and then the Saxons and the Lochlonnaigh, and finally William the Conqueror and the French, so that they suffered so much oppression from foreigners that it was not strange



1025 béapla, fá teangad do bhuotán ir da rliocht da éir, do  
 ōul i mbáctad. Siōeas, an t-iarthar beas atá ar marctain  
 oi gan mūdāo uile, atá rí féin asur an Šaeōealš ionann,  
 an méio atá ó aimir bhuotán gan malairt oi.

An taria hādōar ar naē iongnad iomao focail do beit  
 1030 ionann ran bpreatnair ir ran Šaeōilš, sion surab ón  
 mbreatain tánžaduar mic mīleas i nēiunn, do bñš sur  
 b'i éirerá cūil vōiōin do bpreatnair mé linn šad leatruim da  
 luišeas oiria, do bētin na Rómānāc ir na Sacraānāc nō šad  
 tpuingse oile da n-impreas tpuineairt oiria, ionnur šo otis-  
 1035 oir tpuine iomōa šo n-a muirair ir šo n-a muinntearairb  
 ir šo n-a maoiōn ar teitēas i nēiunn vōiōb, šo otušōoiur  
 uairle na hēireann fearmann ar feas a šcuarca dōiōb; asur  
 an rliocht tigeas uatā mé linn a nōeoiriōeasēca, do šōš-  
 lamctoi an Šaeōealš leo, asur šo bfuilō baile i nēiunn  
 1040 ainmnūšēar uatā mar atā Šrāis na mbreatnāc ir baile  
 na mbreatnāc ir ōūn na mbreatnāc 7ē; asur iar  
 otilleas vōn bpreatnair tair a n-air vōiōb do bioō iomao  
 focail vōn Šaeōilš ar šnāctušad aca ir as a rliocht da  
 n-éir. ōo méir a noubriamair ní hinneairca šo hēišeantac  
 1045 surab ón mbreatain tánžaduar mic mīleas ar otūr, tair  
 ceann šo bfuilō focail ionanna ran bpreatnair ir i  
 nŠaeōilš. Šibē asēarad fōr surab corāail na bpreat-  
 nair ir na Šaeōil 'n-a nōraib ir 'n-a mbēarairb mé céile,  
 oir mar bioir an Šaeōeal neamcōmūšēasēc fá biad do  
 1050 tābairt i n-aircō uaiō, ir mar rin bioir an bpreatnāc; mar  
 bioir fōr cion as an éireannāc ar na reanāoiōib, ar an  
 doir vāna, ar na bāriōairb, ir ar doir reanna na šclāirreac,  
 bi a šamail rin do cion as an mbpreatnāc ar an tpuing  
 cēasna asur bio mar rin corāail mé céile i mōiān do  
 1055 bēarairb oile; siōeas ní ruiōušad rin ar Šaeōealairb  
 do tēšeasēc ón mbreatain acē ir mó ir ruiōušad é ar  
 aiōiōe do beit as bpreatnairb i nēiunn, amail asubriamair  
 tuar; asur da méir rin ní hiontuigēe ar na réarūnairb  
 réamrāiōte surab ón mbreatain mōir tánžaduar mic

that Scoitbhearla, which was the language of Briotan and of his descendants after him, should fail. Still the little of it that remains alive without being completely extinguished is identical with Gaelic, as much of it as has remained from the time of Briotan without change.

The second reason why it is not strange that many words are the same in Irish and in Welsh, without supposing the sons of Milidh to have come to Ireland from Britain, is that Ireland was a place of refuge for Britons whenever they suffered persecution from the Romans or the Saxons, or from any other races that oppressed them, so that large companies of them, with their families and followers, and with their wealth, used to fly for refuge to Ireland ; and the Irish nobles used to give them land during their stay ; and the children they had during their time of exile used to learn Irish, and there are townlands in Ireland named from them, as Graig na mBreathnach, Baile na mBreathnach, Dun na mBreathnach, etc. ; and after they returned to Britain they themselves, and their descendants after them, had many Irish words in constant use. From what we have said it is not necessarily to be inferred that it was from Britain the sons of Milidh first came, notwithstanding that there are some words identical in Welsh and in Irish. Furthermore, if anyone were to say that the Welsh and the Irish are alike in their manners and customs, since as the Irishman is hospitable in bestowing food without payment so is the Welshman ; as, moreover, the Irishman loves seachas, poets and bards and harp-players, the Welshman has a similar love for these classes, and in the same way they resemble one another in several other customs ; this is not a proof that the Gaels came from Britain, but is rather a proof that the Welsh were familiar with Ireland, as we have said above ; and hence it is not to be inferred from the forementioned reasons that it was from Great Britain the sons of Milidh first came. It may, however, be stated with truth that a company of the race of Breoghan

1060 mīleasó ar otúr. Sīdeasó ir éiririr go sírinneasó a mād go  
nveasóas ar orionz vo flioct bīeoasain a hēirinn o'aitiugasó  
na bīeasat mōirre, mar atá cuir vo flioct na oasoirreasó  
vo clannasib bīeoasain tainiz lé macasib mīleasó i nēirinn.

As ro anmanna na mac roin bīeoasain tainiz i nēirinn  
1065 lé macasib mīleasó, mar atá bīeasga fuas mīirteirinne  
Cualgne Cuala Eiblle blasó ir nār. Ir va flioct-ro go  
cinnre vo rēir reascur na hēirreann an rīeam mē mādteas  
bīuzanter; asur ir cóirre rīn vo mēar 'n-a sírinne mar  
asoir Tomarur ran bīoclōir lāirre ro rēirōb sūiab  
1070 pobal ó éirinn na bīuzanter .i. clann bīeoasain.

Asoir uas ar Spāinneasó asiab ainm floianur vel  
Campo, as teasó lé reascur na hēirreann, sūiab Spāinniz  
vo rēir a mbunad ar na bīuzanter asur sūiab ón Spāinn  
tāngas ar i nēirinn asur ó éirinn von mbīeasat.

1075 Ir mōirre ir ionēirreosce gasó ní va rōubīam ar vo leir  
cāiririnn na mbīeasnasó lé hēirreannasib; asur sūir b' i  
ēirre fā cūil rōir rōib, mar asoir Cāirreosur uas ar  
bīeasnasó 'n-a cīoirre asur Albion 'n-a cīoirre, asur iomas  
o'uasasiasib oile na mbīeasnasó, go rōir mōirān vo

1080 rīoirreasiasib na bīeasat asur va n-uasirib go n-a mīirre  
asur go n-a mīiririr i nēirinn, mar a nēasasó mī, asur  
mar a nēlasasó go cineálas ias, asur mar a rōirreasó  
reasann mē hāirreasó rōib, amāil asubīam ar ēas. O-

ní fōr rōirreasó hāirre 'n-a cīoirre rīeasnasó ar cuir  
1085 rōib. Ar otúr, asoir sūir rōirreasó go hēirinn lé ēoir  
mac Achelrīr, ní vo bī ar an mbīeasat, as b' ainm

Casualin, an tan fā hasoir von Tīgasina 635, asur go  
bīasir gasasir mī go sīasasó ann, asur fuasir consnas  
rīasasó lēir bāir rē a flāirreasó rēir amasó arīr. Asoir fōr

1090 go rōirreasó o' rīoirreasó ó bīeasat, mar atá hāirre  
asur Conas, go hēirinn, an tan fā hasoir von Tīgasina  
1050, asur go bīasas ar a nēlasasó asur fōr cāirreas  
asur cūirreasó ó hēirreannasib. Asoir mar an sēasas go  
rōirreasó Alasoir iaslas Cherter ón mbīeasat ar rēirreasó

went from Ireland to settle in Great Britain, to wit, some of the descendants of the chiefs of the race of Breoghan who came with the sons of Milidh to Ireland.

The following are the names of those sons of Breoghan who came with the sons of Milidh to Ireland, namely, Breagha, Fuad, Muirtheimhne, Cuailgne, Cuala, Eibhle, Bladh, and Nar. It is precisely from the progeny of these, according to the records of Ireland, that the race called Brigantes are descended; and the truth of this should be the more readily admitted, as Thomasius, in the Latin Dictionary which he has written, says that the Brigantes, that is, the descendants of Breoghan, were an Irish tribe.

A Spanish author named Florianus del Campo, agreeing with the Irish records, says that the Brigantes were Spanish by origin, and that it was from Spain they came to Ireland, and from Ireland they went to Britain.

All that we have stated concerning the intercourse of the Britons with the Irish, and Ireland's being a place of refuge for the Britons, is the more probable, because Caradocus, a Welsh author, in his chronicle, and Albion in his chronicle, and many other Welsh authors, state that many British princes and nobles, with their families and followers, used to come to Ireland, where they were received and kindly entertained, and where they got land to settle down in, as we have said above. Moreover, Doctor Hanmer, in his chronicle, makes special mention of some of them. In the first place, he says that a king of Wales named Cadualin was banished to Ireland by Edwin son of Athelfred in the year of the Lord 635, and that he was kindly received there, and got a reinforcement for his army, by means of which he recovered his own kingdom. He also states that two princes from Britain, namely, Haralt and Conan, came to Ireland in the year of the Lord 1050, and that they were received and even treated in a friendly manner and protected by the Irish. He says likewise that Allgor, Earl of Chester, fled from Britain to



1095 1 nÉirinn, aḡur ḡur cúireadhair Éireannaiḡ rluadḡ leir lér  
 bairn a éaladn fén amac air, an tan fá haidir von Tí-  
 gearna 1054. Tainiḡ air ppuonhpa oile vo bpreadnair  
 vair b' ainm bleitín ap Conan air teitad 1 nÉirinn an  
 tan fá haidir von Tígearna 1087; aḡur fuair congbdál air  
 1100 fead a cúairta innte. Mar rin vóib 1 ḡcleadnair ir 1 ḡcario-  
 preadn ó airirir ḡo haidirir.

Léadḡair iomorro 1 ḡcraioic hanmer ḡur rór airnulfur  
 iarla Pembrioc inḡean Muirdearadaiḡ uí Buidin ríodḡ  
 Éireann, an tan fá haidir von Tígearna 1101. aḡur vo  
 1105 rórud an vaira hinḡean vó lé Maḡnur mac Airailt, rí  
 na nOileán. 1 n-airirir rór an céad-henrí 1 ríodadé Sae-  
 ran, vo bí ppuonhpa air an mbreatain vair b' ainm ḡurfin  
 ap Conan vo mairdead ḡo minic ḡur bean Éireannac fá  
 mádar vó fén, aḡur rór fá reanmádar, aḡur ḡurab  
 1110 1 nÉirinn ruḡad aḡur vo bearmúinead é. Vo réir an uḡdair  
 céadna, vo bí rór ppuonhpa oile air an mbreatain ré  
 linn an vaira henrí, buairur mac ḡuinechí fá hainm vó,  
 aḡur fá bean Éireannac a mádar. Mar rin vo bíod  
 iomad caitrim caitreair ir cleadnair vuir ḡaeoelair  
 1115 ir na bpreadnair, ionnur va réir rin nac ioncuir 1 n-ionḡan-  
 tar iomad focal ionann vo beir 'n-a vteanḡadair leat air  
 leat aḡur cormaidair 'n-a mbairair aḡur 'n-a nórair ré  
 céile, ḡion ḡurab ón mbreatain tánḡadair ḡaeoir mair  
 vo réir a mbunadair.

1120 Aveir Camden mar an ḡcáda ḡur áitigeadair na  
 buḡanter rna tírib-re ríor von breatain móir, mar adá  
 críod Yorke críod Lancarter críod Dyrham críod Werthmor-  
 lano ir críod Cumberlano; aḡur ní hionḡad, vo réir a  
 noubramar, bpreadnair ir Éireannair vo beir cormaid  
 1125 ré céile 'n-a mbairair ir 'n-a nórair aḡur móran focal  
 ionann vo beir 'n-a vteanḡadair leat air leat ḡion ḡo  
 vónḡadair mic mílead vo réir a mbunadair ó na bpread-  
 nair mair, ḡan céad vo Camden aveir ḡurab ón mbrit-  
 tania tánḡadair áitigḡeoir air vuir 1 nÉirinn. Ir córa

Ireland for refuge, and that the Irish sent a force with him by means of which he regained his own territory in the year of the Lord 1054. There came also for refuge to Ireland another Welsh prince whose name was Bleithin ap Conan in the year of the Lord 1087; and he was maintained during his visit there. Thus from age to age did they cultivate alliance and intercourse with one another.

In Hanmer's chronicle, also, we read that Arnulfus, Earl of Pembroke, married the daughter of Muircheartach O'Brien, King of Ireland, in the year of the Lord 1101. And his second daughter was married to Maghnus son of Aralt, king of the Isles. Moreover, when Henry the First was on the throne of England, there was a prince over Wales whose name was Griffin ap Conan, who used often boast that his mother was an Irishwoman, and also his grandmother, and that it was in Ireland he was born and educated in politeness. According to the same author there was also another prince of Wales in the time of Henry the Second, whose name was Biradus son of Guineth, who had an Irishwoman for his mother. In this manner there used to be much intercourse of friendship and of alliance between the Irish and Welsh, so that therefore it is not to be wondered at that there are many words common to their languages, and that they resemble one another in their manners and customs, without supposing that the Gaels ever came originally from Britain.

Camden says, in like manner, that the Brigantes settled in the following territories of Great Britain, to wit, the district of York, the district of Lancaster, the district of Durham, the district of Westmoreland, and the district of Cumberland; and it is not strange, from what we have said, that the Welsh and the Irish should resemble one another in their manners and customs, and that there should be many words common to both their languages without supposing the sons of Milidh to have ever come from Britain originally, notwithstanding Camden, who says that it was from Britain



- 1130 iomorroio crieoemáin do íeancur éireann, ar a bfuil  
 o'íadáiḃ fíor ír fíorieolaf ḡac vála va vtarla o'Éirinn  
 miam do loigheadeḃ ír do coiméad, ioná do bairmáil  
 Camven mīr nar léig Seancur éireann a mún miam ar a  
 mbeir fíor vól na héireann aige.
- 1135 Aveir Cambrienr, aḡ reíobad ar éirinn, ḡurab ar  
 fulong míoḡ do bí ar an mbreatain mōir tánḡadair mic  
 mīlead on mbiorcain; aḡur fōr ḡurab ar a tairmānḡ  
 tánḡadair 'n-a vīadō ḡo hOrcauer, aḡur ḡur cūir fūireann  
 leo ḡo héirinn va háitiuḡad, ar eadḃ ḡo mbeiríur fēin ír a  
 1140 rlioct umál vó fēin ír do míoḡaib na breataine mōire do  
 fíor; aḡur ír é ainm ḡairmeaf Cambrienr von ríḡ-re  
 ḡorḡuntur mac beilín. Mo íreagria mar an ḡcáona ar  
 Cambrienr ḡurab follur a beir breagad. Cibé iomorroio  
 léigheaf Crioimic Stoo vo-ḡeabair ḡo follur naḃ fuil adḃ  
 1145 beagán lé trī céad bliadān ó fíaitear an ḡorḡuntur roin  
 ar an mbreatain mōir ḡo tiḡeacḃ lūliur Caerai va ḡabáil  
 an t-octmād bliadān do fíaitear Caribellānur ar an  
 mbreatain mōir; aḡur léagḃar aḡ an uḡdar ḡcáona naḃ  
 maibe adḃ tuairim vā bliadān véag ír vā rícro ó lūliur  
 1150 Caerai ḡo brieḃ Ćríort, ionnur, vo rēir áirim Stoo, naḃ  
 maibe coimlionad cēirre céad bliadān ó ainmri ḡorḡuntur  
 ḡo ḡein Ćríort. ḡívead aveir Cormac mac Cuileannāin ír  
 leabair ḡabála éireann ḡurab tuairim trī céad véag  
 bliadān roim Ćríort tánḡadair mic mīlead i nÉirinn. Aḡur  
 1155 adá Policronicon aḡ teadḃ leo ar an áiream ḡcáona, mar  
 a vtráctānn ar éirinn. Aḡ ro mar aveir: a "Adáir" ar ré  
 "mīle ír oct ḡcáad bliadān ó tiḡeacḃ na nÉireannad ḡo bār  
 rḃáomāig." Ionann roin ré a mād ír ḡurab tuairim trī  
 céad véag bliadān ful mḡad Ćríort tánḡadair mic mīlead  
 1160 i nÉirinn. Óir, bean an vā bliadān véag ír cēirre rícro  
 ar cēirre céad ó ḡein Ćríort ḡo bār rḃáomāig vo na hoct

a. Ab adventu Ibernensium usque ad obitum Sancti Patricii sunt anni mille octingenti.

that the first inhabitants came to Ireland. Now the seanchus of Ireland, whose function it is to investigate and preserve an exact account of every event that ever happened in Ireland, is more deserving of credit than the opinion of Camden, to whom Irish history never gave up its secret from which he could derive a knowledge of the affairs of Ireland.

Cambrensis, writing of Ireland, says that it was by permission of the King of Great Britain that the sons of Milidh came from Biscay, and that, moreover, it was at his inducement they came after him to the Orcades, and that he sent a company with them to Ireland so that they might settle down there on condition that themselves and their descendants should be subject to him and to the kings of Great Britain for ever; and Cambrensis gives the king's name as Gorguntius son of Beilin. In the same way my reply to Cambrensis is, that it is plain that his statement is false. For, whoever will read Stowe's Chronicle will plainly find that there is little more than three hundred years from the reign of that Gorguntius over Great Britain till the coming of Julius Cæsar to conquer it, the eighth year of the reign of Cassibellanus over Great Britain; and we read in the same author that there were only about forty-two years from Julius Cæsar to the birth of Christ, so that, according to the computation of Stowe, there were not four hundred years in full from the time of Gorguntius to the birth of Christ. Now Cormac son of Cuileannan and the Books of Invasion of Ireland state that it was about thirteen hundred years before the birth of Christ that the sons of Milidh came to Ireland. And the Polychronicon agrees with them in the same computation where it treats of Ireland. It thus speaks: "There are," it says, "one thousand eight hundred years from the arrival of the Irish to the death of Patrick." This is equivalent to saying that it was about thirteen hundred years before Christ that the sons of Milidh came to Ireland. For deduct the four hundred and ninety-two years from the birth of Christ to the

- 76 céad oéad bliadán úr áiriméar Policromicon do beir ó  
 éigeadt mac Míleab i nÉirinn go báir Pádraig, agus da  
 riéir rin atáir oir mbliadán ar éirí céad oéad ó éigeadt  
 1165 mac Míleab i nÉirinn go sein Éiríort, ionnair go oir Pol-  
 cromicon ir Coimac mac Cuileannáin ir na leabairi Šabála  
 lé éirí ar áirimé na haimiríe ó Šabál mac Míleab go  
 sein Éiríort; agus dá bhiriméar, do riéir Éiríort Stoo, an  
 t-áirimé aimiríe atá ó Šorizontiur go sein Éiríort, agus  
 1170 mar an gcéadna, an t-áirimé aimiríe do-ní Policromicon  
 ir Coimac mac Cuileannáin ir na leabairi Šabála ar an  
 áirimé aimiríe atá ó éigeadt mac Míleab i nÉirinn go  
 sein Éiríort do-Šeabéar go pollur go maabair mic Míleab  
 i nÉirinn tuilleab ir naor gcéad bliadán iul do Šab  
 1175 Šorizontiur flaitéar na bheataine móiríe. Do riéir a  
 noubríamair, ir pollur sur bhead Šan bairíntiur do rinne  
 Cambrién 'n-a éiríort mar a n-abairi surab é an Šorizon-  
 tiur éirí do dáil mic Míleab 'n-a óirí go hOiríort, agus  
 do éirí ar rin go hÉirinn iad. Óir cionnair buó éirí do  
 1180 Šorizontiur a sur i nÉirinn agus naó muab é éirí, do  
 riéir Šad ušoiríar da otuamair riór ariór, go ceann naor  
 gcéad bliadán o'érí mac Míleab do éigeadt i nÉirinn?

death of Patrick from the eighteen hundred years the Polychronicon computes to be between the coming of the sons of Milidh to Ireland and the death of Patrick, and there will be one thousand three hundred and eight years from the coming of the sons of Milidh to Ireland to the birth of Christ, so that the Polychronicon, Cormac son of Cuileannan, and the Books of Invasion agree with one another in computing the time from the invasion of the sons of Milidh to the birth of Christ ; and if we compare, according to the Chronicle of Stowe, the space of time between Gorguntius and the birth of Christ, and similarly the space of time the Polychronicon, and Cormac son of Cuileannan, and the Books of Invasion compute to be from the coming of the sons of Milidh to Ireland to the birth of Christ, we shall plainly find that the sons of Milidh were in Ireland more than nine hundred years before Gorguntius assumed the sovereignty of Great Britain. From what we have said it is obvious that it is a baseless falsehood Cambrensis states in his chronicle when he says that Gorguntius above-mentioned brought after him the sons of Milidh to the Orcades, and sent them thence to Ireland. For how could Gorguntius send them to Ireland, seeing he was not himself born, according to authorities we have cited here, until nine hundred years after the sons of Milidh had come to Ireland?

## XXI.

Δε πο ριορ το εἰγεαὲτ ἡαε ἡίλεαὲ 1 ἡέριυυυ :

Αρ η-α εἶορ το ἡαεαἷβ ἡίλεαὲ 1ρ το ῖλιοετ βῡεοῖαι  
 1185 υίλε ῖο ηῡεαῖαῡαῖ εἵαυυ Ḃεαῖαῡα ῖεαἵ αῖ ἴοτ ἡαε  
 βῡεοῖαι 1ρ αῖ α ἡυυυυτῖ, αῖυρ αῖ βῖαῖῖν α εῖυῖρ  
 εῖεαετῡυῖετ ἡαῖβ, το ἡεαῖαῡα ῖεαετ ῡα ῡίοῖαι 1  
 ἡέριυυυ αῖ εἵουυ Ḃεαῖαῡα, αῖυρ τῖοῖοἵῖεαῖ ῖἡαῖ ἡεο  
 ῖε ῖεαετ 1 ἡέριυυυ ῡα ῖαβῖαι αῖ Ḃαεῖαἷβ Ḃε Ḃαηαυυ 1  
 1190 ηῡίοῖαι ἡα ῖεἵβεῖῖε το ῖυυηεαῡα αῖ ἴοτ ἡαε βῡεοῖαι  
 1ρ αῖ α ἡυυυυτῖ. Ἀῡεῖῖο εῖυ το ἡα ῖεαηεῖαἷβ ῖυῖαβ  
 ὡυ ἡβῖοῖαἷν το εῖῖαἵἡαῡα ἡῖ ἡίλεαὲ 1 ἡέριυυυ αῖ αῖ  
 αἷτ ῖε ῖαἷῡῖεαῖ ἡῡῡαεα ἡαἷν ῖε ἡἡυυβεαῖ ἡεῖῖυυ; αῖυρ  
 1ρ υἡῖ ἡεαῖαῡ ῖῖν, το βῖῖῖ ῖο ῖαἷβ ἡἡἷ ῡ-α ῖῖῖ αῖ αῖ  
 1195 ἡβῖοῖαἷν τῖῖ ἡῖ ἡαῖ το ῖἡαῖαὲ ἡε ῖῖῖῖεαῖ ἡῡαῡ  
 εαετῖαυυ α εεαῖῖαῖ ἡα ῖῖαἡῖ ἡε ῡῡν βῖοῖαἷν, ἡαῖ α  
 ῖαβῖαῡα ἡῡαῡ εἵἡῖῖεαὲ 1ρ εῖοε 1ρ ῡαἡῖῖεαε ῖε εῖῖαἷν  
 ἡα βῖοῖαἷν αῖ αἡῖῖῖαυυ εαετῖαυυ. ῖῖεαὲ ἡἡ ἡἡ ῖο  
 εεαῖῖαὲ εἵῖεεαυυ ἡα ῖεαηεῖα, αετ 1ρ εαὲ Ἀῡεῖῖο ῖυῖαβ  
 1200 ὡ τῖῖ βῡεοῖαι ῖαυ ῖαἡῖα το εῖῖαἵἡαῡα 1 ἡέριυυυ; αῖυρ  
 1ρ ἡ ῖῖν εεαῖῖαὲ 1ρ ἡὡ ἡεαῖαἷν το βεἷ ῖῖῖῖεαε. Ὠῖ  
 ἡεῖῖεαῖ ῖαυ ἡεαῖα ῖαβῖα ῖυῖαβ αῖ τῖῖ βῡεοῖαι το  
 εἡῖῖεαῡα αῖ ἴοτ ἡαε βῡεοῖαι το εῖῖ το βῖαἷ ἡα  
 ἡέῖῖεαυυ, αῖυρ ῖυῖαβ αἡυ τῖαἡῖ ἡῖῖαὲ ἡαε ἡὡα ἡαῖ  
 1205 ὡἡἡεαὲ α ἡέῖῖῖ ῡὡ ἡε εῖῖῖ α εῖαῖ ῡα εῖῖῖῖῖαὲ το  
 εἵουυ ἡίλεαὲ 1ρ το ἡαεαἷβ βῡεοῖαι; αῖυρ ἡεαῖαἷν ῡα  
 ῖεῖῖ ῖῖν ῖυῖαβ αῖ αῖ αἷτ εεαῖα το εῖῖαἵἡαῡα 1 ἡέριυυυ  
 ἡα ἡ-εαῖ το ἡἡἷ ῖο ῖῖῖ ῖῖῖῖ ῖῖν, αῖυρ το βῖῖῖ βῖῖ  
 ἡίλεαὲ, τῖαἡῖ ῖῖῖα ἡαῖ αῖν ῖε ἡ-α εἵουυ 1 ἡέριυυυ, αῖ  
 1210 ἡβεἷ ῡῡν ῖῖαἡυυ αῖ τῖαε ῖῖῖ ῡ-α εἡαἷν εἵῖῖῖῖεαε  
 ῖῖῖ αῖ βῖῖῖῖῖῖ το βἡ ῖαυ ῖῖαἡυυ ῖεἡν αῖυρ ἡῡαῡ εαετ-  
 ῖαυυ τῖαἡῖ α τῖαῖεαῖῖ ἡα ἡεῖῖα το ῖαβῖαι ἡεῖῖ  
 ὡῖα.



## XXI.

Of the coming of the sons of Milidh to Ireland as follows :

When the sons of Milidh and all the descendants of Breoghan heard that the children of Cearmad had murdered Ioth son of Breoghan and his followers, and when they saw his body mangled and lifeless, they resolved to come to Ireland to avenge him on the children of Cearmad, and they assembled an army to come to Ireland to wrest that country from the Tuatha De Danann in retribution for the deed of treachery they had done against Ioth son of Breoghan and his followers. Some seanchas assert that it was from Biscay the sons of Milidh went to Ireland from the place which is called Mondaca beside the river-mouth of Verindo ; and their reason for this opinion is that Milidh was king of Biscay after he had been banished by the violence of many foreign tribes from the very heart of Spain to Biscay, where there were many woods, hills, and fastnesses protecting Biscay from the fury of foreign races. This, however, is not the general opinion of the seanchas. What they assert is that it was from the tower of Breoghan in Galicia they came to Ireland, and this is the view I regard as the most probable. For we read in the Book of Invasions that it was at Breoghan's tower they resolved on sending Ioth son of Breoghan to explore Ireland, and that it was to it Lughaidh son of Ioth came when he returned from Ireland, and showed his father's dead body to the sons of Milidh and to the sons of Breoghan ; and accordingly I believe that it was from the same place they proceeded to Ireland very soon after the death of Milidh. And it was because of the death of Milidh that Scota came to Ireland with her children, Spain being at that time a bone of contention between the tribes who inhabited Spain itself and the numerous foreign tribes who came from the north of Europe to overcome them.

1215 <sup>1</sup> **Θ**άλα éloinne míleadó, tionóílτεар íluağ leo mé τεαέτ  
 éloinn éearmado, ír το ξαβáiλ na hírpeann oírra; ağur ír  
 é líon taoipeadé το bí aca mé ceannar feadóna το θέαηαή,  
 τά ícío, το μέρι μαρι léağğear ían ouain oaríab topadé:  
 Τóιríğ na luíngre ταρ léar, το μινne eoóaió ó íloinn:

1220

Τóιríğ na luíngre ταρ léar  
 'n-a oτάνγαοar mic míleadó;  
 ouó meabair íom-íra íém lá  
 a n-anmann, a n-oíóeadó.

1225

eíble íuao bpeağa blaó binn  
 luğaió μuίrτείμne ón μuίrλinn;  
 ouar bpear ouaióne na mbíioğ mói,  
 ouon ír éíbeap éípeamón.

1230

aímuríon Colpa ían éíadó  
 éíbeap aíríoé a íannán;  
 ouala ouaílgne náí amne,  
 μuίmne luígne ír luígne,

1235

íulmán manntán bíle íéím,  
 éí oíba feapón feirğéin;  
 én tín eatar íoirtean gle  
 séağa sobairce suiríge.

palap mac éípeamóin áin  
 ağur caicéir mac manntáin;  
 ouo oíóğaił íoča na n-eaé  
 tríoéao oeíéneabap tóípeaé. Τóιríğ.

1240

Τríoéao long líon an éablaíğ το bí aca, ağur tríoéao  
 laoc í nğaé luíng oíob, ían áípeam a mban ná a noaoícar-  
 íluağ. Ağ ío a n-anmannna: bpeağa mac bpeoğain ó íaíó-  
 teari mağ bpeağ í mío; ouala mac bpeoğain ó íaíóteap  
 slíab ouala; ouaílgne mac bpeoğain ó íaíóteap slíab  
 1245 ouaílgne; íuao mac bpeoğain ó ííuıl slíab íuao;  
 μuίrτείμne mac bpeoğain ó íaíóteap mağ μuίrτείμne;  
 luğaió mac íoča táimíğ í néirínn το oíóğaił a ačar ír

As to the sons of Milidh, they got together an army to come to Ireland and avenge Ioth on the Tuatha De Danann and on the children of Cearmad, and to wrest Ireland from them ; and the full number of leaders they had to rule the warriors was forty, as we read in the poem composed by Eochaidh O'Floinn, beginning, " The Leaders of those over-sea ships " :

The leaders of those over-sea ships  
In which the sons of Milidh came,  
I shall remember all my life  
Their names and their fates :

Eibhle, Fuad, Breagha, excellent Bladh,  
Lughaidh, Muirtheimhne from the lake,  
Buas, Breas, Buaidhne of great vigour,  
Donn, Ir, Eibhear, Eireamhon,

Aimhirgin, Colpa without annoyance,  
Eibhear, Airioch, Arannan,  
Cuala, Cuailgne, and generous Nar,  
Muimhne, Luighne, and Laighne,

Fulman, Manntan, gentle Bile,  
Er, Orba, Fearon, Feirghein,  
En, Un, Eatan Goistean bright,  
Seadgha, Sobhairce, Suirghe,

Palap son of noble Eireamhon,  
And Caicher son of Manntan,  
To avenge Ioth of the steeds—  
Ten and thirty leaders. The leaders.

Their fleet was thirty ships in all, with thirty warriors in each of the ships, besides their women and camp-followers. The following are their names : Breagha son of Breoghan, from whom Magh Breagh in Meath is called ; Cuala son of Breoghan, from whom Sliabh Cuala is called ; Cuailgne son of Breoghan, from whom Sliabh Cuailgne is called ; Fuad son of Breoghan, from whom Sliabh Fuaid is called ; Muirtheimhne son of Breoghan, from whom Magh Muirtheimhne is called ; Lughaidh son of Ioth, who came to Ireland to avenge his

uaid̃ d̃veir̃tear̃ Corca L̃aiḡe 1 ñveir̃cear̃t Muim̃an; Eib-  
 linne mac b̃reog̃ain ó b̃ruil̃ Sliaḃ ñEiblinne rañ Muim̃ain;  
 1250 buar̃ b̃rear̃ 1r̃ buaid̃one t̃r̃í mic T̃iḡear̃nḃair̃o mic b̃ruḡe;  
 ñár̃ ó m̃aid̃tear̃ Ror̃ ñár̃ 1 Sliaḃ b̃laḃma; Séad̃ḡa f̃ulm̃án  
 M̃anñt̃án C̃aic̃ér̃ 1r̃ S̃uir̃ḡe mac C̃aic̃ér̃; Ér̃ Oir̃da f̃ear̃ĩón  
 1r̃ f̃ear̃iḡna c̃eitr̃e mic Éib̃ir̃; Éñ úñ ead̃an 1r̃ ḡoir̃tean;  
 Sob̃air̃ce, ní f̃ear̃ ṽúinñ a d̃c̃air̃; b̃ile mac b̃ruḡe mic  
 1265 b̃reog̃ain; õc̃t mic M̃ilead̃ ead̃r̃p̃áinne, m̃ar̃ ad̃á Donñ 1r̃  
 Air̃iõc̃ f̃eab̃ruad̃ Éib̃ear̃ f̃ionñ 1r̃ Air̃iḡḡiñ Ír̃ 1r̃ Col̃pa añ  
 É̃lor̃ĩm̃ É̃iream̃ĩón 1r̃ Air̃anñán añ r̃óir̃ear̃ aḡur̃ c̃eitr̃e  
 mic É̃iream̃ĩón, m̃ar̃ ad̃á Muim̃ne L̃uḡne 1r̃ L̃aiḡne 1r̃  
 p̃al̃ap, aḡur̃ doñmac̃ Ír̃ .i. Éib̃ear̃. 1r̃ iad̃ r̃oiñ iom̃or̃io  
 1260 añ ṽá f̃ic̃io t̃aoir̃ead̃ t̃ánḡad̃ar̃ mic M̃ilead̃ 1 ñÉir̃inñ. Ír̃iud̃l̃  
 f̃áid̃ mac É̃iream̃ĩón, c̃eana, 1 ñÉir̃inñ f̃éiñ ruḡad̃ é.

Ṽála é̃loinne M̃ilead̃ 1r̃ a ḡcab̃l̃aiḡ, ní h̃air̃iḡr̃tear̃  
 doinñí ṽa r̃c̃eal̃aiḃ ḡur̃ ḡab̃ad̃ar̃ cuañ aḡ Inñbear̃ Sl̃áinḡe  
 1 ñ-ĩõc̃tar̃ L̃aiḡean, áit̃ m̃ir̃ a m̃aid̃tear̃ cuañ lõc̃a ḡair̃man  
 1265 añiú. C̃ruinñiḡio 1r̃ coim̃t̃ioñóil̃io T̃uad̃a Ṽé Ṽañanñ 'ñ-a  
 ṽtim̃c̃eal̃l̃ ḡur̃ c̃uir̃ead̃ar̃ ceo ṽr̃ad̃oĩṽeac̃t̃a ór̃ a ḡc̃ionñ,  
 ionñur̃ ḡur̃ t̃air̃ḃruḡead̃ ṽóib̃ ḡur̃ óruim̃ muice añ t̃-oil̃éañ  
 ar̃ a ḡc̃ionñ, aḡur̃ 1r̃ ṽe r̃iñ m̃aid̃tear̃ Muic̃iñir̃ mé h̃Éir̃inñ.  
 Ruad̃iḡtear̃ iom̃or̃io lé ṽr̃ad̃oĩṽeac̃t̃ T̃uad̃a Ṽé Ṽañanñ mic  
 1270 M̃ilead̃ óñ ṽt̃ir̃ am̃ac̃, ḡur̃ ḡab̃ad̃ar̃ tim̃c̃eal̃l̃ É̃ireanñ,  
 aḡur̃ ṽo ḡab̃r̃ad̃ cuañ 1 ñInñbear̃ Sc̃éine 1 ñ-iad̃r̃c̃ar̃ Muim̃an;  
 aḡur̃ ar̃ ṽteac̃t̃ 1 ṽt̃ir̃ ṽóib̃ t̃ruall̃air̃ ḡo Sliaḃ M̃ir̃ ḡo  
 ṽtar̃ila b̃añba ḡo ñ-a b̃ant̃r̃ac̃t̃ 1r̃ ḡo ñ-a ṽr̃ad̃oĩc̃ib̃ or̃r̃a  
 anñ. F̃iar̃f̃uḡiḡir̃ Air̃iḡḡiñ a h̃ainm̃ ṽi. “b̃añba m̃'ainm̃”  
 1275 ar̃ r̃í “aḡur̃ 1r̃ uad̃im̃ m̃aid̃tear̃ Iñir̃ b̃añba m̃ir̃ añ oil̃éañ-  
 r̃o.” T̃ruall̃air̃ ar̃ r̃iñ 1 Sliaḃ Eiblinne ḡo ṽtar̃ila f̃óola  
 ṽóib̃ anñ, aḡur̃ f̃iar̃f̃uḡiḡir̃ Air̃iḡḡiñ a h̃ainm̃ ṽi. “f̃óola  
 m̃'ainm̃” ar̃ r̃í “aḡur̃ 1r̃ uad̃im̃ m̃aid̃tear̃ f̃óola m̃ir̃ añ

father, from him Corca Luighe in West Munster is called ; Eibhlinne son of Breoghan, from whom Sliabh Eibhlinne in Munster is called ; Buas, Breas, and Buaidhne, three sons of Tighearnbhard son of Brighe ; Nar from whom Ros Nair in Sliabh Bladhma is called ; Seadgha, Fulman, Manntan, Caicher, and Suirghe son of Caicher ; Er, Orba, Fearon, and Feargna, four sons of Eibhear ; En, Un, Eatan, and Goistean ; Sobhairce, we do not know who was his father ; Bile son of Brighe, son of Breoghan ; eight sons of Milidh of Spain, to wit, Donn and Airioch Feabhruadh, Eibhear Fionn and Aimhirgin, Ir and Colpa of the Sword, Eireamhon and Arannan the youngest, and four sons of Eireamhon, to wit Muimhne, Luighne, and Laighne, and Palap, and one son of Ir, that is Eibhear. These, then, are the forty leaders of the sons of Milidh who came to Ireland. It was in Ireland itself that Irial Faidh son of Eireamhon was born.

As regards the descendants of Milidh and their fleet there is no account of them until they put into port at Innbhear Slainghe in the lower part of Leinster, which place is called the harbour of Loch Garman to-day. The Tuatha De Danann assembled and congregated round them, and spread a magic mist above them, so that they imagined that the island in front of them was a hog's back, and hence Ireland is called Muicinis. Accordingly, the Tuatha De Danann, by means of magic, drove the sons of Milidh out from the land, and so they went round Ireland and put into port at Innbhear Sceine in West Munster ; and when they had landed, they proceeded to Sliabh Mis, where they met Banbha with her women and her druids. Aimhirgin asked her her name. " Banbha is my name," said she ; " and it is from me that this island is called Inis Banbha." Then they proceeded to Sliabh Eibhlinne where they met Fodla, and Aimhirgin asked her her name. " Fodla is my name," said she ; " and it is from me that this land is



1280 *ջորից-բե.”* Երաւաւո ար բն յօ հալքեաճ մութե, յօ տարա  
 էրբե ոճիւն բն ճիւ բն ճար բարբաւիցիւր ճն բիւ և հալք  
 յի. “*էրբե մ’ալք*” ար բի “*ճար* ր *սալք* բաւիւթար *էրբե*  
*բար* ճն ուլան-բօ.” *ճար* ր *ճ* բարբիւր ճն յիւթե-բ *էար*  
*ճա* ճն բալք-բօ ար ճն սալք տարաւ տօրաճ: Ընալք Բաւաւար  
 ճն *նճաւաւ*:

1285

Բաւաւ 1 *Տաւ* մար յօ բլոճաւ  
*Տիւթեաճ* տարաւ;  
 Բօւաւ 1 *Տաւ* Եւալք արաճ,  
*էրբե* 1 *նալքեաճ*.

1290 *ճ* բօ *էար* ճն տարաւ Բաւաւաւ ճն մաւ ոճիւ մաւաւ  
 Ընալքաւ; *ճար* Բաւաւաւ Ընալքաւաւ ճն ճն ճն  
 տարաւ ճն Բի ար *էրբե* ճն Ընալքաւաւ, ճն ճն  
 Ընալքաւաւ Ընալքաւաւ ճն ճն *բար* ուլ ճն *ճար* ր *է* ճն  
 ճն ճն ճն ուլ 1 *Բաւաւաւ* ուլ ուլ ար ճն *ջորից* ար  
 ճն ճն Ընալքաւաւ ճն. *ճ* բօ Բաւաւաւաւ ար ճն ճն  
 1295 ճն ճն ճն ճն:

ճն ճն Ընալքաւաւ ուլ ուլ ճն  
 ար ճն ճն ճն ճն,  
*էրբե* Բօւաւ ր Բաւաւ  
 Երաւաւ Բաւաւ Ընալքաւաւ.

1300

Երաւաւաւ մաւ *մաւաւ* ար բն յօ Ընալքաւաւ յօ տարաւաւ  
 տարաւ մաւ Ընալքաւաւ . Ընալքաւաւ Ընալքաւաւ յօ ճն ճն  
 տարաւաւաւ արաւ ճն; *ճար* Ընալքաւաւ մաւ *մաւաւ* ճն ուլ  
 Ընալքաւաւ Ընալքաւաւ ճն ճն Ընալքաւաւ, *ճար* Ընալքաւաւ  
 Ընալքաւաւ յօ տարաւաւաւ Ընալքաւաւ Ընալքաւաւ Ընալքաւաւ  
 1305 բն ուլ ճն *ճար* ուլ Ընալքաւաւ Ընալքաւաւ Ընալքաւաւ, յօ  
 մարաւաւաւ տարաւ Ընալքաւաւ Ընալքաւաւ Ընալքաւաւ Ընալքաւաւ  
*մաւաւ* տարաւ Ընալքաւաւ Ընալքաւաւ Ընալքաւաւ Ընալքաւաւ  
 յօ Ընալքաւաւ Ընալքաւաւ Ընալքաւաւ Ընալքաւաւ Ընալքաւաւ  
 յօ Ընալքաւաւ Ընալքաւաւ Ընալքաւաւ Ընալքաւաւ Ընալքաւաւ  
 յօ Ընալքաւաւ Ընալքաւաւ Ընալքաւաւ Ընալքաւաւ Ընալքաւաւ

called Fodla." They proceeded thence to Uisneach in Meath, where they met Eire. The poet asked her her name. "Eire is my name," said she, "and it is from me that this island is called Eire." And as a record of the above events is this stanza from the poem beginning, "Let us relate the origin of the Gaels":

Banbha on Sliabh Mis, with hosts  
Faint and wearied;  
Fodla on Sliabh Eibhlinne, with groanings;  
Eire on Uisneach.

These three queens were the wives of the three sons of Cearmad, and some seanchas say that there was no division of Ireland into three equal parts among the sons of Cearmad, but that each of the sons held it for a year in turn; and the name the country bore each year was the name of the wife of him who held the sovereignty that year. Here is a proof of this alternation of sovereignty:

Every year by turns  
The chiefs held the kingdom;  
Eire, Fodla, and Banbha,  
The three wives of the very strong warriors.

The sons of Milidh proceeded thence to Tara, where they met the three sons of Cearmad, to wit, Eathur, Ceathur, Teathur, with their magic host; and the sons of Milidh demanded battle or a right to the sovereignty of the country from the sons of Cearmad, and these replied that they would act towards them according to the judgment of Aimhirgin, their own brother, and that if he delivered an unjust judgment against them, they would kill him by magic. The judgment Aimhirgin gave regarding his brothers and their host was that they should return to Innbhear Sceine, and that they should embark with all their host and go out the distance of nine waves on the high sea, and if they succeeded in coming to land again in spite of

1310 ὁ δὲ ἀντιθέειν Τυαῖτα Ὁέ Ὀδαννν ἀειρετ να κήϊε το βειτ ἀα.  
 Ἀγυρ το βα λόρι λέ Τυαῖταῖς Ὁέ Ὀδαννν ριν, ὅρι το μέαρ-  
 ἀοαρ ῥο ὅτιορφαῶ το νῶριδοῖρεαῖτ ρέιν ῥαν α λέϊρεαν ταρ  
 α ν-αιρ τον ἐήϊε ἐέαονα ῥο βηάτ.

## XXII.

10mṭúrα ḑloinne míleāḑ τριαλλαιο ταρ α ν-αιρ ῥο  
 1315 h1nnḑeari Scéine, ιρ τέρο ριαḑ 'n-α longṑaḑḑ ḑeāḑ naoi ὅτονν  
 ραν μυρ αμαḑ, ἀήαιλ το ορῶιζ Ἀιήιρζιν τόιβ. Μαρι το  
 ḑonncαοαρ ὀριαοῖτε Ṽuaḑ Ὁέ Ὀδαννν ιαḑ-ραν αρι αν μυρ,  
 το ḑḑḑβαοαρ ῥαοḑ ῥάιβεḑeḑ ῥειντεῖρε το ḑυρι ἀηρḑ αρι  
 αν μυρ; Ἀγυρ ἀουβαιρετ Ὀονν mac míleāḑ ῥυρ ῥαοḑ  
 1320 ὀριαοῖρεαḑτα ι. “1ρ εḑḑ,” αρι Ἀιήιρζιν. Λειρ ριν τέρο  
 Ἀριαννάν ρόιρεαρ ḑloinne míleāḑ ραν ρeolḑriann ρυαρ, Ἀγυρ  
 λέ ρonnaḑ το ὅτυζ αν ῥαοḑ τῶιτερ Ἀριαννάν αρι ḑláρiαḑ na  
 luinge, ῥυρ μαρiḑαḑ ἀήλiαḑ ριν é. Ἀγυρ λειρ ριν το ḑealuḑḑ  
 luapḑαḑ na ῥαριḑḑaοῖτε αν longṑ 'n-α ρiαḑe Ὀονν ρé ḑáḑ,  
 1325 Ἀγυρ ῥο ῥῖοḑ το éιρ ριν το βαḑḑαḑ é ρéιν ιρ luḑḑ na luinge  
 μαρι ἀον ρυρ, μαρι ατά ḑeḑḑriαρ αρι ḑiḑḑο το λαοḑriαḑ Ἀγυρ  
 ḑiḑḑeαρ ταοιρεḑḑ, μαρι ατά bile mac ḑḑiḑḑe Ἀḑḑiοḑ ḑeḑḑḑḑαḑ  
 ḑuan ḑḑeαρ ιρ ḑuaḑḑḑne Ἀγυρ τḑ ḑḑnaoi ḑéαḑ Ἀγυρ ḑeḑḑriαρ  
 ἀήιρ Ἀγυρ οḑḑαρ ρé hiomḑriāḑ, ḑaοḑαḑ macḑaοḑḑ αρι ḑalḑaḑar;  
 1330 Ἀγυρ ιρ é áιτ 'n-αρι βαḑḑαḑ ιαḑ αḑ na Ὀuḑḑáḑaḑḑ ρé ρiáḑḑeαρ  
 Teḑḑ Ὀuinn ι n-ιαρḑαρ Mḑḑḑan. Ἀγυρ ιρ ó Ὀονν mac  
 míleāḑ το βαḑḑαḑ αν ῥaiḑḑḑeαρ Teḑḑ Ὀuinn ve. ῥonaḑ  
 αḑ ρaiḑḑéιρ ḑáιρ Ὀuinn ιρ na n-uapal-ρo το βαḑḑαḑ μαρι ἀον  
 ρυρ ατά Eoḑaiḑ Ó ḑloinn ραν ḑuaḑḑ ḑariab τορḑ: Tóιρḑ  
 1335 na luingeḑe ταρ λeαρ. Ἀḑ ρo μαρι ἀοeιρ:

Ὀονν ιρ bile ḑuan α ḑean,  
 Oíl ιρ Ἀḑḑiοḑ mac míleāḑ,  
 ḑuap ḑḑeαρ ḑuaḑḑḑne ῥo mbloḑḑ,  
 το βαḑḑαḑ αḑ Ὀuḑḑáḑaḑḑ.

1340 1ρ mac míleāḑ, iomoiḑo, το ρḑαρ αν τ-ἀηρḑ αν longṑ 'n-α  
 ρiαḑe ρυρ αν ῥḑaḑḑlḑ αḑ το ḑuipeḑḑ ι n-ιαρḑαρ Ὀeapḑḑḑḑan

the Tuatha De Danann, they were to have sway over the country. And the Tuatha De Danann were satisfied with this, for they thought that their own magic would be able to prevent them from returning ever again to the country.

## XXII.

As to the sons of Milidh, they returned to Innbhear Sceine, and went out on the high sea, the space of nine waves, as Aimhirgin directed them. When the druids of the Tuatha De Danann saw them on the sea, they raised a terrific magic wind which caused a great storm at sea ; and Donn son of Milidh said that it was a druidical wind. "So it is," said Aimhirgin. Thereupon Arannan, the youngest of the sons of Milidh, climbed the mainmast, and, by reason of a gust of wind, he fell to the ship's deck, and thus was killed. And forthwith the rocking of the tempest separated from the rest the ship in which Donn was, and soon after he was himself drowned, and the ship's crew along with him, twenty-four warriors in all, and five leaders, to wit, Bile son of Brighe, Airioch Feabhruadh, Buan, Breas, and Buaidhne, with twelve women and four servants, eight oarsmen, and fifty youths in fosterage ; and the place where they were drowned is Dumhacha, which is called Teach Duinn, in west Munster. And it is from Donn son of Milidh, who was drowned there, that it is called Teach Duinn. And it is the death of Donn and of those nobles who were drowned with him that Eochaidh O'Floinn narrates in the poem beginning, "The leaders of those over-sea ships." Thus does he speak :

Donn and Bile and Buan, his wife,  
 Dil and Airioch son of Milidh,  
 Buas, Breas, and Buaidhne, the renowned,  
 Were drowned at Dumhacha.

The ship in which was Ir son of Milidh was also separated from the fleet by the storm ; and it was driven ashore in

1 Ե՛ր Ի; չսի ԲԱՇԱԾ Իր ԸՆՆ ԱՇՍԻ ՉՍԻ ԽԱՆԴԱՅԵԾՈ՝ ԱՅ ՏՇԵԼԻՅ  
 ՄԻՈՒԼ Է, ԱՄԱԼ ԱՎԵՐԻ ԱՆ Ե-ԱՅՎԱՐ ԸԵՃՈՆԱ :

1345

ԱՄԻՐՇԻՆ ՔԻԼԵ ՆԱ ԽԵԱՐ  
 ՄԱՐԽ 1 ՇԱԸՆ ԽԻԼԵ ԸԵՄԵԾՈ ;  
 ՄԱՐԽ ԻՐ ԱՅ ՏՇԵԼԻՅ ՆԱ ՔՇԱԼ,  
 'Տ ԻՐ ՄԱՐԽ ՔԱՆ ԼԱՄՇ ԱՐԱՆՆԱՆ.

1350

ՇԱԽԱՐ ԷՐԵԱՄՈՆ, ՇՈ ՇՇՍԻ ՎՈՆ ԼԱՄՇԵԱՐ ՄԱՐԻ ԱՈՆ ՄԻՐ, ԼԱՄ  
 ՇԼԵ ՔԷ ԽԷՐԻՆՆ ՇՈ ՔԱՆԻՅ ԽԱՆ ԽՈՆԵՐԻ ՇՈՐԱ ՔԷ ՔԱՅՈՒՄԵԱՐ  
 ԾՐՈՒՇԵՃՈ ԱՇԱ. ԻՐ ՍԻՄԵ ՏՐԻԱ ՇԱՐԸԵԱՐ ԽՈՆԵԱՐ ՇՈՐԱ ՎՈՆ  
 ԱԽԱՆՆ ՔԻՆ, ՎՈ ԽՐԻՅ ՉՍԻԱԽ ԽՈՆԵ ՎՈ ԲԱՇԱԾ ՇՈՐԱ ԱՆ  
 ՇՈՒՐՈՒՄ ՄԱՇ ՄԻԼԵԾՈ՝ ԱՅ ՏԵՃԸՆ 1 Ե՛ր ԸՆՆ ՄԱՐԻ ԱՈՆ ՔԷ  
 ԽԷՐԵԱՄՈՆ ՄԱՇ ՄԻԼԵԾՈ. ԻՐ ՔՈԼԼՍԻ ԱՐ ՔԻՆ ՉՍԻ ԲԱՇԱԾ  
 ՇԱՅԵԱՐ ՎՈ ՇՈՒՆՆ ՄԻԼԵԾՈ՝ ՔԱԼ ՎՈ ԽԵԱՆԱՎԱՐ ՔԵԼԽ ԷՐԵԱՆՆ  
 1355 ՎՈ ՇԱՇԱԽԻՆ ՎԷ ՎԱՆԱՆՆ ; ՇՈՆԱԾ ՍԻՄԵ ՔԻՆ ՎՈ ՔԱՆՆԵ ՔԻԼԵ  
 ԷՐՇԻՆ ԱՆ ՔԱՆՆ-ՐՈ :

1360

ՎՈ ԲԱՇԱԾ ՇԱՅԵԱՐ ՎՈՒՅ ՔԻՆ  
 ՎՈ ՇՈՆԱՆԻՆ ՄԵԱՐԱ ՄԻԼՈ ;  
 1 ՇՇԱՆԸԱԽԻՆ ԷՐԵԱՆՆ ՆԱ ՔԱՆՆ,  
 ԼԵ ՏՐԱՐՈՒՇԵՃԸՆ ՇԱԸՆ ՎԷ ՎԱՆԱՆՆ :

1365

ՄԱՐԻ ԱՇԱ ՎՈՆՆ ԻՐ ԻՐ, ԱՐԻՈՇ ՔԵԱԽՍԱԾ, ԱՐԱՆՆԱՆ ԻՐ ՇՈՐԱ  
 ԱՆ ՇՈՒՐՈՒՄ, ԽՈՆՆՍԻ ՆԱՇ ՔԱԽԵ ԽԵՈ ՎՈՆ ՇՈՒՆՆ ԸԵՃՈՆԱ ՔԷ  
 ԼՈՆՆ ՆԱ ԽԷՐԵԱՆՆ ՎՈ ԽԱՆՆ ՎՈ ՇԱՇԱԽԻՆ ՎԷ ՎԱՆԱՆՆ ԱՇԸ  
 ՏՐԻԱՐԻ, ՄԱՐԻ ԱՇԱ ԷՐԵԱՐ ԷՐԵԱՄՈՆ ԻՐ ԱՄԻՐՇԻՆ. ԽՈՄՇՍՐԱ ՆԱ  
 1365 ՏՐԱՄԻՅԵ ՕԻԼԵ ՎՈ ՄԱՇԱԽԻՆ ՄԻԼԵԾՈ՝ ՏԱՆՇԱՎԱՐ 1 Ե՛ր Ի ԽՈՆԵԱՐ  
 ՏՇԵԻՆԵ, ՄԱՐԻ ԱՇԱ ԷՐԵԱՐ ՇՈ Ն-Ա ՔԱՐԻՆՆ ՔԷՆ ՎՈ ՇԱԽԼԱՇ.  
 ՏԱՐԼԱ ԷՐԵ ԽԵԱՆ ՄԻՇ ՇՐԵԻՆԵ ԱՐ ՏԼԻԱԽ ՄԻՐ ՔԱՅ 1 ՇՇՈՆՆ ՏՐԻ  
 ԼԱ ԼԱՐ ՏԵՃԸՆ 1 Ե՛ր ԽՈՒՆ, ԱՇՍԻ ԻՐ ԸՆՆ ՔԻՆ ՏԱՇԱԾ ՇԱՇ ՏԼԷԽԵ  
 ՄԻՐ ՎՈՐԻ ԼԱՇ ՔԷՆ ԻՐ ՏԱՇԱ ՎԷ ՎԱՆԱՆՆ, ԱՐԸ ԱՐ ՇԱՐԸ ՔԱՐ  
 1370 ԽԵԱՆ ՄԻՆ ՄՈՇ ԱՅԵ, ԱՇՍԻ ԻՐ ԱՐԻՇԵ ՔԱՅՈՒՄԵԱՐ ՇԼԵԱՆՆ ՔԱՐ  
 ՔԱՐ ԱՆ ՆՇԼԵԱՆՆ ԱՇԱ ԱՐ ՏԼԻԱԽ ՄԻՐ ՎԱ ՆՇԱՐԸԵԱՐ ԱՆԱ  
 ՇԼԵԱՆՆ ՔԱՐ ; ՇՈՆԱԾ ՎԱ ՎԵԱՐԽԱՇԱԾ ՔԻՆ ԱՎԵՐԻ ԱՆ ՔԻԼԵ ԱՆ  
 ՔԱՆՆ-ՐՈ :

1375

ՇԼԵԱՆՆ ՔԱՐ 'Ր Է ԱՆ ՔՈՐԱՐ ՔԻՐ,  
 ՇԱՆ ԽՐԵԱՐԱՆ ՇԱՆ ԽՐՈՒՄ ;  
 ՔԱՐ ԱՆՆԱ ՆԱ ՄՈՆԱ ԼԱՐՈՒՄԵԱՐ ԼՈՆՆ,  
 ՎՈ ՄԱՐԽԱԾ ԻՐՆ ՄՈՐՇԼՈՆՆ.



the west of Desmond ; and there Ir was drowned, and he was buried at Sceilig Mhichil, as the same author says :

Aimhirgin, poet of the men,  
Was killed in the Battle of Bile Theineadh ;  
Ir died in Sceilig of the warriors,  
And Arannan died in the ship.

Eireamhon, accompanied by a division of the fleet, proceeded, having Ireland on the left, to the mouth of Innbhear Colpa, which is called Droichead Atha. Now, the river is called Innbhear Colpa, from Colpa of the Sword, son of Milidh, having been drowned there as he was coming ashore with Eireamhon son of Milidh. It is plain from this that five of the sons of Milidh were drowned before they took possession of Ireland from the Tuatha De Danann ; hence some poet composed this stanza :

Five of these were drowned,  
Of the swift sons of Milidh,  
In the harbours of Ireland of the divisions,  
Through the magic of the Tuatha De Danann :

these are Donn and Ir, Airioch Feabhruadh, Arannan, and Colpa of the Sword ; so that when these sons wrested Ireland from the Tuatha De Danann, there were only three of them surviving, to wit, Eibhear, Eireamhon, and Aimhirgin. As to the remainder of the descendants of Milidh, to wit, Eibhear with his own division of the fleet, they landed at Innbhear Sceine. They met Eire, wife of Mac Greine, on Sliab Mis three days after they had landed, and there the Battle of Sliabh Mis took place between them and the Tuatha De Danann, in which fell Fas wife of Un son of Uige, and from her the name Gleann Fais is given to the glen which is in Sliabh Mis, and is called at present Gleann Fais ; and it is to bear testimony to this that the poet composed this stanza :

Gleann Fais, true is the derivation,  
Without error or difficulty ;  
Fas the name of the woman I refer to  
Who was killed in the great glen.



In the same battle fell Scotsa wife of Milidh ; and it is in the north side of that glen, beside the sea, she is buried ; and as a proof of her death and of her burial-place, we have the two following stanzas from the same poem :

In this battle also, I will not deny,  
Scotsa found death and extinction ;  
As she is not alive in fair form,  
She met her death in this glen.

Whence there is in the north side  
The tomb of Scotsa in the clear, cold glen,  
Between the mountain and the sea ;  
Not far did she go from the conflict.

This was the first battle that took place between the sons of Milidh and the Tuatha De Danann, as the same poem says :

The first battle of the famed sons of Milidh,  
On their coming from Spain of renown,  
At Sliabh Mis there was cause of woe ;  
It is certain history and true knowledge.

The two women we have mentioned, to wit, Scotsa and Fas and their two most accomplished druids, that is, Uar and Eithiar, were the most celebrated of the race of Gaedheal who fell in that battle. But though three hundred of them were slain, still they slew ten hundred of the Tuatha De Danann, and thus routed them ; and Eire wife of Mac Greine followed in their wake, and proceeded to Tailte, and related her story to the sons of Cearmad. Now, the sons of Milidh remained on the field of battle, burying those of their people who were slain, and in particular burying the two druids. It is with reference to this that the poet composed the following historical stanzas :

In the morning we left Sliabh Mis ;  
We met with aggression and defiance  
From the sons of the noble Daghadh,  
With strong battle-spears.



We boldly gave battle  
To the sprites of the isle of Banbha,  
Of which ten hundred fell together,  
By us, of the Tuatha De Danann.

Six fifties of our company  
Of the great army of Spain,  
That number of our host fell,  
With the loss of the two worthy druids :

Uar and Eithiar of the steeds,  
Beloved were the two genuine poets ;  
A stone in bareness above their graves,  
In their Fenian tombs we leave them.

Eight also of the leaders of the host fell at sea through the magic of the Tuatha De Danann, as we have said above, namely, Ir at Sceilig Mhichil; Arannan, from the mainmast ; Donn with his five leaders, who were drowned at Teach Duinn. Eight royal ladies also fell there, two of them with Donn, namely, Buan wife of Bile, and Dil daughter of Milidh of Spain, wife and kinswoman of Donn. There were also drowned Sceine wife of Aimhirgin, in Innbhear Sceine, and from her the name Innbhear Sceine is given to the river which is in Kerry. Fial wife of Lughaidh son of Ioth died of shame on her husband seeing her naked as she returned from swimming ; and from her that river has ever since been called Innbhear Feile ; Scota and Fas were also slain in the Battle of Sliab Mis, as we have said above. Two others of them also died, namely, the wife of Ir and the wife of Muirtheimhne son of Breoghan. These then are the eight princesses and the eight leaders that perished out of the host of the descendants of Milidh from their coming into Ireland up to the Battle of Tailte. Here are the names of the seven principal women who came to Ireland with the sons of Milidh, according to the Book of Invasions : Scota, Tea, Fial, Fas, Liobhra, Odbha, and Sceine. It is in the following manner the seancha sets forth this, and states who was



1445 CIA AN FEARU DO BÍ AG SÁC MHAOI DÍOB AG AR MHAIRI A FEAR  
AG TEACHT I NÉIRIINN DÍOB.

SEACHT MNÁ IR FEARRI TÁMIS I LE  
LÉ MACAIB MILEAD UILE :  
TEA FIAL FÁR, FEARRIUE DE,  
1450 LIOBHA ODBA SCOT SCÉINE.

TEA BEAN ÉIREAMHÓIN NA N-EAC,  
IR FIAL FÓR FÁ BEAN LUIGBEAC;  
FÁR BEAN UIN MIC OIGE IAR RIN,  
AGUR SCÉINE BEAN AITHIRGIN.

1455 LIOBHA BEAN FUAIO, CAOIN A BIA,  
SCOTA AN DONCUMHA IR ODBA ;  
AG RIN NA MNÁ NACAR MEAR  
TÁMIS LÉ MACAIB MILEAD.

10MCTÚRA ÉLOINNE MILEAD, AN OIHONZ DÍOB TÁMIS I OTIRI LE  
1460 HÉIBEAR, LÉRI CUIPEAD CAC SLÉIBE MUIR, TRIALLAIO I NODÁIL  
ÉIREAMHÓIN ZO BUN INNBIRI COLPA; AGUR MARI MANGADUARI A  
CÉILE ANN RIN DO FÓZMADUARI CAC AR TRÍ MACAIB CEARMADUA  
IR AR TUAICÉIB DÉ DANNAN AR CÉANA. IR ANN RIN DO  
CUIPEAD CAC TAILLTEAN EATOIRIA AGUR DO CUAIO AN BUIPEAD  
1465 AR ÉLOINN CEARMADUA AG MACAIB MILEAD ÁIT AR TUIT MAC  
SREINE LÉ HAITHIRGIN, MAC CUILL LÉ HÉIBEAR, AGUR MAC  
CÉACHT LÉ ÉIREAMHÓIN, AMHAIL AVEIRI AN FEANCÁ :

1470 ATRORÉAIR MAC SREINE GEAL  
I OTAILLTEAN LÉ HAITHIRGEAN ;  
MAC CUILL LÉ HÉIBEAR AN OIR,  
MAC CÉCT DO LÁIM ÉIREAMHÓIN.

DO TUITEADUARI FÓR A OTIRI MÍOZNA ANN, MARI ACÁ ÉIRE IR  
FÓOLA IR BANBA; ZONAD UIME RIN IR DA DEARIBAD CIA AN  
OPEAM LÉRI TUITEADUARI, DO MINNE AN FEANCÁ AN MANN-RO :

1475 FÓOLA LÉ HEATAN ZO N-UAILL,  
LÉ CAICÉIR BANBA ZO MBUAIO ;  
ÉIRE RINN LÉ SUIZHE IAR RIN :  
IR IAO OIBEADÁ AN TRÍRI RIN.

TUITIO IOMOHIO UIMHÓIR FLUAG TUAIC DÉ DANNAN AR CÉANA  
1480 AGUR AR MBEIC AG LEANNHAIN NA MUADIGE DO FLUAG MAC

married to each of the women whose husband was alive on their coming to Ireland :

The seven chief women who came thither  
With all the sons of Milidh,  
Tea, Fial, Fas, to our delight,  
Liobhra, Odhbha, Scot, Sceine ;

Tea wife of Eireamhon of the steeds,  
And Fial too, the wife of Lughaidh,  
Fas wife of Un the son of Oige next,  
And Sceine wife of Aimhirgin,

Liobhra wife of Fuad, noble her renown,  
Scota the marriageable, and Odhbha  
These were the women who were not giddy,  
Who came with the sons of Milidh.

As to the descendants of Milidh, the company of them who landed with Eibhear and fought the Battle of Sliab Mis went to meet Eireamhon to the mouth of Innbhear Colpa ; and when they came together there, they gave warning of battle to the sons of Cearmad and to the Tuatha De Danann in general. It was then that the Battle of Taillte took place between them ; and the sons of Cearmad were defeated by the sons of Milidh, and there fell Mac Greine by Aimhirgin, Mac Cuill by Eibhear, and Mac Ceacht by Eireamhon, as the seancha says :

The bright Mac Greine fell  
In Taillte by Aimhirgin,  
Mac Cuill by Eibhear of the gold,  
Mac Ceacht by the hand of Eireamhon.

Their three queens also fell, namely, Eire, Fodla, and Banbha. Hence, and to state by whom they fell, the seancha composed this stanza :

Fodla slain by Eatan the proud ;  
Banbha by Caicher the victorious ;  
Eire then slain by Suighre :  
These are the fates of this trio.

Now the greater part of the host of the Tuatha De Danann also fell ; and while the host of the sons of Milidh were

míleasó ran aitho buó éuasó marbétar ran tóiraidéadé roin  
 óá éaoiréadé vo íluasg mac míleasó, marí atá Cuailgne mac  
 bheogáin arí Slab Cuailgne asur fuas mac bheogáin  
 arí Slab fuasó.

## XXIII.

1485 Tair éirí iomóirio Tuasé Dé Dhanann vo óibhíre, ír na  
 héiréann vo beirí arí a gcumair féin aca, roinnirí éiréarí ír  
 éiréamón éiré eatorria; asur vo réirí oiruinge réiréanúr,  
 ír í roinn vo rinneasó eatorria, an leasó éuasó vo beirí as  
 éiréamón ó bóinn ír ó sruib bhoirí buó éuasó; ír ón  
 1490 teoiriann céasóna buó óear go Tuinn Clíóóna as éiréarí.  
 As ío marí doirí an réanó arí an roinn-re. éiréamón  
 ír éiréarí arí, toirí na duaine:

1495 arí an leirí éuasó, beirí gan bóinn,  
 gabairí an íluas éiréamón  
 ó sruib bhoirí, buasó an roinn,  
 tairí asó mbuóin go bóinn.

1500 éiréarí mac míleasó go raó  
 vo gab an leasó éarí veasgíat;  
 ó bóinn fuairí, rá cróda an roinn,  
 go tuinn ingine Seanroinn.

Téirí iomóirio cúiréarí vo ríomíéaoiréadéib íluasg mac  
 míleasó lé héiréamón arí a mírí féin von roinn, asur gab-  
 aísó réaríann uasó, asur vo rinne asó neasó oibí ónóirí  
 'n-a roinn féin von réaríann. As ío an cúiréarí éaoiréadé  
 1505 vo gab lé héiréamón, marí atá Aímirígin Seirtean Séasga  
 Sobairíce ír Suiríge. As ío ríorí na ríogíráda vo cógbasó  
 lé héiréamón ír lé n-a cúiréarí éaoiréadé. Arí oírí vo  
 cógáibí ré féin Ráirí beiréadé í nAíreáoirí arí bhuasó na  
 réoirí í nOíríngí. Vo cógáibí ríorí Aímirígin Tuirlasó Innbí  
 1510 mórí. Vo cógbasó lé Sobairíce Dún Sobairíce. Vo cóg-  
 basó lé Séasga Dún Deilíngíre í gcíicí éualann. Vo

in pursuit of them towards the north, two leaders of the Milesian host were slain, namely, Cuailgne son of Breoghan on Sliabh Cuailgne, and Fuad son of Breoghan on Sliabh Fuaid.

## XXIII.

When they had expelled the Tuatha De Danann, and brought Ireland under their own sway, Eibhear and Eireamhon divided the country between them; and, according to some historians, the division made between them was this: Eireamhon to have the northern half from the Boyne and from the Srubh Broin northwards, and Eibhear from the same boundary southwards to Tonn Cliodhna. Thus does the seancha speak of this division—"Eireamhon and noble Eibhear" is the beginning of the poem:

On the northern side, an event without sorrow,  
Eireamhon took sovereignty  
From the Srubh Broin, noble the division,  
Over every tribe to Boyne.

Eibhear, the prosperous son of Milidh,  
Possessed the excellent southern half  
From the Boyne, strong the division,  
To the wave of Geanann's daughter.

Now, five of the principal leaders of the host of the sons of Milidh went with Eireamhon to his division, and received territory from him; and each of them built a stronghold in his own portion of the territory. The five leaders who went with Eireamhon are Aimhirgin, Goistean, Seadgha, Sobhairce, and Suirge. Here follow the royal forts that were built by Eireamhon and by his five leaders. In the first place he himself built Raith Beitheach in Airgeadros, on the brink of the Feoir in Osrughe. Then Aimhirgin built Turloch of Innbhear Mor; Sobhairce built Dun Sobhairce; Seadgha

τόγβαδὸ λέ ζοιρτεαν κατὰρι νάρι. Ὅο τόγβαδὸ λέ Σιιρζε  
 Ὅύν ἐάοαι.

Ἀς γο ἀν κύιζεαι το γὰβ λέ ἡέιβεαι, μαρι ἀτά Καίέρι  
 1515 Μανντάν ἐν Οἷζε ιρ φουλμάν. Ὅο τόγβαδὸ μαρι ἀν ζεάοηα  
 ριάιτ λειρ ζαδὸ ν-αον οἷοβ. Ἀρι οὔρ το τόγβαδὸ λέ ἡέιβεαι  
 ρέιν Ράιτ εοαῖαι 1 Λαίγεανῖαιζ; λέ Καίέρι Ὅύν 1ηη  
 1 ν-ιαρῖαι ἔιρεαν; λέ Μανντάν Κυμῶαδ Καίιρζε βλαδ-  
 ριυῖο; λέ ἡέν μαρ Οἷζε Ράιτ Διρθε Σιιρ; λέ φουλμάν Ράιτ  
 1520 Καίιρζε φεαδ.

Κύιζ γλῦιμε οἶαζ ιρ ρίε ο ἔιβεαι ζο ἡάοαῖ, μαρι ἀοειρ  
 ἀν ρίε :

Κύιζ γλῦιμε οἶαζ ρέ α νρεαζοιλ, "  
 ιρ ρίε γλύν γεμεαλοιζ,  
 1525 Τρέαο ρέιννεαδ ζαν ριυαρ um ἐραδ  
 Σιιρ ο ἔιβεαι ζο ἡάοαῖ.

1ρ ι céaopaio òruinge oile ρé ρeancup ζυριαβ ι ροιηη  
 το ρinne ἔιβεαι ιρ ἔιρεαῖόν ἀρ ἔιρην, τὰ Κύιζεαδ Μυῖαι  
 το βεῖτ ἀζ ἔιβεαι; Κύιζεαδ Connact ιρ Κύιζεαδ Λαίγεαν  
 1530 το βεῖτ ἀζ ἔιρεαῖόν; ιρ Κύιζεαδ υλαδ το βεῖτ ἀζ ἔιβεαι  
 μαρ ἱρ μῖο Míleaδ ἀζυρ ἀζ κυο οἷο το να ταοιρεαδὰιβ  
 τάιηιζ λέ μαρὰιβ Míleaδ; ιρ τρῖοα céaο Cópca Λαίγθε  
 ραν Míuῖαι τεαρ τυζαοαρ το λυζαῖο μαρ ἰοτὰ μαρ  
 οεαρβῖατὰρ α ρeanaτὰρ. Ἀζυρ ιρ μῖοιθε ἡεαραιμ ἀν céa-  
 1535 ραῖο ρην το βεῖτ ρίρηννεαδ ζυριαβ 1 Λαίγνῖβ το βῖ ρρῖοῖ-  
 longpoit ἔιρεαῖόν, μαρ ἀτά Ράιτ βεῖτεαδ 1 νΔιρζεαοιρ,  
 λῖαι ρέ φειρ, ἀζυρ ρόρ ζυριαβ ραν Míuῖαι ζο bunaδapac  
 το ἀιτιζεαοαρ ρλῖοτ ἔιβιρ ἀζυρ ρλῖοτ ἔιρεαῖόν 1 ζConn-  
 actaῖβ ιρ 1 Λαίγνῖβ, ἀζυρ ρλῖοτ Ρυδῖριυῖο μῖο Σιρῖζε  
 1540 τάιηιζ ο ἔιβεαι μαρ ἱρ μῖο Míleaδ 1 νυλαῖβ. Ὄη Ρυδῖριυῖο  
 ρην ιομορῖο ζαῖρμῖεαρ Clanna Ρυδῖριυῖο το να ρῖορ-υλλαδ-  
 αῖβ ἀζυρ ζαδ ὅρηνζ το να ρleaτὰιβ-ρe το ἐυαῖο 1 ζκύι-  
 εαδὰιβ α ἐέιλε το ὅεαηαι ρεαραιηη ιρ ζαβὰιτ, μαρ  
 ἀτά τεατ ἐλῖοηη Ρυδῖριυῖο ζο Λαίγνῖβ .ι. ρλῖοτ Connall



built Dun Deilginse in the territory of Cuala ; Gostean built Cathair Nair ; Suirghe built Dun Eadair.

The following are the five who went with Eibhear, namely, Caicher, Manntan, En, Oige, and Fulman, and each of them similarly built a fort. First, Eibhear himself built Raith Eoamhain, in Laigheanmhaigh ; Caicher built Dun Inn, in the west of Ireland ; Manntan built the stronghold of Carraig Bladhruidhe ; En son of Oige built the fort of Ard Suird, and Fulman the fort of Carraig Feadha.

From Eibhear to Adam there were thirty-five generations, as the poet says :

With good upbringing, fifteen  
And twenty generations,  
The tribe of brave men lavish of herds  
Up from Eibhear to Adam.

Other seanchas are of opinion that the division of Ireland made by Eibhear and Eireamhon was this : Eibhear to have the two provinces of Munster ; Eireamhon the province of Connaught and the province of Leinster ; and Eibhear son of Ir, son of Milidh, and others of the leaders who came with the sons of Milidh, to have the province of Ulster ; and the cantred of Corca Laighdhe, in south Munster, they gave to Lughaidh son of Ioth, the son of their grandfather's brother. This opinion I am the more disposed to accept as true, as it was in Leinster that Eireamhon's chief stronghold was situated, namely, Raith Beitheach in Airgeadros beside the Feoir, and also because the descendants of Eibhear originally settled in Munster, the descendants of Eireamhon in Connaught and Leinster, and the descendants of Rudhruidhe son of Sithrighe, who sprang from Eibhear son of Ir, son of Milidh, in Ulster. It is from this Rudhruidhe that the name Clann Rudhruidhe is given to the real Ultonians, and to every section of their descendants who went into each other's provinces to seize upon land and to make conquests, such as the coming of the children of Rudhruidhe to Leinster

- 1545 Ċairinaiḡ 1 Laitiḡir aḡur rliocċ fearḡura mic Róig 1  
 ḡConnāicene Ċonnaċċt ir 1 ḡCorica Moruaċċ ir 1 ḡCairriaiċe  
 Muḡan, aḡur muinnṡeari Ųuibriċiri vo rliocċ Cairibrie Ċlrit-  
 eaċairi mic Conċoirb vo rliocċ Labriaiċ Loingriḡ, aḡur  
 muinnṡeari Riain vo rliocċ Caċāoiri Mói, ó Laiḡuib tán-  
 1550 ḡaḡari von Muḡan. Ir cian v'ér na ionna-ro vo rinne  
 Éibeari ir Éireamón ari Éirinn riánḡaḡari na roirne rin  
 ar a ḡríocāib réin 1 vċiriub oile 1 nÉirinn. Ir follur rór  
 ḡurab ré linn Muireadāig Tiriḡ vo ċuaḡari na tri Ċolla  
 ḡo n-a mbriāitriub ó Ċonnaċċtāib vo vċeanaḡ ḡabáitair  
 1555 ari Ulltāib, ḡuri beanaḡari roirin móri vo Ċúigeadċ Ulaċ Ųiob  
 ari éigin, mari aċā Moḡairin Uí mac Uair ir Uí Ċriomċāinn  
 ḡo bŲuilro vċionḡ móri Ųiob va hāituiḡāċ ariú, mari aċā  
 Raḡnall mac Saḡairle Iarla AntŲuim nó nDonŲoma ó  
 Ċolla Uair; Maḡ Urii Maḡ Maċḡaḡna ir Ó hAnnluain  
 1560 ó Ċolla Ųā Ċríocċ.

- Ir ré linn Ċorimaic mic Airt rór tánḡaḡari Ųéiriḡ .i.  
 cine vo rliocċ Éireamón, von Muḡan, ḡuri ḡabaḡari fear-  
 ann innṡe. Ir ré linn ionoirio riāċāiċ Muilleaċāin mic  
 Eoḡain Mói mic Oiliolla Óluim vo beir 1 rióḡāċċ Muḡan  
 1565 tāinḡ Cairibrie Múrc, vaine uaral vo rliocċ Éireamón, ré  
 vān ḡo riāċāiċ, ḡo bŲuair a bŲuil v' fearann ó Śliḡe Ųāla  
 .i. bealaċ Mói Orruiḡe ḡo Cnoc Áine Cliaċ 1 nuaair a  
 vāna, aḡail léaḡċari 1 leabari ari Maċā, aḡur ir ón  
 ḡCairibrie Múrc-ro ḡairċeari MúrcŲuċe Tiri vo vā  
 1570 Urimuḡan. aḡur ḡo ḡiŲo va éir rin riánḡaḡari curo vo  
 riol Éibri mari aċā rliocċ Corimaic ḡaileanḡ 1 ḡConnāċċtāib,  
 mari aċāiḡ ḡaileanḡa ir luitḡe, aḡur ir va rliocċ Ó hEaċā  
 ir Ó ḡaċāia ran leir ċuāiċ. aḡur mari rin va ḡāċ aicme ir  
 va ḡāċ cinéal oile riāinḡ 1 vċiri oile 1 nÉirinn, ní vo bċin  
 1575 na ionna vo rinne Éibeari ir Éireamón vo ċuaḡari ionnṡa;

to wit, the descendants of Conall Cearnach to Laoighis, and the descendants of Fearghus son of Rogh to Conmhaicne of Connaught, and to Corca Moruadh and Ciarraidhe in Munster and the family of Duibhidhir of the race of Cairbre Cluitheachar son of Cuchorb of the progeny of Labhraidh Loingseach, and the family of Rian of the race of Cathaoir Mor, who came from Leinster to Munster. It was long after this division which Eibhear and Eireamhon made of Ireland that these tribes went from their own territories into other districts in Ireland. It is also well known that it was in the time of Muireadhach Tireach that the three Collas with their kinsmen left Connaught to win conquests from the Ultonians, and wrested by force from them a large portion of the province of Ulster, namely, Modhairn, Ui Mac Uais and Ui Chriomhthainn ; and many of their descendants hold possession of these to-day, as Ragnall son of Samhairle, Earl of Antrim, or Aondrom, descended from Colla Uais ; Mag Uidhir Mag Mhathghamhna and O Hannluain descended from Colla Da Chríoch.

In the time of Cormac son of Art, also, the Deisigh, a tribe of the race of Eireamlion, came to Munster and acquired territory there. And it was while Fiachaidh Muilleathan son of Eoghan Mor, son of Oilill Olum, was king of Munster, that Cairbre Musc, a nobleman of the race of Eireamhon, brought a poem to Fiachaidh, and obtained all the land that lies between Slighe Dhala, that is, Bealach Mor Osruighe and Cnoc Aine Cliach, as a reward for his poem, as we read in the Book of Ard Macha ; and it is from this Cairbre Musc that the name Muscruidhe Tire is given to the two Ormonds. And soon after this, some of the race of Eibhear came to Connaught, namely, the descendants of Cormac Gaileang, that is, the Gaileanga and the Luighni, of whom are O Headhra and O Gadhra in the northern half. And so it was with every family and tribe who migrated to another district in Ireland, it was not because of the division made by

Ἀγυρ το μίρι ριν μεδραιμ αν ἐάσφαο ὀείθεσναδ το βειτ  
 ρίμννεαδ; ὀρι ní hinmearτα ζυριαβ ραν μίρι ράινιζ ἔιβεαρ  
 'η-α ἔφουλ Διρζεσθιορ το τóιζεσθαδ ἔιρεαμόν α ἐάσ-  
 ρρίομρίαιτ, μαρ ατά Ράιτ βειτεαδ ι ναδιρζεσθιορ. Ὑμε  
 1580 ριν μεδραιμ ζυριαβ 'η-α μίρι ρέιν το ριννε ι, Ἀγυρ το μίρι  
 ριν ζυριαβ το ροιρν ἔιρεαμόιν Cúιζεαδ Λαίγεαν, ἀμáιλ  
 ασπει αν ἐάσφαο ὀείθεσναδ.

Ταρλα ριλε ροζlumτa ιρ ρρuiτiρe ceoilbinn .i. Cιρ mac  
 Cιρ αν ριλε, Ἀγυρ ὀναοι αν ρρuiτiρe, αρ αν ὀρuiνιζ τάινιζ  
 1585 lé macaib mίleaδ ι νέιρυνν; Ἀγυρ αουβαιρτ ἔιβεαρ ζυριαβ  
 αιζε ρέιν το βειοίρ; αουβαιρτ ἔιρεαμόν ἐεαα ζυριαβ  
 αιζε ρέιν το βειοίρ. Δάτ ἐεαα ιρ é ορουζαδ το ἐυαο  
 εατορμια α ροιρν ρέ ἐέιλε τρι ἐρanncυρ το cυρ οριτα; Ἀγυρ  
 τuiτiρ ρrann ἔιβιρ αρ αν οιρρiρeαδ Ἀγυρ ρrann ἔιρεαμόιν  
 1590 αρ αν ἔρiλε; ζοναδ αζ ραιρnéιρ αν ιμρeαραιν-ρe ατάιo  
 να ροιρν-ρe ρίορ α ρρaλταιρ Ḳαιρiλ:

Το cυρρiσo ρranncορ ζo cόιρ  
 αρ αν oιαρ ρoάαa ρoíoμóιρ;  
 1595 Ζo ράινιζ oοη ρίορ α ηoεαρ  
 αν ρρuiτiρe cόιρ coimθεαρ.

Ράινιζ ρór oοη ρίορ α ocyatò  
 αν τ-ollam ζυρ αν ollbuaio;  
 ζοναδ oe ριν ράινιζ ρμαάτ  
 Ορoαη Ἀγυρ ollamnaάτ,

1600 Τέροbinneαρ ciuil caoine ορεανν  
 ι ηoεαρ ι ηoειρceαρτ ἔιρεανν;  
 ιρ amlaio bιαρ ζo bpaάτ mbpaρ,  
 amáιλ ατά ραν ρeancαρ.

Τάηζαοαρ ἐειτρε μοζαο ὁίρεαο lé macaib mίleaδ ι  
 1605 νέιρυνν, Ἀγυρ το βeαηαοαρ ἐειτρε μαίζε ρίρεαο α coill ιαρ  
 oτeαάτ ι νέιρυνν oóib, Ἀγυρ ιρ uάτα ρέιν αινμνιζτέαρ να  
 μαίζε ριν. Αζ ρo αημanna να ἔρεαρ ροιν: Διόηe Δι  
 Δρaλ Méiðe Moρiβα Míðe Cuiβ Clíú Ceapa Réιρ Slán  
 Léιζε Liτpe Line Liζεαν Tpea Oula Aðαρ Διρiυ Oéιρe

Eibhear and Eireamhon they migrated ; and hence I consider the last-mentioned opinion correct ; for it is not likely that it was in the portion which fell to Eibhear in which Airgeadros is situated that Eireamhon would build his first royal fort, that is, Raith Beitheach in Airgeadros. Hence I think that it was in his own portion he built it, and that therefore the province of Leinster belonged to Eireamhon's portion, as the last opinion states.

A learned poet and a melodious harper, the name of the poet being Cir son of Cis, and that of the harper Onaoi, were amongst those who came with the sons of Milidh to Ireland. And Eibhear said that he should have them, while Eireamhon maintained that they should be his. Now the arrangement made between them was to share them with one another by casting lots for them, and the musician fell by lot to Eibhear and the poet to Eireamhon. And as a setting forth of this contest are the following stanzas from the Psalter of Cashel:

They cast lots fairly  
For the noble poetic pair,  
So that to the man from the south fell  
The correct dextrous harper ;  
  
To the man from the north fell, too,  
The poet of great powers ;  
And hence came sway  
Over honour and learning,  
  
String-harmony of music, beauty, quickness,  
In the south and lower part of Ireland :  
Thus shall it be for evermore,  
As is recorded in the seanchus.

There came to Ireland with the sons of Milidh twenty-four slaves who cleared twenty-four plains from wood after they had come into the country ; and it is from themselves these plains are named. Here are the names of these men : Aidhne, Ai, Asal, Meidhe, Morbha, Midhe, Cuibh, Cliu, Ceara, Reir, Slan, Leighe, Lithfe, Line, Lighean, Trea, Dula, Adhar,



1610 Deala fea Feimean aḡur Seada; aḡur aḡáio na hanmanna  
 roin go cinnte ar na maizib céadna i nÉirinn anú.

Tuḡ fór Tea inḡean Luizōeac mic íoḡa .i. bean Éireamón  
 fá veada mýr vo cōḡbáil vi féin i Liaḡoruim mé ráiōtear  
 Teamair anú; aḡur ir ó Tea inḡin Luizōeac ḡoirtear

1615 Teamair von tulaiḡ rin .i. mýr Tea.

Vo báodar mic míleaḡ i ḡcomḡlaidetar Éireann feaḡ  
 bliḡna go vḡarila imrearan eatorra fá feilb na vḡrí  
 noromonn ir fearr vo bí i nÉirinn .i. Oruim Claraiz i  
 ḡríc Máine ir Oruim beiteac i Maonmáiz ir Oruim

1620 Fingín i ḡConnacḡaib. Ir ann rin iomorro tuḡaḡ caḡ roir  
 Éibear ir Éireamón i nUib fáilḡe aḡ brú briosáin aḡ  
 tóḡar roir vā māḡ i vḡuaid ḡéirille. Vo bhuireḡ v' Éibear  
 ran caḡ roin; ir vo marbāḡ é féin ir triar taoireac va  
 muinntir ann mar aḡa Suirḡe Sobairce ir ḡoirtean. aḡ

1625 ro mar vḡeir an file ar an ní-re aḡ fáirnéir aḡbair an  
 imrearan:

Vo roinnroo banba ḡan brón  
 Éibear aḡur Éireamón,  
 go vḡáinḡ uabair a mban,  
 1630 bliḡam ḡan éreic ḡan cōḡaḡ,

Vo ráiḡ bean Ébir na ḡcaḡ  
 mun buḡ lé Oruim caoin Claraḡ,  
 Oruim beiteac, Oruim Fingín Finn,  
 naḡ beic donoiḡce i nÉirinn.

1635 Torḡair Éibear, anba an fear,  
 lé hÉireamón mac míleaḡ;  
 fuair i vḡuaid ḡéirille a ḡoin,  
 San mairin ar maiz Smeaircōin.

aḡ ro mar vḡeir an file Tanuioe aḡ teacḡ leir an ní

1640 ḡcéadna:

a éirre banba go mbliḡ,  
 an fear vāoib nó an bḡeasbair,  
 cḡeao fáir cuireḡ an caḡ móir  
 ar Éibear lé hÉireamón?

Airiu, Deise, Deala, Fea, Feimhean, and Seara; and these names are precisely the names of these plains in Ireland at this day.

Moreover, Tea daughter of Lughaidh son of Ioth, the wife of Eireamhon, got a fortress built for herself in Liathdhrum which is now called Teamhair; and it is from Tea daughter of Lughaidh that this hill is called Teamhair, that is, the *mur* or house of Tea.

The sons of Milidh ruled Ireland jointly for a year, when a dispute arose between them about the possession of the three best hills in Ireland, namely, Druim Clasaigh in the territory of Maine, Druim Beitheach in Maonmhaigh, and Druim Finghin in Connaught. On that occasion a battle was fought between Eibhear and Eireamhon in Ui Failghe at Bru Bhriodain, at a pass between two plains in the district of Geisill. Eibhear was defeated in that battle; and he himself was slain, together with three leaders of his followers, namely, Suirghe, Sobhairce, and Goistean. The poet treats of this event, setting forth the cause of the dispute, as follows:

Banbha without grief shared  
Eibhear and Eireamhon,  
Till pride seized their wives,  
A year without foray, without war.

The wife of Eibhear of the battles said  
That unless she owned the fair Druim Clasach,  
Druim Beithech, Druim Finghin bright  
She would not remain a night in Erin.

Eibhear fell, great the man,  
By Eireamhon son of Milidh;  
He got his death-wound in the land of Geisill  
In the morning on Magh Smearthoin.

The poet Tanuidhe, agreeing with the same statement, speaks thus:

Ye bards of renowned Banbha,  
Know ye, or can ye tell,  
Why the great battle was fought  
Against Eibhear by Eireamhon?

1645

1nneorad uaim daoiḃ-fe raín—  
An fáḃ fá nḃearna an fionḡail,  
um trí oromannaibḡ ḡan oréim  
1ḡ fearr do bí 1 nḃéirimn :

1650

Oruim fínḡin Oruim cladaḡḡ cam,  
Oruim beitead 1 ḡonnaḡḡaibḡ ;  
'ḡa ḡcorḡaibḡ rin ní ráḡ ḡlé,  
ḡuḡad an ḡ-ár-ḡo, a éiḡre.

## XXIV.

Do ríḡaibḡ éloinne míleadḡ nua ḡcḡeireadḡ annro, aḡur faḡ a bḡlaiteara 1  
nḃéirimn.

1655

Do ḡab éireadḡmón, 1ar mbeit 1 ḡcomḡlaitear éireadḡn  
né héibeari feadḡ bliadḡna, ḡlaitear 1omlán éireadḡn ceitḡre  
bliadḡna dḡadḡ o' éir mḡarḡḡḡa éibiri 1 ḡCaḡ Airḡeasoroir, do  
néiri óruinḡe né reanḡur, aḡaibḡ adoiri an raḡnn-ḡo :

1660

Ceitḡre bliadḡna dḡadḡ roḡfear  
o' éireadḡmón 1 n-arrḡḡlaitear ;  
1ar ḡCaḡ Airḡeasoroir ḡo n-dḡ  
mḡar ar ḡuit éibeari 1omlán.

1665

ḡiḡeasḡ 1ḡ í céasḡaridḡ coitḡceadḡn na reanḡadḡ naḡ 1 ḡCaḡ  
Airḡeasoroir do mḡarḡḡadḡ éibeari aḡḡ 1 ḡCaḡ ḡéirille, aḡaibḡ  
1665 aduibḡamḡar ḡuar. 1ḡ né linn éireadḡmón do rinneadḡ na  
ḡníomḡa-ḡo ríor, mḡar aḡḡ Caḡ Cúile Caicḡiri 1 ḡcionn bliadḡna  
o' éir mḡarḡḡa éibiri ; aḡur 1ḡ ann rin do ḡuit Caicḡiri .1.  
ḡaoireadḡ do mḡuinnḡiri éibiri, lé hḡaímḡirḡin mac míleadḡ.  
1 ḡcionn bliadḡna da éir rin, do ḡuit Airḡirḡin lé héireadḡmón  
1670 1 ḡCaḡ bile ḡemeasḡ 1 ḡCúlaibḡ bḡeasḡ ; aḡur 1ḡ ann ran  
mbliadḡain rin do lḡḡeasḡar naoi mbḡorḡnaḡḡa éile 1ḡ trí  
hḡuinnḡionna uḡa nOiliolla fá ḡiri 1 nḃéirimn. An trear  
bliadḡain da éir rin do ḡuit ḡulmán aḡur mḡannḡán .1. oiar  
ḡaoireadḡ do mḡuinnḡiri éibiri, lé héireadḡmón 1 ḡCaḡ bḡeoḡḡain  
1675 1 bḡéireadḡmḡinn. Do lḡḡeasḡar oḡḡ loḡḡa ró ḡiri 1 nḃéirimn 1

I myself will tell you that—  
The reason why he committed the fratricide,  
Because of three low-lying hills,  
The best that were in Erin :

Druim Finghin, fair Druim Clasaigh,  
Druim Beitheach in Connaught ;  
In struggling for these, not bright the tale,  
This slaughter was wrought, O bards.

## XXIV.

Of the kings of the children of Milidh before the Faith and of the length of their sovereignty in Ireland as follows.

Eireamhon, after being a year in the joint sovereignty of Ireland with Eibhear, held the full sovereignty for fourteen years after Eibhear was slain in the Battle of Airgeadros, according to some seanchas, as this stanza says :

Fourteen years, I know it,  
Did Eireamhon hold chief sovereignty  
After the Battle of Airgeadros with valour,  
Where Eibhear fell outright.

However, the common opinion of seanchas is, that it was not in the Battle of Airgeadros that Eibhear was slain, but in the Battle of Geisill, as we have stated above. It was in the time of Eireamhon that the following events took place. The Battle of Cuil Caicheir, a year after the death of Eibhear, it was there that Caicher, leader of the followers of Eibhear, fell by Aimhirgin son of Milidh ; a year after that Aimhirgin was slain by Eireamhon in the Battle of Bile Theineadh in Cuil Breagh ; and in that year also the nine Brosnas of Eile and the three Uinnses of Ui nOiliolla burst over land in Ireland. The third year after that Fulman and Manntan, two leaders of the followers of Eibhear, fell by Eireamhon in the Battle of Breoghan in Freamhainn. Eight lakes burst over land in Ireland in the reign of Eireamhon,

bḃlaid̃ear éir̃eas̃m̃óin, mar̃i atá loḃ Cime, aḃur maḃ S̃piens̃  
 ainm an m̃ac̃ãie tar̃i ar̃i ling̃ an loḃ; loḃ buad̃aig̃ loḃ  
 b̃aḃa loḃ R̃ein loḃ F̃ionnm̃aig̃e loḃ S̃piene loḃ R̃iad̃, aḃur  
 maḃ maḃoin ainm an m̃ac̃ãie tar̃i a t̃at̃aiñis̃ r̃i; loḃ Oá  
 1680 Ḃaoc̃ i laig̃nib̃ aḃur loḃ laog̃ i null̃taib̃. An ceat̃raim̃ad̃  
 b̃liad̃ain t̃a éir̃ riñ t̃o mar̃b̃ad̃ ú̃n é̃n iḃ ead̃an i ḡcaḃ  
 Coim̃ruie i M̃iḃe lé h̃éir̃eas̃m̃ón, aḃur t̃o t̃og̃b̃ad̃ a b̃feap̃ta  
 ann. An b̃liad̃ain c̃eas̃na t̃o ling̃eas̃ar̃i na t̃r̃i S̃uca r̃á  
 t̃ir̃i i ḡConnaḃtaib̃.

1685 Aḃeiũo ũioñis̃ mé reañc̃ur ḡur̃ab̃ é éir̃eas̃m̃ón t̃o r̃oinñ  
 cúis̃ cúis̃eas̃ad̃ éir̃eanñ o' éir̃ b̃aḃir̃ éib̃ir̃i ar̃i cúir̃o t̃o na  
 t̃aoir̃eas̃aib̃ t̃o b̃i aig̃e. T̃us̃ ar̃i t̃at̃ur̃ Cúis̃eas̃ad̃ laig̃eañ  
 t̃o Ć̃rim̃t̃anñ Sciaḃt̃b̃eal̃ t̃o Õm̃ñanñc̃aib̃, ũine ũar̃al̃  
 o' iar̃m̃ar̃i b̃feap̃i m̃bol̃is̃. T̃us̃ r̃ór̃ t̃a Cúis̃eas̃ad̃ mũm̃añ t̃o  
 1690 c̃eir̃e m̃ac̃aib̃ éib̃ir̃i, mar̃i atá é̃i Oib̃a feap̃ión iḃ feap̃is̃na.  
 T̃us̃ aḃir̃ Cúis̃eas̃ad̃ Connaḃt̃ o' ú̃n mac̃ Oig̃e aḃur t̃o ead̃an,  
 ũiar̃ t̃aoir̃eas̃ t̃a t̃at̃aiñis̃ leir̃ ó̃n eap̃r̃áinñ. Maḃ an  
 ḡc̃eas̃na t̃o r̃áḡaib̃ Cúis̃eas̃ad̃ ũlaḃ aḡ éib̃ear̃ mac̃ í̃i .i. mac̃  
 a ũeap̃ib̃iaḃtar̃i r̃eiñ.

1695 Iḃ i bḃlaid̃ear̃ éir̃eas̃m̃óin iom̃oiũo t̃ánḡas̃ar̃i Ć̃ruic̃t̃iñis̃ .i.  
 r̃ic̃ti, r̃luas̃ t̃o t̃r̃iall̃ ó̃n T̃riac̃ia, ḡo h̃éir̃inñ; aḃur t̃o méir̃i  
 Ć̃orm̃aic̃ mic̃ Cuileanñáiñ 'n-a p̃ral̃tair̃i iḃ é r̃áḃ r̃áir̃ r̃áḡ-  
 b̃as̃ar̃i an T̃riac̃ia t̃r̃e mar̃i t̃o t̃og̃air̃i p̃olic̃or̃nuir̃, r̃i na  
 T̃riac̃ia, iñḡeañ á̃lainñ aont̃ũm̃a t̃o b̃i aḡ ḡuo aḃot̃aoir̃eas̃  
 1700 na ḡĆ̃ruic̃t̃neas̃ad̃ o' éis̃nuḡas̃ad̃, aḃur̃iaḃ r̃eiñ i r̃eil̃b̃ buanñaḃta  
 na c̃r̃ic̃e. Ar̃i n-a b̃riat̃ c̃eas̃na t̃o ḡuo aḃur t̃a Ć̃ruic̃t̃-  
 neas̃aib̃ ḡo r̃iaib̃e an r̃i ar̃i t̃i na hiñḡine o' éis̃nuḡas̃ad̃,  
 mar̃ib̃tar̃i leo é, aḃur t̃r̃eig̃is̃ an t̃ir̃i ũime riñ, aḃur t̃r̃iall̃aio  
 ó̃ c̃r̃ic̃ ḡo c̃r̃ic̃ ḡo r̃oḃtaim̃ na F̃riaiñḡce õóib̃ mar̃i a b̃ruas̃ar̃as̃ar̃i  
 1705 conḡb̃áil̃ buanñaḃta aḃur feap̃ianñ ó̃ r̃iḡ F̃riaiñḡce áit̃ ar̃i  
 t̃og̃b̃as̃ar̃i caḃair̃i r̃ur̃ a r̃áioḃtar̃i p̃ic̃tauium̃ ó̃ na p̃ic̃tib̃ .i.  
 Ć̃ruic̃t̃iñis̃ léir̃i t̃og̃b̃ad̃ í̃. Aḃur mar̃i t̃o c̃ual̃aio r̃i F̃riaiñḡce  
 t̃eir̃t̃ r̃c̃éime na hiñḡne t̃o t̃og̃air̃i a beit̃ 'n-a leanñán leap̃ta



namely, Loch Cime, Magh Sreing being the name of the plain over which the lake burst, Loch Buadhaigh, Loch Bagha, Loch Rein, Loch Fionnmhaighe, Loch Greine, Loch Riach, Magh Maoin being the name of the plain over which it burst ; Lough Da Chaoch in Leinster, and Loch Laogh in Ulster. The fourth year after this, Un, En, and Eatan were slain by Eireamhon in the Battle of Comhruire in Meath, and their graves were made there. In the same year the three Sucas burst over land in Connaught.

Some seanchas assert that it was Eireamhon who portioned the five provinces of Ireland among some of the leaders who were with him after the death of Eibhear. First he gave the province of Leinster to Criomhthann Sciathbheal of the Domhnanncha, a noble of the relicts of the Fir Bolg. He gave, moreover, the two provinces of Munster to the four sons of Eibhear, to wit, Er, Orba, Fearon, and Feargna. He gave besides the province of Connaught to Un son of Oige and to Eatan, two leaders who had come with him from Spain. Similarly he left the province of Ulster to Eibhear son of Ir, his own brother's son.

It was in the reign of Eireamhon also that the Cruithnigh, or Picts, a tribe who came from Thrace, arrived in Ireland ; and according to Cormac son of Cuileannan, in his Psaltair, the reason of their leaving Thrace was that Policornus, king of Thrace, designed to force a beautiful marriageable daughter of Gud, chief of the Cruithnigh, while these latter were at free quarters in the country. When, however, Gud and his Cruithnigh suspected that the king was about to force the maiden, they slew him, and accordingly quitted the country, and went from country to country till they reached France, where they were quartered and got lands from the king of the French, and there they built a city called Pictavium, from the Picts or Cruithnigh who built it. And when the king of the French heard of the fame of the maiden's

1710 *aiḡe féin. Ar n-a élor rin do ḡuo triallair do lion a*  
*munnair ar teitḡeas leir an ingin do héirinn, aḡur ar*  
*mbeir ar muir úóib, éaḡair an ingean aca; aḡur ḡabair féin*  
*da éir rin cuan i ninnbeair sláingḡe. Tis beoḡ leir an*  
*ní-re ran éasḡaibíobíob don éirleabair do stair eadair*  
*na Saḡran, aḡt amáin do n-abair ḡurab ran taob tuar*  
 1715 *o' éirinn tánḡaḡar i oḡir, mar a n-abair: a" Tarla do éne*  
*na bḡict teacḡt ón Scitia, amáil aḡeirḡear, i mbeaḡán do*  
*luingear fada ran oigian lé reolao nó lé réireas na*  
*ngaoḡ, tḡeacḡt leac amuis do uile-ḡoirannab na bḡeac-*  
*aine, teacḡt i héirinn, aḡur ar bḡaḡáil éinḡ na Scot mopa*  
 1720 *do iairiaḡar ionao comnuirḡe úóib féin ann rin, aḡur ní*  
*bḡuaiaḡar." ḡireas ní i ḡuairḡear eirḡeann tánḡaḡar*  
*i oḡir, aḡt aḡ bun lnnbiri sláingḡe i ḡcuan loḡa ḡarman,*  
*amáil aḡubḡama. Aḡur táing Cḡomḡann Sciaḡbéal, do*  
*bí i ḡceannaḡ laiḡean ó éirḡamón an uair rin, 'n-a noáil*  
 1725 *ann rin aḡur do mune cáirḡear mui.*

1730 *Ir iao fá taoirḡ don éablaḡ roin ḡuo aḡur a mac*  
*Caḡluan; aḡur i uime do éanḡail Cḡomḡann cáirḡear mui,*  
*do bḡiḡ do maḡaḡar oḡionḡa o' uairlíb na bḡeacaine da*  
*ngairḡi Tuacḡa fíooḡa aḡ ḡabáil neir i bḡoḡarḡab do*  
 1735 *ḡac leir do bun na sláingḡe. Ir amlaio do bḡar an*  
*oḡionḡroin aḡur neim ar aḡm ḡac doin aca, ionnur mac beaḡ*  
*nó móir an éirḡacḡt do-níḡi leo ní ḡabao leirḡear ar bíḡ*  
*ḡreim don oḡar do bḡaḡao báir. Aḡur do éualao Cḡomḡ-*  
*ḡann do maibe maoi veirḡeolac da ngairḡi Tḡoḡtán i*  
 1735 *bḡoḡair na ḡCḡuirḡeac do-béarao leirḡear oó féin aḡur da*  
*munnair i ḡcoinne na neime do bíoo ar aḡmaib Tuairḡe*  
*fíooḡa; aḡur do fíarḡuis do Tḡoḡtán eirḡo an leirḡear do*  
*úéanao i n-aḡao neime aḡm na oḡuingḡe úo do luairḡeama.*  
 1740 *"Cuirḡear leac," ar Tḡoḡtán, "ḡrí caoḡaḡ bó maol fionn*  
*da ḡcuiúo ir cuirḡear an laḡt do ḡeabḡar uacḡa i loḡ ar*

*a. Contigit gentem Pictorum de Scythia (ut perhibent) longis navibus non multis oceanum ingressam, circumagente flatu ventorum, extra fines omnes Britanniae Hiberniam pervenisse, eiusque septemtrionales oras intrasse, atque inventa ibi gente Scotorum sibi quoque in partibus illius sedes petiisse nec impetrare potuisse.*

beauty, he sought to have her as a concubine. When Gud heard this, he fled with all his people to Ireland with the maiden; and while they were on the sea the maiden died in their midst; and they themselves afterwards put into port at Innbhear Slainghe. Beda agrees with this, except that he says that it was in the north of Ireland they landed, in the first chapter of the first book of the History of the Saxon Church, where he says: "The Pictish race came from Scythia, as is stated, in a small fleet of long vessels over the ocean, and being driven by the force or blowing of the winds outside all the boundaries of Britain, came to Ireland; and on finding the Scotie race before them, they asked for a place of abode there for themselves, but obtained it not." However, it was not in the north of Ireland they landed, but at the mouth of Innbhear Slainghe in the harbour of Loch Garman, as we have said. And Criomhthann Sciathbheal, who held the sovereignty of Leinster from Eireamhon at that time, came to meet them there, and entered into friendship with them.

The leaders of that fleet were Gud and his son Cathluan; and the reason why Criomhthann entered into friendship with them was because some British nobles, who were called Tuatha Fiodhgha, were making conquests in the Fotharta on either side of the mouth of the Slaney. Such were these people that the weapons of every one of them were poisoned, so that, be the wound inflicted by them small or great, no remedy whatever availed the wounded man, but he must die. Criomhthann heard that there was a skilful druid called Trostan amongst the Cruithnigh who could furnish himself and his people with an antidote against the poison with which the weapons of the Tuatha Fiodhgha were wont to be charged; and he asked Triostan what remedy he should use against the poison of the weapons of those people we have mentioned. "Get thrice fifty white hornless cows milked," said Trostan, "and let the milk got from them be placed in a

Láir an macáiríe 'n-a gcleáctair lín beir d'g comhíac m'í,  
 a'gus fógairí c'at oiríad ar an macáiríe gcéadon; a'gus g'ac  
 don voo m'innitirí loitirídearí leo, téirídearí von log v'a  
 f'otiríg'ad, a'gus bu'ó r'lán ó g'oinn na neimíe é. Vo minnead  
 1745 lé C'riomh'cann a n'ou'bairet an v'iaoi, a'gus f'ógairí c'at  
 a'iríad leamh'na'c'ta ar t'ua'c'taib f'io'g'ad, a'gus b'uirí v'io'b go  
 v'at'g a n'oe'ir'g'airí ann. Ir ón n'g'noim a'gus ón g'ac' g'airí'c'airí  
 c'at a'iríad leamh'na'c'ta von c'at r'oin ó r'oin i le; g'on'ad a'g  
 v'oe'ir'ba'ó an r'ceoil r'ín vo minne an r'ile an laoi'ó r'e'anc'ur'a-  
 1750 r'io r'ioir:

a'ro leamh'na'c'ta ran tír c'ear,  
 f'ionna'ó g'ac' an ir éirí'g'ar;  
 C'réad'ó ó n'g'airí'c'airí ainm an f'uinm  
 Vo g'ab'ó ó ainmí'irí c'riomh'c'uinm;

1755

C'riomh'cann Scia'c't'be'al é ro g'ab,  
 Vo f'ao'ra'ó ár a'c'ur'ad;  
 Va n'v'oe'an ar g'éirí'neimí a'rim  
 na n-a'c'ad' n-u'ac't'í'ar n-a'c't'g'ar'ib.

1760

Seirí'ar C'ruirí'ne'ac', ro c'inn v'ia,  
 t'án'g'ad'ar a tír c'ra'cia;  
 Soilen v'irí'ad ne'ac't'am n'ár  
 aong'ur le'ac'an ir t'ro'rt'án.

1765

Ro c'io'bh'ic v'ia v'óib' t'ré g'ur  
 Va n-íoc' ar g'éirí'g'oinn o'irí'ar,  
 'S va n'v'oe'an ar g'éirí'neimí a'rim  
 na n-a'c'ad' ne'ac't'í'ar r'óg'ar'g.

1770

Ir é f'íreol'ar f'uarí v'óib'  
 v'iaoi na g'c'ruirí'ne'ac', f'á c'éad'v'oirí  
 t'rí c'ao'g'ad' b'ó m'ad'ol von m'ad'í'g  
 Vo v'leo'ó'an i n-aon' c'ú'c'ad'í'g.

Vo cuirí'ead' an c'at go c'ac't  
 m'u'n log a r'airí'be an leamh'na'c't;  
 Vo m'ur'ó an c'at go c'al'ma  
 ar a'c'ad'áib' a'ro'ban'ba.

1775

V'al'la na g'c'ruirí'ne'ac' ann r'ín, m'arí a'c'á g'ur ir c'ac't'v'uan  
 a m'ac, cuirí'vo r'omp'a ne'arí'c' la'í'g'ean vo g'ab'áil; a'gus m'arí

hollow in the middle of the plain in which you are wont to meet them in battle, and offer them battle on that same plain ; and let each one of your followers who shall have been wounded by them go to the hollow and bathe, and he will be healed from the venom of the poison.” Criomhthann did as the druid had advised, and fought the Battle of Ard Leamhnachta against the Tuatha Fiodhgha. He defeated and executed great slaughter on them in that place. From this event, and from the battle which took place, the battle has been called the Battle of Ard Leamhnachta ever since. And in proof of this account the poet has composed the following historic poem :

Ard Leamhnachta in the southern country  
 Each noble and bard may inquire  
 Whence is derived the name of the land  
 Which it has borne from the time of Criomhthann ;  
 Criomhthann Sciaithbheal it was who fought,  
 To prevent the slaughter of his warriors,  
 Protecting them from the sharp poison of the weapons  
 Of the hateful, horrid giants.  
 Six of the Cruithnigh, God so ordained,  
 Came from the land of Thrace,  
 Soilen, Ulpia, Neachtain the noble,  
 Aonghus, Leathan, and Trostan.  
 God granted them, through might  
 To heal them from the sharp poison of the wounds,  
 And to protect them from the bitter venom of the weapons  
 Of the powerful, very fierce giants.  
 The true knowledge obtained for them  
 By the druid of the Cruithnigh, at once, was  
 That thrice fifty hornless cows of the plain  
 Be milked in one deep hollow.  
 The battle was pressingly fought  
 Around the hollow where the new milk was,  
 And the battle went strongly against  
 The giants of high Banbha.

Now as to the Cruithnigh, that is, Gud and his son Cathluan, they resolved to invade Leinster ; and when





Eireamhon heard this, he assembled a numerous army, and went to meet them. When the Cruithnigh saw that they were not strong enough to fight Eireamhon, they entered into peace and friendship with him. Eireamhon told them that there was a country to the north-east of Ireland, and bade them go and occupy it. Then, according to Beda, in the first chapter of the first book of the History of Sacsa, the Cruithnigh asked Eireamhon to give them some of the noble marriageable ladies he had with him, some of the wives of the leaders who had come with him from Spain, and whose husbands were slain; and they bound themselves by the sun and moon that the possession of the kingdom of Cruitheantuath, which is now called Alba, should be held by right of the female rather than by that of the male progeny to the end of the world. Upon these conditions Eireamhon gave them three women, namely, the wife of Breas, the wife of Buas, and the wife of Buaidhne; and Cathluan, who was their supreme leader, took one of these women to wife; and after that they proceeded to Cruitheantuath; and Cathluan conquered that country, and was the first king of Alba of the race of the Cruithnigh. There were seventy kings of the Cruithnigh or Picts on the throne of Alba after him, as we read in the Psalter of Cashel in the poem beginning: "All ye learned of Alba." Thus it speaks on this matter:

The Cruithnigh seized it after that,  
When they had come from the land of Erin;  
Ten and sixty very noble kings  
Of those ruled the land of the Cruithnigh.

Cathluan, the first of these kings,  
I will tell you briefly;  
The last king of them was  
The stout champion Constantin.

But Trostan the Druid and the five other Cruithnigh mentioned in the above poem, remained in Ireland after

1810 luain, go bfuair a bfuair feairinn i mbreagmáig i mroie ó  
 Éireamón. An ceatramáó bliadain véas v'ér bair éibh  
 fuair Éireamón bair i nAiregeadur i Ráit beiteac láim  
 mé Feoir, agus i r ann vo h'ónaiceas é. San bliadain  
 céadna vo ling an abainn uairab ainm an eirne fá éir  
 1815 i nUib Néill; i r vo ling an abainn va n'gaircear Feagobal  
 fá éir ioir Óál nAruie i r Óál Riada.

## XXV.

Vo gabrao trí mic Éireamóin va éir féin ríogáct  
 Éireann trí bliadna, mar atá Muinne Luigne i r Luigne.  
 Trí bliadna uóib i gcomflaitear go bair Muinne i Maig  
 1820 Cruacán agus sup marbaó Luigne i r Luigne lé macaib  
 Éibh i gCaé Airoa Laóirann.

Vo gabrao ceirne mic Éibh, éir Oirba Feairón i r  
 Feairna ríogáct Éireann blaó vo bliadain, sup mairb  
 íruil fáir mac Éireamóin iao i noíogail a uá b'ráear  
 1825 .i. Luigne i r Luigne.

Vo gab íruil fáir mac Éireamóin ríogáct Éireann  
 veic mbliadna, óir ní raibe ríocht ar an uiríu veairb'ráear  
 vo bí aige vo ba ríne ioná é féin. Taire rin an tan ríain  
 íruil ran ríogáct i r vo gab oirbear i r airraéar mé a air,  
 1830 vo marbaó ceirne mic Éibh leir, mar atá éir Oirba Feair-  
 ón Feairna, i noíogail a uá b'ráear vo marbaó leo-ran.

Vo ríreao pé maige véas a coill i nÉirinn i b'flaitear  
 íruil. As ro ríor a n-anmanna: Maig Reiceao i Laoigir;  
 Maig Neilu i Luigm; Maig Comair, Maig Seiliu i nUib  
 1835 Néill; Maig Sanair i gConnacraib; Maig nliur i nUllraib;  
 Maig mroie, Maig Luinge i gCannaéca; Maig Téac i nUib  
 mac Uair; Maig Feairnmuige i nOirgiallaib; Maig Foicín  
 rna h'airraib; Maig Coib i nUib Eacac; Maig Cuma

Cathluan, and got lands from Eireamhon in the Plain of Breagh in Meath. The fourteenth year after the death of Eibhear, Eireamhon died in Airgeadros at Raith Beitheach, beside the Feoir, and there he was buried. The same year the river called the Eithne burst over land in Ui Neill; and the river called Freaghobhal burst over land between Dal nAruidhe and Dal Riada.

## XXV.

The three sons of Eireamhon held the sovereignty of Ireland after him three years. These were Muimhne, Luighne, and Laighne. They held the sovereignty jointly for three years till the death of Muimhne in Magh Cruachan, and till Luighne and Laighne were slain by the sons of Eibhear in the Battle of Ard Ladhrann.

The four sons of Eibhear, Er, Orba, Fearon, and Feargna, held the sovereignty of Ireland a part of a year, when they were slain by Irial Faidh son of Eireamhon, to avenge his two brothers Luighne and Laighne.

Irial Faidh son of Eireamhon held the sovereignty of Ireland ten years, for his three elder brothers had no issue. Besides, when Irial had assumed the sovereignty and attained to greatness and power, he slew Eibhear's four sons—namely, Er, Orba, Fearon, Feargna—to avenge his two brothers who had been killed by them.

Sixteen plains were freed from wood in Ireland in the reign of Irial. The following are their names:—Magh Reichead in Laoighis; Magh Neiliu in Leinster; Magh Comair, Magh Seiliu in Uibh Néill; Magh Sanais in Connaught; Magh nInis, in Ulster; Magh Midhe; Magh Luinge in Ciannachta; Magh Teacht in Ui Mac Uais; Magh Fearnmhuighe in Oirghialla; Magh Foithin in the west; Magh Cobha in Ui Eachach; Magh Cuma in Ui Neill;

1 nuib neill; maḡ Cúile Feaḡa, maḡ Riaḡa, maḡ nair-  
1840 ḡrioḡ i ḡroḡaruib Airuḡrioḡ i Laḡnib.

Do toḡaib Írial Fáio mac Éireaḡóin Feaḡt rioḡrata  
i néirinn 'n-a airiri réin, mari ata Ráiḡt Ciombaoit i  
neaḡain; Ráiḡt Croiḡene i maiḡ Inir; Ráiḡt Baḡaill i  
Loḡariaib; Ráiḡt Coinḡeaḡa i Seiḡne; Ráiḡt motaiḡ i  
1845 noeaḡaruaḡ; Ráiḡt Búireaḡ i Sleaḡaib; Ráiḡt Loḡair  
i nḡlaruarn.

An bliaḡain aa éir rin ao linḡeaḡar na tri haibne aa  
nḡoirutear na tri Fionna rá tir i nullaib. An bliaḡain  
'n-a uaio rin ao ḡrir Írial ḡeithe caḡa. An céaḡat, Caḡ  
1850 Arua lonḡaiḡt i oTeaḡa, mari ar tuit Stirne mac Duib  
mic Foḡuḡiaḡ; an aara caḡ, Caḡ Teannḡaiḡ tuḡ Írial  
o'Foḡuḡiaḡ, aiḡ ar tuit ri Foḡuḡiaḡ aa b'ainm eḡḡe  
etḡeann; an trear caḡ, Caḡ Loḡuaḡiḡ, i n-ar tuit luḡuḡ  
mac moḡa Feibir; an ceatraḡaḡ caḡ, Caḡ Cúile marua  
1855 mari ar ḡrir ao ḡeithe macaib éi**bir. ḡonaḡ uime rin  
aḡur aḡ rairnéir na nḡnioḡ roin, ata an uain aaraḡ  
toraḡ an rann-ro rior:**

Írial róirear na clainne.  
mac rioḡ róua roltuaime,  
1860 Ri Sleibe mir, ri maca,  
ao ḡrir ḡeithe cruaḡata.

An aara bliaḡain aa éir rin ruair Írial Fáio mac Éir-  
eaḡóin bár i maiḡ muaiḡe, aḡur ao haḡnaiceaḡ ann é.

Do ḡab eiḡral mac Írial Fáio mic Éireaḡóin rioḡat  
1865 Éireann riḡe bliaḡan. Ir ré linn an eiḡral-re ao beanaḡ  
reaḡt macaire a coull i néirinn, mari ata Teannḡaḡ i  
ḡConnaḡaib; maḡ lioḡat aḡur maḡ mbealaiḡ i nuib  
Tuiruthe; maḡ ḡeirulle i nuib ráilḡe; maḡ Oḡair i Laḡ-  
nib; Loḡaḡ i ḡConnaḡaib; maḡ Raḡt i nuib eaḡac;  
1870 aḡur iar ḡaiteaḡ riḡu bliaḡan i ḡrlaitear Éireann uó  
ao marḡaḡ le Conḡaol mac éi**bir é i ḡCat Raoireann  
i Laḡnib.**



Magh Cuile Feadha, Magh Riada, Magh nAirbhrioch, in Fotharta Airbhrioch, in Leinster.

Irial Faidh son of Eireamhon built seven royal forts in Ireland in his time, namely, Raith Ciombaoith in Eamhain ; Raith Croichne in Magh Inis ; Raith Bachaill in Lotharna ; Raith Coincheadha in Seimhne ; Raith Mothaigh in Deagh-charbad ; Raith Buireach in Sleachta ; Raith Lochaid in Glascharn.

The year after that the three rivers called the three Fionns burst over land in Ulster. The following year Irial won four battles. The first battle was the Battle of Ard Ionmhaith in Teathbha, where Stirne son of Dubh, son of Fomhor fell ; the second battle was the Battle of Teannmhagh, which Irial fought against the Fomoraigh, where the Fomorian king, who was called Echtghe Ethcheann, fell ; the third battle was the Battle of Lochmhagh, where Lughroth son of Mogh Feibhis fell ; the fourth battle was the Battle of Cuil Marta, where he defeated the four sons of Eibhear. Hence, and to narrate these events, is the poem which begins with this stanza :

Irial, the youngest of the children,  
Son of the king of Fodhla of curled hair,  
King of Sliabh Mis, king of Macha,  
Won four hard battles.

The second next year after this Irial Faidh son of Eireamhon died at Magh Muaidhe, and was buried there.

Eithrial son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland for twenty years. In the time of this Eithrial seven plains were cleared of wood in Ireland, namely, Teannmhagh in Connaught ; Magh Lioghat and Magh mBealaigh in Ui Tuirtre ; Magh Geisill in Ui Failghe ; Magh Ochtair in Leinster ; Lochmhagh in Connaught ; Magh Rath in Ui Eachach ; and after he had been twenty years on the throne of Ireland he was slain by Conmhaol son of Eibhear in the Battle of Raoire in Leinster.

Do ḡab Connadól mac Éibí míogáct Éireann veic mbliadóna ríceas; agus fá hé céirí Éireann vo ríol Éibí  
 1875 é. Do bhuir íomóirí an Connadól-íó cúis caéta ír ríce ar  
 rílióct Éireamóin. As íó ríor naoi ḡcaéta úioḃ marí atá  
 Cat Uéa; Cat Cnuéa; Cat Éile; Cat Sléibe beáta; ír  
 Cat ḡéirille marí ar éuit Palap mac Éireamóin; Cat  
 Sléibe Moḃairín marí ar éuit Samíra mac Ionboéta; Cat  
 1880 Loéa Léin marí ar éuit Muḡíot; Cat Béiríe; ír Cat  
 Aonaiḡ Macá marí ar éuit Connadól réin lé héibeairí mac  
 Tíḡearinníar vo ríol Éireamóin. Agus vo haónaiceasḃ von  
 taóib éairí o'Aonac Macá é ían áit va nḡairíteairí Fearí  
 Connadól aníú.

1885 Do ḡab Tíḡearinníar mac Follaiḡ míe Eitíraíl míe  
 Írúal íáíó míe Éireamóin míogáct Éireann veic mbliadóna  
 ír va íríó, nó vo ríerí úruinge oile fearícasḃ bliadón; agus  
 vo bhuir an Tíḡearinníar-íó reáct ḡcaéta ríceas ar rílióct  
 Éibí, marí atá Cat Éille 'n-arí éuit Roóirí mac Folláin;  
 1890 agus Cat Cumairí; Cat Máiḡe Téáct; Cat Loémaiḡe  
 í n-arí éuit Deiríairín mac Fúill míe Folláin; Cat Cúile  
 háríó í Máiḡ Ínir; Cat Cúile Fíaoéáin; Cat Aḡuirí  
 í Seimíne; Cat Airíá Níáó í ḡConnacéaib; agus Cat Cairín  
 Féaríáaiḡ marí ar éuit Féaríáac mac Roóirí míe Foll-  
 1895 áin; Cat Cluana Cuara í oTeáéba; Cat Comnuiríe í  
 oTuairí Eibe; Cat Cluana Muiríre í oTuairíearí Bíríerí-  
 ne; agus Cat Cúile Fábaírí ar Earíbur; agus reáct ḡcaéta  
 í Luḡláéta ar Loé Luḡóac í n-aonló; agus va Cat Cúile  
 í nAíríḡearíor, agus Cat Reib marí ar maríbaó uríóir  
 1900 íléáéta Éibí lé Tíḡearinníar.

An bliadón va éirín vo bíúctas ar naoi loéa fá tír  
 í nÉirínn, marí atá Loé Cé, tarí Maḡ Suláirí vo línḡ;  
 agus Loé nAíllíne í ḡConnacéaib; Loé nAírín; Loé

Conmhaol son of Eibhear held the sovereignty of Ireland thirty years ; and he was the first king of Ireland of the race of Eibhear. Now this Conmhaol defeated the descendants of Eireamhon in twenty-five battles. The following are nine of these battles: to wit, the Battle of Ucha ; the Battle of Cnucha ; the Battle of Eile ; the Battle of Sliabh Beatha ; and the Battle of Geisill, where Palap son of Eireamhon fell ; the Battle of Sliabh Modhairn, where Samhra son of Ionbhoth fell ; the Battle of Loch Lein, where Mughroth fell ; the Battle of Beirre ; and the Battle of Aonach Macha, where Conmhaol himself fell by Eibhear son of Tighearnmhas of the race of Eireamhon ; and he was buried on the south side of Aonach Macha in the place which is called Conmhaol's Mound at this day.

Tighearnmhas son of Follach, son of Eithrial, son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland fifty years, or according to others sixty years ; and this monarch won twenty-seven battles over the descendants of Eibhear, namely, the Battle of Eille, in which Rochorb son of Gollan fell, and the Battle of Cumar, the Battle of Magh Teacht, the Battle of Lochmhagh, in which fell Deighiarna son of Goll son of Gollan, the Battle of Cuil Ard in Magh Inis, the Battle of Cuil Fraochain, the Battle of Athghart in Seimhne, the Battle of Ard Niadh in Connaught, and the Battle of Carn Fearadhaigh, in which Fearadhach son of Rochorb, son of Gollan, fell, the Battle of Cluain Cuasa in Teathbha, the Battle of Comhnuidhe in Tuath Eibhe, the Battle of Cluain Muirisc in the north of Breithfne, the Battle of Cuil Fabhair on Earbhus, and seven battles in Lughlachta on Loch Lughdhach in one day, and the two battles of Cuil in Airgeadros, and the Battle of Reibh, where the greater part of the descendants of Eibhear were slain by Tighearnmhas.

The year after that nine lakes burst over land in Ireland, namely, Loch Cé, and it was over Magh Sulchair it burst ; Loch Aillinne in Connaught ; Loch nIairn, Loch nUair,

núair; loc Saignionn; loc Gabair i mÍde agus i mBreadh-  
 1905 aib; loc Feabail i oTíri Eogain, tar Feabail mic Iodáin  
 do mhúir í, agus Maḡ Fuinnriḡe ainm an mÍdiḡe tar a  
 oTáinig an loc; Dubloc Airsa Cianadéta ir loc Dá Bóill  
 i nOirḡiallaib, agus trí dubaibne Éireann, mar atá Fobna  
 Toirionn ir Cailionn.

1910 Ir é an Tigearinnmar céadna fuair mianac óir ar oTúr  
 i nÉirinn; agus Ucadán ainm an céadna do bíod ag bhuic-  
 nead an óir do. I bFocartuib oiríri Líte do bíod ag a  
 beairbhad. Ir mé linn Tigearinnmar do cuiread corcail ir  
 zóim ir uaine ar éadaiḡib ar oTúr i nÉirinn. Ir mé n-a  
 1915 linn fóir do cuiread zriéara ir corcail ir cuimdaḡe ar  
 bairtuib ar oTúr i nÉirinn. Ir é mar an zcéadna do cuir  
 mar nóir i nÉirinn donoad i n-éadac moḡad, dá oad  
 i n-éadac an aicḡ; a trí i n-éadac an amair nó óizḡiḡ-  
 earina, a ceatair i n-éadac bhuḡad, a cúig i n-éadac flaité  
 1920 tuaité, a ré i n-éadac ollamhan ir i n-éadaiḡib míoḡ ir  
 bainmíoḡan. Agus ir é áit i n-a bfuair Tigearinnmar réin  
 báir ar Maḡ Sléacḡ agus trí ceatramha o'feairuib Éir-  
 eann mar don mair oiré Šamha agus iad ag adair do  
 Čiom Čruaid mḡioḡal Éireann. Óir ir é an Tigearinnmar-  
 1925 ro do čionnrcain ioḡaladair do oéanaim ar oTúr do Čiom  
 Čruaid (amail do minne Zorodrtier ran nZriéig) timceall  
 céad bliadán iad oteacḡ i nÉirinn oíib; agus ir ó na  
 fléacḡuib do-níoir firi Éireann don ioḡal mairtear Maḡ  
 Sléacḡ mair an macailre zcéadna roin atá ran mBriéirne.  
 1930 Aveim oirong mé reancur zo mair Éire reacḡ mbliadna  
 zan mḡ uirre o'air báir Tigearinnmar i móiróil mÍdiḡe  
 Sléacḡ, agus zuiab é Eoḡad Faoḡarḡlar mac Connadail  
 do ḡab míoḡacḡ Éireann da éir. Zriéad ní fíoir oíib é;  
 óir aveir an Réim Ríozmair zuiab é Eoḡad Éadḡoḡac  
 1935 do flíocḡ Lúḡoḡac mic Iota do ḡab í.

Loch Saighlionn, Loch Gabhair in Meath and in Breagh ; Loch Feabhail in Tir Eoghain, over Feabhal of the son of Lodan it burst, and Magh Fuinnsighe is the name of the plain over which the lake came ; Dubhloch of Ard Ciannachta and Loch Da Bhaill in Oirghialla, and the three black rivers of Ireland, namely, Fobhna, Toronn, and Callonn.

It is the same Tighearnmhas who first found a mine of gold in Ireland ; and Uchadan was the name of the artificer who used to refine the gold for him ; and it was in Fotharta east of Lithfe he used to smelt it. It was in the time of Tighearnmhas that clothes were first dyed purple, blue, and green in Ireland. It was also in his time that embroidery, fringes, and filigree were first put on mantles in Ireland. It was he in the same way that introduced into Ireland the custom of having but one colour in the dress of a slave, two colours in the dress of a peasant, three in the dress of a soldier or young lord, four in the dress of a brughaidh, five in the dress of a district chief, six in the dress of an ollamh and in the dress of a king or queen. And it was at Magh Sleacht that Tighearnmhas himself died and three quarters of the men of Ireland with him on the eve of Samhain while they were in the act of worshipping Crom Cruaidh, the chief idol of Ireland. For it was this Tighearnmhas who first instituted the worship of Crom Cruaidh (as Zoroastres did in Greece) about a hundred years after they had come to Ireland ; and it was from the prostrations of the men of Ireland before this idol that that plain in Breithfne is called Magh Sleacht. Some seanchas state that Ireland was seven years without a king after the death of Tighearnmhas at the convention of Magh Sleacht, and that it was Eochaidh Faobharghlas son of Connmaol who held the sovereignty of Ireland after him. But they are in error in this ; for the Reim Rioghruidhe states that it was Eochaidh Eadghothach of the race of Lughaidh son of Ioth who held it.



Do gáb Eoúaró Éadúotác mac Dáire mic Congáil mic Éadamaín mic Máil mic Luigúeac mic Íota mic Bheoúgain mic Buidéa míogáct Éireann ceitíre bliadóna, sur éuit lé Ceapmna mac Eibric.

- 1940 Do gáb Ceapmna ir Sobairice dá mac Eibric mic Éibiri mic Íri mic Milead Eapráinne míogáct Éireann dá fícto bliadón, asur fá hiaó céorímíogá Éireann do ulltaib idó; asur do moinneadair míogáct Éireann eatorria; asur ir í teoria do bí ran moinn rin, ó Innbeair Colpa as Orioícead
- 1945 Áta go Luimneac Muíon, asur an leat buó éuad as Sobairice; asur do minne dún air a leit féin .i. Dún Sobairice. Do gáb Ceapmna an leat buó óear, asur do minne dún Láim mé fairrige éear .i. Dún Ceapmna asur ir mairíóteair Dún Mic Páoraidis; gcríó Cúirreac aníu. Do éuit Sobairice
- 1950 lé hEoúaró Meann mac míogá fómóir. Do éuit Ceapmna lé hEoúaró Faobairglar mac Connadail i gCac Dúin Ceapmna.

- Do gáb Eoúaró Faobairglar mac Connadail mic Éibiri fínn mic Milead Eapráinne míogáct Éireann ríce bliadón; asur ir uime do gairí Eoúaró Faobairglar ve, óiri fá glar
- 1955 gáirífadóirac a dá fíleig. Asur ir é do éuir na caéa-ro moíon air fíol Éireamóin, mair atá Cac Luadéia Deagáir i nDeapmúam; Cac fofaró Dá gort; Cac Cumair na oTí nUirce; Cac Tuama Oireadain i mbhéitíre; ir Cac
- 1960 Oiríoma Láctáin. Do méirígeadó reáct mairge a coill i nÉirínn leir, mair atá Mág Smeatíac i nUib fáilge; Mág Láighe asur Mág Luirg i gConnadtaib; Mág Leamna, Mág nlonair, Mág Fubna ir Mág Dá gábal i nOiríalllaib. Asur do éuit an teoúaró-re lé fíadúaró Labruinne
- 1965 mac Smoiríguill mic Éanboéa mic Tígeapmair i gCac Capmna.

Do gáb fíadúaró Labruinne mac Smoiríguill mic Éanboéa mic Tígeapmair mic follaig mic Eitíradil mic Íridail fáiró

Eochaidh Eadghothach son of Daire, son of Conghal, son of Eadhaman, son of Mal, son of Luighaidh, son of Ioth, son of Breoghan, son of Bratha, held the sovereignty of Ireland four years, and he fell by Cearmna son of Eibric.

Cearmna and Sobhairce, two sons of Eibric son of Eibhear, son of Ir, son of Midlih of Spain, held the sovereignty of Ireland forty years, and were the first Ultonian kings of Ireland; and they divided the sovereignty of Ireland between them; and the boundary of this division extended from Innbhear Colpa at Droichead Atha to Luimneach of Munster. Sobhairce obtained the northern part, and built a dun on his own division, namely, Dun Sobhairce. Cearmna obtained the southern division, and built a dun beside the southern sea, namely, Dun Cearmna; and it is now called Dun Mic Padraig in the Courcys' country. Sobhairce fell by Eochaidh Meann, son of a Fomorian king. Cearmna fell by Eochaidh Faobharghlas son of Conmhaol in the Battle of Dun Cearmna.

Eochaidh Faobharghlas son of Conmhaol, son of Eibhear Fionn, son of Milidh of Spain, held the sovereignty of Ireland twenty years. He was called Eochaidh Faobharghlas, for his two spears were bluish-green and sharp-edged; and it was he who defeated the race of Eireamhon in the following battles, namely, the Battle of Luachair Deaghaidh in Desmond; the Battle of Fosadh Da Ghort; the Battle of Cumar na dTri nUisce; the Battle of Tuaim Dreagan in Breithfne; and the Battle of Drom Liathain. He cleared seven plains from wood in Ireland, namely, Magh Smeathrach, in Ui Failghe; Magh Laighne and Magh Luirg in Connaught; Magh Leamhna, Magh nIonair, Magh Fubhna, and Magh Da Ghabhal, in Oirghialla. And this Eochaidh fell by Fiachaidh Labhruinne son of Smiorghull, son of Eanbhoth, son of Tighearnmhas, in the Battle of Carman.

Fiachaidh Labhruinne son of Smiorghull, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of

mic Éirleadhóin níosáct Éirleadhann ceitíre bhláthna ríceas, nó  
 1970 do mírín úrúingse oile reáct mbláthna vóas ar ríóir; ašur ir  
 uime žairítear fíácaíó ladbhuinne vóe, mar ir 'n-a aomriri do  
 lingh lonnbeaí ladbhuinne fá tír i nÉiríunn; ašur ir 'n-a mé  
 do lingeadóarí na trí haibne-re ríor, mar atá lonnbeaí  
 fleirce lonnbeaí Maingse ašur lonnbeaí ladbhuinne ó ríáí-  
 1975 tear fíácaíó ladbhuinne mír. Ir mé n-a linn rór do bhrúct  
 loc Éiríne fá tír, ašur Maš Seadhann ainnm an mácáiríe tar  
 a vótáinš rí.

Ir é mac an fíácaíó-ro .i. Donšur Ollbuaóac do bhuir  
 iomao caí ar na Cpuíteadcaib ir ar na reabhreacnaib  
 1980 do bí i nAlbain, ašur do cuiri Alba fá rmací iomlán na  
 nŠaeóeal ar vótír, tarí ceann ó aomriri Éirleadhóin mic  
 Míleao žo raibe cíorcaín aš Šaeóealab oirra. Tuairim  
 vó céao žo leit bhláthn v'óir mac Míleao do teací i  
 nÉiríunn do cuireao Alba fá rmací ir fá cíor lé hDonšur  
 1985 Ollbuaóac mac fíácaí ladbhuinne; ašur ir é an fíácaíó  
 ladbhuinne-re tuš ceitíre caíar ar ríol Éibír, mar atá Caí  
 Fairirge, Caí Šallaiš, Caí Sléibe Feimion, ir Caí Sléibe  
 bealšadóin marí ar éuit ré péin lé heócaíó Muinó mac Mo  
 Feibír.

1990 Do žab eócaíó Muinó mac Mo Feibír mic eóacé fadóar-  
 žlair mic Conmáoil mic Éibír fínn mic Míleao earráinne  
 níosáct Éirleadhann bhláthn ir ríce, šur éuit lé hDonšur  
 Olmucáí i šCaí Clíac.

Irial Faidh, son of Eireamhon, held the sovereignty of Ireland twenty-four years, or, according to others, thirty-seven years; and he was called Fiachaidh Labhruinne, for in his time Innbhear Labhruinne burst over land in Ireland; and it was in his time the three following rivers burst forth; namely, Innbhear Fleisce, Innbhear Mainge, and Innbhear Labhruinne, from which he is named Fiachaidh Labhruinne. It was in his time also that Loch Eirne burst over land, and Magh Geanainn is the name of the plain over which it came.

It was the son of this Fiachaidh, namely, Aonghus Ollbhuadhach, who defeated the Cruithnigh and the old Britons who were in Alba in several battles, and who first placed Alba under the full sway of the Gaels, though from the time of Eireamhon son of Milidh the Gaels claimed a tribute from them (the Albanians). About two hundred and fifty years after the sons of Milidh came to Ireland, Alba was brought under sway and tribute by Aonghus Ollbhuadhach son of Fiachaidh Labhruinne; and this Fiachaidh Labhruinne fought four battles against the race of Eibhear, namely, the Battle of Fairrge, the Battle of Gallach, the Battle of Sliabh Feimhion, and the Battle of Sliabh Bealgadain, in which he himself fell by Eochaidh Mumho son of Mo Febhis.

Eochaid Mumho son of Mo Febhis, son of Eochaid Faobharglas, son of Conmhaol, son of Eibhear Fionn, son of Milidh of Spain, held the sovereignty of Ireland twenty-one years; and he fell by Aonghus Olmucaidh in the Battle of Cliu.

## XXVI.

1995 **Do** **ḡab** **Donḡur** **Olmucarō** **mac** **Fiacác** **Labruinne** **mic**  
**Smiorḡuill** **mic** **Éanbocta** **mic** **Tiḡearinnḡair** **mic** **Follaiḡ** **mic**  
**Eitḡuail** **mic** **Íuail** **Fáirō** **mic** **Éirneamóin** **níogáct** **Éirneann** **oét**  
**mbliaðna** **véas,** **asur** **vo** **riéir** **òruinge** **oile** **bliaðain** **ir** **rice.**  
**Ir** **uime** **ḡairḡeari** **Donḡur** **Olmucarō** **vé** **ón** **foaal-ro** **oll** **ai.**  
**móir** **asur** **muca,** **vo** **briḡ** **ḡuab** **aiḡe** **vo** **báuar** **na** **muca** **rá**  
 2000 **mó** **i** **nÉirunn** **'n-a** **rié;** **asur** **ir** **leir** **vo** **cuirerō** **na** **caéta-ro**  
**rior,** **mai** **atá** **Caét** **Cléirne,** **Caét** **Sléirbe** **Cailḡe** **mai** **ai** **tuic**  
**baircionn,** **asur** **Caét** **Maiḡe** **Éirnciáct** **i** **ḡConnacétaib,** **asur**  
**Caét** **ḡlairne** **Fiaocáin** **mai** **ai** **tuic** **Fiaocáin** **Fáirō,** **asur**  
**caogao** **caét** **ai** **ḡruicneacáib** **ir** **ai** **feariaib** **bolḡ** **asur** **ai**  
 2005 **luét** **Oircaveir.** **Toimairōm** **tri** **loc** **'n-a** **rié:** **Loc** **Éimbeite** **i**  
**nOirḡiallaib,** **Loc** **Sailḡeavóin** **asur** **Loc** **nḡaráin** **i** **Maiḡ**  
**Luirḡ.** **Ir** **'n-a** **aimrii** **vo** **riéirōḡeavō** **na** **maiḡe-re** **rior** **a**  
**coill,** **mai** **atá** **Maiḡ** **ḡlinne** **Deaircon** **i** **ḡCinéal** **Conaill;**  
**Maiḡ** **nÉirnciáct** **i** **Laiḡuib;** **Maiḡ** **Cúile** **Caoil** **i** **mboḡaine;**  
 2010 **Doilḡaiḡ** **i** **ḡCallruirōe;** **Maiḡ** **Mucruinne** **i** **ḡConnacétaib;**  
**Maiḡ** **Luacra** **Deaḡairō** **ir** **Maiḡ** **Airéaill** **i** **ḡCairruirōe**  
**Luacra.** **Asur** **i** **ḡCaét** **Sléirbe** **Cua** **vo** **maibavō** **Donḡur**  
**Olmucarō** **féin** **lé** **hÉanna** **mac** **Neacétain** **vo** **Muirneacáib;**  
**asur** **aveiruro** **cuir** **oile** **aca** **ḡuab** **é** **Éanna** **Airḡctiōc** **vo**  
 2015 **maib** **é** **i** **ḡCaét** **Cairman;** **asur** **ir** **i** **an** **céavairō** **véirdeanaic** **ir**  
**riiunnḡe** **vo** **riéir** **na** **vuaime** **vairab** **torác,** **Donḡur** **Olmucarō**  
**ataváct.** **Asur** **fóir** **tis** **an** **Réim** **Riōḡruirōe** **leir** **an** **ḡcéavairō**  
**ḡcéavona.**

**Do** **ḡab** **Éanna** **Airḡctiōc** **mac** **Eocác** **Mumó** **mic** **Mo**  
 2020 **Feibir** **mic** **Eocác** **Faoḡairḡlair** **mic** **Connáoil** **mic** **Éibiri** **Finn**  
**mic** **Mileavō** **Earráinne** **níogáct** **Éirneann** **reacét** **mbliaðna**  
**riceavō;** **asur** **ir** **é** **vo** **ruinne** **rcéit** **Airḡro** **i** **nAirḡeavoir** **ai**  
**otúr** **i** **nÉirunn** **asur** **vo** **bionn** **v'feariaib** **Éirneann** **iaov;** **asur**



## XXVI.

Aonghus Olmucaidh son of Fiachaidh Labhruinne, son of Smiorgull, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland eighteen years, and according to others twenty-one years. He was called Olmucaidh from the word *oll*, that is 'great,' and *muca*, 'hogs,' since he had the largest hogs that were in Ireland in his time ; and it was he who fought the following battles : The Battle of Cleire ; the Battle of Sliabh Cailge, where Baiscionn fell ; and the Battle of Magh Einsciath in Connaught ; and the Battle of Glaise Fraochain, where Fraochan Faidh fell ; and fifty battles against the Cruithnigh and the Fir Bolg, and the inhabitants of the Orcades. Three lakes burst forth in his time—Loch Einbheithe in Oirghialla, Loch Sailgheadain, and Loch Gasain in Magh Luirg. It was in his time that the following plains were cleared of woods, namely : Magh Glinne Dearcon in Cineal Conaill ; Magh nEinsciath in Leinster ; Magh Cuile Caol in Boghaine ; Aolmhagh in Callruidhe ; Magh Mucruimhe in Connaught ; Magh Luachra Deaghaidh, and Magh Archail in Ciarraidhe Luachra. And it was in the Battle of Sliabh Cua that Aonghus Olmucaidh was slain by Eanna son of Neachtain, a Munsterman ; and others say that it was Eanna Airgthioch who slew him in the Battle of Carman ; and this latter opinion is the more probable, according to the poem which begins, "Aonghus Olmucaidh died." And moreover the Reim Rioghruidhe agrees with the same opinion.

Eanna Airgthioch son of Eochaidh Mumho, son of Mo Feibhis, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh of Spain, held the sovereignty of Ireland twenty-seven years ; and it was he who, at Airgeadros, first made silver shields in Ireland ; and he bestowed them on the men of Ireland ; and he fell in the Battle

vo tuit ré i gcát Raidne lé Roiteadéadag mac Mdoim mic  
2025 Donḡura Olmucadō.

Vo ḡab Roiteadéadag mac Mdoim mic Donḡura Olmucadō  
mic Fiacác Labruinne mic Smiorḡuill mic Éanboḡa mic  
Tigedruimair mic Folladag mic Eitruadl mic Íruadl fádō mic  
Éireadómōn míoḡadé Éireann cúig bliadōna ficéad; aḡur vo  
2030 tuit an Roiteadéadag-re lé Séadna mac Airt mic Airtre i  
Ráit Cpuacán.

Vo ḡab Séadna mac Airt mic Airtre mic Eibruic mic  
Éibhi mic Ír míoḡadé Éireann cúig bliadōna, ḡur marbḡadō lé  
n-a mac féin é ar oteadé 'oubloingir' ḡo Cpuacán.

2035 Vo ḡab Fiacádō Fionrcotác mac Séadna mic Airt mic  
Airtre mic Eibruic mic Éibhi mic Ír mic Mílead Eapráinne  
míoḡadé Éireann ficé bliadōn. Aḡur ir uime vo ḡairéi  
Fiacádō Fionrcotác ve .i. rcotá fíona vo bíod ré n-a linn i  
néirunn ḡo bḡairéi i ḡcoruadib id; aḡur vo marbḡadō an  
2040 Fiacádō-re lé Muineadómōn mac Cair Clotadag.

Vo ḡab Muineadómōn mac Cair Clotadag mic Firi Airta  
mic Roiteadéadag mic Rorpa mic ḡlair mic Nuadac mic  
Eocác Faoḡairḡlair mic Conmadoil mic Éibhi fínn míoḡadé  
Éireann cúig bliadōna; aḡur ir é an Muineadómōn-ro vo  
2045 oruig muncedā nō rlabridā óir fá bḡadiguib na n-uairal  
ar otúr i néirunn; aḡur vo éag ré vo táim i Maidag Airōne.

Vo ḡab Aillodairḡóro mac Muineadómōn mic Cair Clotadag  
mic Firi Airta mic Roiteadéadag mic Rorpa mic ḡlair mic  
Nuadac Deaḡláim mic Eocác Faoḡairḡlair mic Conmadoil  
2050 mic Éibhi fínn mic Mílead míoḡadé Éireann readé mbliadōna;  
aḡur ir ré n-a linn vo cuiread fáinneadā óir ar ḡlacuib na  
n-uairal ar otúr i néirunn aḡur vo marbḡadō lé hollam  
fóola é i gcát Teamrad.

Vo ḡab Ollam fóola mac Fiacác Fionrcotadag mic

of Raighne by Roitheachtaigh son of Maon, son of Aonghus Olmucaidh.

Roitheachtaigh son of Maon, son of Aonghus Olmucaidh, son of Fiachaidh Labhrinne, son of Smiorgholl, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland twenty-five years; and this Roitheachtaigh fell by Seadna son of Art, son of Airtre, at Raith Cruachan.

Seadna son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, held the sovereignty of Ireland five years; and he was slain by his own son on the coming of 'a black fleet' to Cruachain.

Fiachaidh Fionscothach son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh of Spain, held the sovereignty of Ireland twenty years; and he was called Fiachaidh Fionscothach, for in his time there were wine flowers that used to be pressed into goblets; and this Fiachaidh was slain by Muineamhon son of Cas Clothach.

Muineamhon son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, held the sovereignty of Ireland five years; and this Muineamhon was the first to decree that collars or chains of gold should be worn round the neck by the nobles in Ireland; and he died of the plague at Magh Aidhne.

Ailldeargoid son of Muineamhon, son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha Deaghlaimeh, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh, held the sovereignty of Ireland seven years; and it was in his time that gold rings were first put on the fingers of the nobles in Ireland; and he was slain by Ollamh Fodla in the Battle of Tara.

Ollamh Fodla son of Fiachaidh Fionscothach, son of

2055 SÉADHNA MIC AIRT MIC AIRTIE MIC EIBHIC MIC ÉIBIR MIC ÍR  
 MIC MÍLEADÓ EAPPAÍNNE MÍOŽDÁC ÉIREANN DEIC MBLIAÓNA  
 FÍCEAD AŽUR A ÉAŽ 'N-A MÚR. IR UIME ŽAIRTEDI OLLAM  
 FÓOLA DÉ, DO BHÍŽ ŽO MAIBE 'N-A OLLAM 1 N-EAŽNA AŽUR 1  
 N-EOLUR MÉ PEACÉTAIB IR MÉ OLÍŽCIB D'ORIOŽDÓ 1 NÉIRINN 'N-A  
 2060 MÉ, AŽUR IR LEIR DO IUNNEADÓ FEIR TEAMHAC AR OTÚR 1 NÉIRINN,  
 AMAIL AVEIRI AN FÍLE :

OLLAM FÓOLA FEODAIR ŽAL  
 DO IUNNE MÚR NA N-OLLMAN ;  
 AN CÉIRÍ RÁN, MÉIM ŽO MAC,  
 2065 LÉ N-A NDEARNADÓ FEIR TEAMHAC.

IONANN IOMOHIO FEIR TEAMHAC IR MÍOŽDÁIL COITCEANN,  
 AMAIL PÁRILAIMENT, MARI A OTIŽEADÓ COIMTIONÓL UAPAL IR OLL-  
 AMAN ÉIREANN ŽO TEAMHAIR ŽACÁ TPEDAR BLIAÓDIN UM ŠAMAIN,  
 MARI A ŽCEACÉTAOI LEO PEACÉTA IR OLÍŽCÉ D'ORIOŽDÓ IR D'AC-  
 2070 NUADÓD, IR PPOIMADÓ DO DÉANAM AR ANNÁLAIB IR AR FEANCUR  
 ÉIREANN. IR ANN FÓR DO HOIRUIŽCÍ IONADÓ FUIÓE DA ŽAC DON  
 D'UAIRLIB NA HÉIREANN DO MÉIRI A CÉIME IR A ŽARMA FÉIN, AŽUR  
 FÓR IR ANN DO HOIRUIŽCÍ IONADÓ FUIÓE DA ŽAC CEANN FEADHNA DA  
 MBÍOÓ ÓR CIONN NA LAOCÉAIRÓE DO BÍOÓ AR BUANNAÉT AŽ MÍOŽAIB  
 2075 IR AŽ TÍŽEARNDAIB ÉIREANN. DO BÍOÓ FÓR DO NÓR 1 BFEIR  
 TEAMHAC CIBÉ DO-DÉANADÓ ÉIŽEAN NÓ ŽOIO, DO BUAILÉADÓ NEAC  
 NÓ D'IMPEADÓ ARIM AIR, BÁR DO ÉADHAIRT DÓ, AŽUR ŽAN NEART  
 AŽ AN MÍŽ FÉIN NÁ AŽ DON OILE MAITMEACAR DO ÉADHAIRT DÓ  
 RAN ŽNÍOIM FOIN. DO CLEACÉTAOI LEO FÓR BEIT AR FEADÓ RÉ LÁ  
 2080 AŽ COMÓL FUL DO FUIÓEADÓ AN MÍOŽDÁIL, MARI ATÁ TRÍ LÁ IOIM  
 ŠAMAIN IR TRÍ LÁ DA HÉIR, AŽ PNAÓMAÓ RÍOTCÁNA IR AŽ CEANŽAL  
 CÁIRVEDARA MÉ CÉILE. ŽONADÓ AŽ FAIRNÉIR NA NÓR DO BÍOÓ 1  
 BFEIR TEAMHAC, ATÁ EOCÁRÓ EOLAC RAN LAOIOÓ FEANCURA-RO  
 RÍOR :

2085

FEIR TEAMHAC ŽAC TPEDAR BLIAÓNA  
 DO COMALL PEACÉTA IR MIAŽLA,  
 DO-NÍCÍ AN TAN FOIN ŽO TEANN  
 AŽ MÍOŽAIB ÁNA ÉIREANN.

Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh of Spain, held the sovereignty of Ireland thirty years, and died in his house. He was called Ollamh Fodla, as he was an ollamh in wisdom and in knowledge for the establishing of laws and regulations in Ireland in his time ; and it was he first established the Feis of Tara, as the poet says :

Ollamh Fodla of furious valour  
Built the hall of ollamhs ;  
The first noble king, happy his reign,  
Who assembled the Feis of Tara.

Now the Feis of Tara was a great general assembly like a parliament, in which the nobles and the ollamhs of Ireland used to meet at Tara every third year at Samhain, where they were wont to lay down and to renew rules and laws, and to approve the annals and records of Ireland. There, too, it was arranged that each of the nobles of Ireland should have a seat according to his rank and title. There, also, a seat was arranged for every leader that commanded the soldiery who were in the service of the kings and the lords of Ireland. It was also the custom at the Feis of Tara to put to death anyone who committed violence or robbery, who struck another or who assaulted another with arms, while neither the king himself nor anyone else had power to pardon him such a deed. It was also their custom to pass six days in feasting together before the sitting of the assembly, namely, three days before Samhain and three days after it, making peace and entering into friendly alliances with each other. In the following historical poem Eochaidh Eolach describes the customs that were in vogue at the Feis of Tara :

The Feis of Tara every third year,  
For the fulfilment of laws and rules,  
Was convened at that time mightily  
By the noble kings of Erin.



2090

Do rinne Caṭaoir cleamhac  
 Feir ró-caoim na ríḡ-ṭeamhac;  
 Tánḡadair leir, feirroe óe,  
 Fir éireann ḡo haon báile.

2095

Trí lá ré Samhain do ḡrér,  
 Trí lá 'n-a taidó fá veigbér;  
 Don tḡludḡ ro ba tóimóir tóig  
 Aḡ ríoról iur an reacróimín.

2100

ḡan ḡoio ir ḡan ḡoin tuine  
 Aca an oiread roim uile;  
 ḡan imirṭ airm ḡan álad  
 ḡan acraṭa o'iomrádó.

Cibé oo-níod ní díob rin  
 Fá bíodba troid ḡo tḡrommín;  
 Ní ḡadbṭa óir arann uaid  
 Acṭ a anam ré haonuair.

2105

Do ḡab Fionnacṭa mac Ollamhan fóula mic Fiacác Fion-  
 rcoṭaig mic Séadna mic Airt mic Airtre mic Eibric mic  
 Éibhir mic Ír mic Milead ríogacṭ Éireann ríce bliadán; aḡur  
 ir uime ḡairṭear Fionnacṭa óe .i. Fíneacṭa, do bḡig ḡur  
 fearad ríon rneacṭa 'n-a fḡaitear; aḡur fudair ré báir i

2110 Mairḡ Inir.

Do ḡab Slánoll mac Ollamhan fóula mic Fiacác Fion-  
 rcoṭaig mic Séadna mic Airt mic Airtre mic Eibric mic  
 Éibhir mic Ír mic Milead ríogacṭ Éireann cúig bliadna  
 véadḡ. aḡur ir uime ḡairṭear Slánoll oe, ionann oll ir  
 2115 móir .i. rḡáinte móir do bí aḡ ḡac don fear a fḡaitear,  
 óir ní maibe táim ná ḡalar air donuime o' fearmaib Éireann  
 'n-a fḡaitear. aḡur i oṭig Míodcuirda i oṭeamhaidḡ fudair  
 ré báir; aḡur doirio tḡionḡ oile nac fear cá ḡalar iug é.

Do ḡab ḡeíoe Ollḡoṭac mac Ollamhan fóula mic Fiacác  
 2120 Fionrcoṭaig mic Séadna mic Airt mic Airtre mic Eibric mic  
 Éibhir mic Ír mic Milead ríogacṭ Éireann reacrṭ mbliadna  
 véadḡ; aḡur ir uime ḡairṭear Ollḡoṭac óe .i. fá móir ḡuṭ

Cathaoir of many alliances assembled  
The beauteous Feis of Royal Tara ;  
There came to them, it was a pleasure,  
The men of Ireland to one place.

Three days before Samhain, according to custom,  
Three days thereafter, good the practice,  
Did that high-spirited company  
Pass in constant feasting, a week.

Robbery, personal wounding,  
Were forbidden them all that time ;  
Assault at arms, cutting,  
Proceedings by litigation :

Whoever did any of these things  
Was a wicked culprit of much venom ;  
Redeeming gold would not be accepted from him,  
But his life was at once forfeit.

Fionnachta son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland twenty years ; and he was called Fionnachta, that is, Finshneachta, because it rained showers of wine-snow in his reign ; and he died in Magh Inis.

Slanoll son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland fifteen years ; and he was called Slanoll, for *oll* means ‘great,’ and everyone in Ireland had great health during his reign, for none of the men of Ireland suffered from plague or disease in his reign. And it was in the banqueting-hall at Tara that he died ; and others say that the disease that seized him is unknown.

Geidhe Ollghothach son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland seventeen years ; and he is called



Ollghothach, for great was the voice of everyone in Ireland in his reign. And he was slain by Fiachaidh son of Fionnachtá.

Fiachaidh son of Fionnachtá, son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland thirty years ; and he fell by Bearngal son of Geidhe Ollghothach.

Bearngal son of Geidhe Ollghothach, son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Ir, son of Milidh, held the sovereignty of Ireland twelve years ; and he fell by Oilill son of Slanoll.

Oilill son of Slanoll, son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Milidh, held the sovereignty of Ireland sixteen years, and he fell by Siorna son of Dian.

Siorna Saoghlach son of Dian, son of Roitheachtaigh, son of Maon, son of Aonghus Olmucaidh, son of Fiachaidh Labhrúinne, son of Smiorghull, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland twenty-one years ; and he was called Siorna Saoghlach, from the length of life granted to him above his contemporaries ; and he fell by Roitheachtaigh son of Roan, in Aillinn, as says the poem beginning, " Noble Eire, island of kings ":

Siorna passed in government  
The length of thrice seven noble years ;  
The cutting off of Siorna with slaughter  
Was in Aillinn by Roitheachtaigh.

Roitheachtaigh son of Roan, son of Failbhe, son of Cas Ceadchaingneach, son of Ailldeargoid, son of Muineamhon, son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha Deaghlaimh, son of

mic Nuad̃at Deaḡláim mic Eoc̃ac̃ F̃aõb̃ar̃ḡlaḡ mic Conñaoil  
mic Éib̃ir̃ f̃inn mic M̃ilead̃ Eap̃p̃áinne m̃ioḡac̃t̃ É̃ipeann  
2155 p̃eac̃t̃ mb̃liad̃na, ḡur̃ loḡc̃ teine ḡealáin é i ñD̃ún Sob̃aḡice.

Do ḡab̃ É̃ilim mac Roit̃eac̃taḡ mic Roáin mic F̃ailbe  
mic C̃aḡ C̃éad̃c̃aing̃ñiḡ mic Ail̃leoap̃ḡóio mic Muineam̃óin  
mic C̃aḡ C̃lõc̃taḡ mic F̃ir̃ Aḡoa mic Roit̃eac̃taḡ mic Roḡḡa  
mic ḡlaḡ mic Nuad̃at Deaḡláim mic Eoc̃ac̃ F̃aõb̃ar̃ḡlaḡ  
2160 mic Conñaoil mic Éib̃ir̃ f̃inn mic M̃ilead̃ m̃ioḡac̃t̃ É̃ipeann  
aoim̃b̃liad̃ain am̃áin, ḡur̃ t̃uit̃ lé ḡiall̃c̃ad̃ mac Oiliolla  
Ólc̃aoim.

Do ḡab̃ ḡiall̃c̃aḡ mac Oiliolla Ólc̃aoim mic Siop̃na  
ḡaoḡlaḡ mic D̃éin mic Roit̃eac̃taḡ mic M̃aoim mic Donḡur̃a  
2165 Olmuc̃aḡ mic F̃iac̃c̃ L̃ab̃ḡuinne mic Smioḡḡuill mic É̃añbõc̃a  
mic T̃iḡeap̃m̃aḡ mic F̃oll̃aḡ mic Eit̃ḡuail mic Íḡuail f̃áir̃  
mic É̃ipeam̃óin m̃ioḡac̃t̃ É̃ipeann naoi mb̃liad̃na, ḡur̃ t̃uit̃ i  
M̃aḡ M̃uair̃e lé h̃aḡt̃ Im̃leac̃.

Do ḡab̃ Aḡt̃ Im̃leac̃ mac É̃ilim mic Roit̃eac̃taḡ mic  
2170 Roáin mic F̃ailbe mic C̃aḡ C̃éad̃c̃aing̃ñiḡ mic Ail̃leoap̃ḡóio  
mic Muineam̃óin mic C̃aḡ C̃lõc̃taḡ mic F̃ir̃ Aḡoa mic Roit̃-  
eac̃taḡ mic Roḡḡa mic ḡlaḡ mic Nuad̃at Deaḡláim mic  
Eoc̃ac̃ F̃aõb̃ar̃ḡlaḡ mic Conñaoil mic Éib̃ir̃ f̃inn mic  
M̃ilead̃ m̃ioḡac̃t̃ É̃ipeann oá b̃liad̃ain ḡr̃ p̃ice, ḡur̃ t̃uit̃ lé  
2175 Nuad̃a F̃ionn F̃áil.

Do ḡab̃ Nuad̃a F̃ionn F̃áil mac ḡiall̃c̃ad̃a mic Oiliolla  
Ólc̃aoim mic Siop̃na ḡaoḡlaḡ do f̃iol̃ É̃ipeam̃óin m̃ioḡac̃t̃  
É̃ipeann p̃ice b̃liad̃an, nó do m̃éir̃ ḡḡuine oile t̃r̃í p̃ic̃io  
b̃liad̃an, ḡur̃ t̃uit̃ lé b̃ḡeḡḡiḡ mac Aḡt̃ Im̃liḡ.

2180 Do ḡab̃ b̃ḡeḡḡiḡ mac Aḡt̃ Im̃liḡ mic É̃ilim mic Roit̃-  
eac̃taḡ mic Roáin mic F̃ailbe mic C̃aḡ C̃éad̃c̃aing̃ñiḡ mic  
Ail̃leoap̃ḡóio mic Muineam̃óin do f̃iol̃ Éib̃ir̃ m̃ioḡac̃t̃ É̃ipeann



Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh of Spain, held the sovereignty of Ireland seven years; and he was burned by a flash of lightning in Dun Sobhairce.

Eilim son of Roitheachtaigh, son of Roan, son of Failbhe, son of Cas Ceadchaingneach, son of Ailldeargoid, son of Muineamhon, son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha Deaghlaimh, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh, held the sovereignty of Ireland one year, till he fell by Giallachaidh son of Oilill Olchaoín.

Giallachaidh son of Oilill Olchaoín, son of Siorna Saoghlach, son of Dian, son of Roitheachtaigh, son of Maon, son of Aonghus Olmucaidh, son of Fiachaidh Labhrinne, son of Smiorghull, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland nine years; and he fell in Magh Muaidhe by Art Imleach.

Art Imleach son of Eilim, son of Roitheachtaigh, son of Roan, son of Failbhe, son of Cas Ceadchaingneach, son of Ailldeargoid, son of Muinemhon, son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha Deaghlaimh, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh, held the sovereignty of Ireland twenty-two years; and he fell by Nuadha Fionn Fail.

Nuadha Fionn Fail son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland twenty years, or according to others sixty years, till he fell by Breisrigh son of Art Imleach.

Breisrigh son of Art Imleach, son of Eilim, son of Roitheachtaigh, son of Roan, son of Failbhe, son of Cas Ceadchaingneach, son of Ailldeargoid, son of Muineamhon

naoi mbliadóna; ašur vo bñur iomao caē ar fómóricáib fñur  
an ié rin; ašur vo ēuit féin fá ūeipeao lé hEocáirō Arēac i  
2185 SCairn Connluain.

Vo šab Eocáirō Arēac mac Finn mic Oiliollla mic Floinn  
Ruairō mic Roēlāin mic Maipirine mic Siēcinn mic Riāšlāin  
mic Eoinbñic mic Luigōeac mic Íota mic Bñeošāin ríošācē  
Éñeann doinbliadōan amāin; ašur ir uime šairēar Eocáirō  
2190 Arēac ūe, ar a liacē vo-šeibeao bār i nÉirinn ié n-a linn.  
Vo lingeao iomoirio tām nó šalai šaca miora ar feairib  
Éñeann lé maibēaoi iomao vioē, šonao uime rin vo leān  
Eocáirō Arēac ūe; ionann ēeana arēac ir maibēac; šur  
ēuit féin lé Fionn mac Bñáca.

2195 Vo šab Fionn mac Bñáca mic Labñiāōa mic Cairibñe mic  
Ollamān fōola mic Fiacac Fionrcōtaš mic Séaona mic  
Añt mic Añtñe mic Eibñic mic Ébñi mic Íñi mic Míleao  
ríošācē Éñeann ríce bliadōan, nó vo iéñi ūruinge oile,  
tñiōcao bliadōan, šur ēuit lé Séaona lonñairiāirō.

2200 Vo šab Séaona lonñairiāirō mac Bñeññiš mic Añt  
lñliš vo ríol Ébñi ríošācē Éñeann ríce bliadōan; ašur ir  
uime šairēar Séaona lonñairiāirō ūe. i. Séaona an Tuair-  
arēal, vo bñiš šurib é cēoiri vo ōáil tuairarēal ō'amñurib  
ar ōtúr i nÉirinn é; ionann iomoirio lonñairiāirō ir tuair-  
2205 arēal. Ašur vo ñiāōao a bñil ó cēile lé Simeon Bñeac,  
šo bñuairi bār amlāirō rin.

Vo šab Simeon Bñeac mac Aoōāin šlāir mic Nuāōac  
Fionn fāil mic Šiāllēāōa mic Oiliollla Ólēaoñ mic Šoirna  
šaošlāiš vo ríol Éñeamōin ríošācē Éñeann rē bliadōna  
2210 šur ēuit lé Duac Fionn i noíošāil a aēar ašur a ñiāōao  
vo ñunne.

Vo šab Duac Fionn mac Séaona lonñairiāirō mic  
Bñeññiš mic Añt lñliš vo ríol Ébñi ríošācē Éñeann  
cñiš bliadōna; šur ēuit lé Muñeaoāc Bolšñac.

2215 Vo šab Muñeaoāc Bolšñac mac Simeoin Bñic mic

of the race of Eibhear, held the sovereignty of Ireland nine years ; and in that time he defeated the Fomorian in several battles ; and he himself fell at last by Eochaidh Aphthach at Carn Connluain.

Eochaidh Aphthach son of Fionn, son of Oilill, son of Flann Ruadh, son of Rothlan, son of Mairtine, son of Sithcheann, son of Riaghlan, son of Eoinbhrich, son of Lughaidh, son of Ioth, son of Breoghan, held the sovereignty of Ireland one year ; and he was called Eochaidh Aphthach because of the number who died in Ireland in his time ; for the plague or other disease seized upon the men of Ireland each month, from which many of them died ; hence the name Eochaidh Aphthach clung to him ; for *apthach* means ‘fatal’ ; and he himself fell by Fionn son of Bratha.

Fionn son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland twenty years, or according to others thirty years ; and he fell by Seadna Ionnarraidh.

Seadna Ionnarraidh son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland twenty years ; and he is called Seadna Ionnarraidh, that is, Seadna of the Wages, for he is the first king who gave pay to fighting men in Ireland ; for *ionnarraidh* means ‘wages.’ And his limbs were torn asunder by Simeon Breac, and so he died.

Simeon Breac son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoim, son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland six years, till he fell by Duach Fionn to avenge his father, and the tearing asunder of him which he had done.

Duach Fionn son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imloch of the race of Eibhear, held the sovereignty of Ireland five years ; and he fell by Muiredhach Bolgrach.

Muiredhach Bolgrach son of Simeon Breac, son of

doóáin ḡlaid mic nuáðat fínn fáil mic ḡiallédá mic  
Oiliolla Óléaoín mic Siopna ḡaoḡlaidḡ vo fíol Éipeannóin  
míogáct Éipeann ceitpe bliáðna; ḡur tuit lé héanna Deairḡ  
mac Duac fínn.

- 2220 Do ḡab Éanna Deairḡ mac Duac fínn mic Séadna Ion-  
narríad mic bpeiríḡ mic Airt Imliḡ vo fíol Éibí míogáct  
Éipeann óá bliáðain véadḡ. Ir uime vo ḡairtí Éanna  
Deairḡ vé .i. deairḡ a oineac .i. a ḡnúir. Ir mé n-a linn  
vo bualead airtḡeao i nAirtḡeaoir ari ótúr i nÉirínn.  
2225 Aḡur fuaíu ré báí vo éáí ari ḡláb Míu ḡo roḡruíoe móir  
maí aon iur.

## XXVII.

- Do ḡab Luḡad íarúonn mac Éanna Deirḡ mic Duac  
fínn mic Séadna Ionarríad mic bpeiríḡ mic Airt Imliḡ  
vo fíol Éibí míogáct Éipeann naoi mbliáðna. Ir uime  
2230 ḡairtḡear Luḡad íarúonn vé, ionann íarúonn ir oubúonn;  
ḡonad tré íolt oubúonn vo beit ari, míamḡ Luḡad íarúonn  
ó'fóirínn ari; ḡur maíbad lé Sioplám i Ráit Clocáirí é.

- Do ḡab Sioplám mac fínn mic bpadá mic Labíadá  
mic Cairbpe mic Ollamán Fóla vo fíol Íu mic Mílead  
2235 míogáct Éipeann ré bliáðna véadḡ. Ir uime ḡairtḡear Siop-  
lám vé, ionann íoir ir fada .i. lámá fada vo bí aḡe, óir  
vo íoicóir a óá lám an talám aḡur é 'n-a íearám;  
aḡur ir lé heócáir Uaircḡear vo maíbad é.

- Do ḡab Eocáir Uaircḡear mac Luḡóeac íarúinn mic  
2240 Éanna Deirḡ mic Duac fínn mic Séadna Ionarríad mic  
bpeiríḡ mic Airt Imliḡ vo fíol Éibí míogáct Éipeann óá  
bliáðain véadḡ. Ir uime ḡairtḡear Eocáir Uaircḡear vé  
.i. ceap fuaíu vo bíó aḡe maí lonḡear; ionann ionoirio  
ceap ir naoimóḡa nó coctaoi; aḡur vo bpiḡ ḡo maíbe íe-  
2245 íean óá bliáðain ari muir ir é ari ueoiríadéac a héirínn,

Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachadh, son of Oilill Olchaoín, son of Siorna Saoghalach, of the race of Eireamhon, held the sovereignty of Ireland four years; and he fell by Eanna Dearg son of Duach Fionn.

Eanna Dearg son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland twelve years; he was called Eanna Dearg, for his *oineach*, that is his countenance, was red. It was in his time that, at Airgeadros, money was first coined in Ireland. And he died of the plague on Sliab Mis, and a large multitude with him.

## XXVII.

Lughaidh Iardhonn son of Eanna Dearg, son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland nine years. He was called Lughaidh Iardhonn, for *iardhonn* means 'dark-brown'; hence through his dark-brown locks he got the name Lughaidh Iardhonn; and he was slain by Siorlamh at Raith Clochair.

Siorlamh son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir, son of Milidh, held the sovereignty of Ireland sixteen years. He is called Siorlamh, for *sior* means 'long'; and he had long hands, for when in a standing posture his hands reached the ground; and he was slain by Eochaidh Uaircheas.

Eochaidh Uaircheas son of Lughaidh Iardhonn, son of Eanna Dearg, son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland twelve years. He was called Eochaidh Uaircheas, for he used to have bare canoes for a fleet, and *ceasa* means 'canoes' or 'coctaoi'; and as he was two years on sea in exile from Ireland, he used to put



17 amlaio do-nioo fuisseann da muinntir do eir na  
cearab rin do eieadao imill gada eiee tar a ngeadao  
asur na headao do eadair leir na cearab rin sur an  
luingeas; gonaoo na cearab rin do lea eoaio uaiieas  
2250 oe; sur euit le heoaio feaomume 17 le Conung beig-  
easlae.

Do gab eoaio feaomume asur Conung beigeaslae  
oa mac Duac Teamrac mic Muieadaig bolgmaig mic  
Simeoin huc mic Aooin glar mic Nuaoat Finn fael  
2255 mic Giallaaoa mic Oiliolla olaoin mic Siorna Saoelaig  
do fiol eieamoin mioaet eieann; cuig bliaoa 1 gcom-  
flaieas oib. 17 uime gaieas eoaio feaomume oe  
do hrig go ngeaieas beie as reig 17 as fiaoa 1  
muinib no 1 goillie; asur do euit an teoaio-re le  
2260 luiaio laimieas mac eoaio uaiieas.

Do gab luiaio laimieas mac eoaio uaiieas mic  
luigieas laiuinn mic eanna Veig mic Duac Finn mic  
Seaoa lonnamiaio mic hieig mic Air imig do fiol eibir  
mioaet eieann feaet mbliaoa. 17 uime gaieas lu-  
2265 aio laimieas oe do hrig go maie ti no baill oeas ar a  
laim; sur euit le Conung beigeaslae.

Do gab Conung beigeaslae mac Duac Teamrac mic  
Muieadaig bolgmaig mic Simeoin huc mic Aooin glar  
mic Nuaoat Finn fael mic Giallaaoa mic Oiliolla olaoin  
2270 mic Siorna Saoelaig do fiol eieamoin mioaet eieann  
oeie mbliaoa. 17 uime gaieas Conung beigeaslae oe  
do hrig na gab taom easla maie e 1 gae na 1 gcomiac,  
asur for fa tieieas 1 n-ioriael e; gonaoo uime rin do  
pinne an file an manno-ro:

2275

Conung na gcomieas geaeaglan,  
naeas uaimig ne nae maie;  
a oeie no eae for gae lae  
no sur mara ar mac luigieas.

2280

Do gab Air mac luigieas laimieas mic eoaio uai-  
eas mic luigieas laiuinn mic eanna Veig mic Duac

a party of his followers in these canoes to plunder the borders of every country he passed by, and to bring the booty in these canoes to the fleet ; and it was from these canoes that the name Eochaidh Uaircheas clung to him ; and he fell by Eochaidh Fiadhmhuine and by Conuing Beigeaglach.

Eochaidh Fiadhmhuine and Conuing Beigeaglach, two sons of Duach Teamhrach son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghlach of the race of Eireamhon, held conjointly the sovereignty of Ireland five years. Eochaidh Fiadhmhuine was so called, for he used to hunt and chase amidst thickets or in woods ; and this Eochaidh fell by Lughaidh Laimhdheargh son of Eochaidh Uaircheas.

Lughaidh Laimhdheargh son of Eochaidh Uaircheas, son of Lughaidh Iardhonn, son of Eanna Dearg, son of Duach Fionn, son of Seadna Ionarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland seven years. He was called Lughaidh Laimhdheargh, as there was a red *tí* or spot on his hand ; and he fell by Conuing Beigeaglach.

Conuing Beigeaglach son of Duach Teamhrach, son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoín son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland ten years. He is called Conuing Beigeaglach, for he never felt a qualm of fear in battle or contest, and, moreover, he was a brave man in an onslaught ; and hence the poet composed this stanza :

Conuing of the fights of the bright spears,  
Who never quailed before wight,  
Passed a decade ruling over each Half  
Till Art son of Lughaidh slew him.

Art son of Lughaidh Laimhdheargh, son of Eochaidh Uaircheas, son of Lughaidh Iardhonn, son of Eanna Dearg,

Ḵinn mic Séadóna Ionndairiadó mic bḴeirriḡ mic Airt Imliḡ  
 2285 vo Ḵiol Éibiri míogáct Éireann ré bliadóna; ḡur tuit lé  
 Duac Láḡmad mic Fiacác Tolḡmaidḡ aḡur lé Fiacáo réin.

Do ḡab Fiacáo Tolḡmad mac Muireadóiḡ Bolḡmaidḡ  
 2295 mic Simeon bḴic mic Doúáin ḡlair mic Nuadac Ḵinn Fál  
 mic ḡialléadó mic Oiliolla Óléadoin mic Siorna Šaoḡlaidḡ  
 vo Ḵiol Éireadóin míogáct Éireann reáct mbliadóna; ḡur  
 tuit lé hOilill Ḵionn.

Do ḡab Oilill Ḵionn mac Airt mic Luigóeac Láimḡeirḡ  
 2290 mic Eóac Uaircear mic Luigóeac Iaróuin mic Éanna  
 Oeirḡ mic Duac Ḵinn mic Séadóna Ionndairiadó mic bḴeirriḡ  
 mic Airt Imliḡ vo Ḵiol Éibiri míogáct Éireann naoi mbliad-  
 óna, ḡur tuit lé hAirtgeadómáir ir lé Fiacáo ir lé Duac mac  
 Fiacác.

2295 Do ḡab Eóáo mac Oiliolla Ḵinn mic Airt mic Luig-  
 óeac Láimḡeirḡ mic Eóac Uaircear vo Ḵiol Éibiri míogáct  
 Éireann reáct mbliadóna; aḡur níoir léis an ruge o'Airtgead-  
 ómáir, áct vo rinne ríot mé Duac Láḡmad, ḡur maibadó lé  
 Duac é ar donac.

2300 Do ḡab Airtgeadómáir mac Siopláim mic Ḵinn mic bḴráta  
 mic Labradó mic Cairbre mic Olláimhan Fótla vo Ḵlioct  
 ír mic Mileadó míogáct Éireann tḡí bliadóna rícead, nó vo  
 réir óruinge oile oct mbliadóna véad ar rícto ḡur tuit lé  
 Duac Láḡmad ir lé Luḡáo Láigóe.

2305 Do ḡab Duac Láḡmad mac Fiacác Tolḡmaidḡ mic Muir-  
 eadóiḡ Bolḡmaidḡ mic Simeoin bḴic mic Doúáin ḡlair mic  
 Nuadac Ḵinn Fál mic ḡialléadó vo Ḵiol Éireadóin míogáct  
 Éireann veic mbliadóna. Ir uime ḡaircear Duac Láḡmad  
 óe, ionann iomoirio Ladḡma ir Luádagma, óir ní tábriat  
 2310 cairve vo neac iar nóéanaim éadócóira ḡan é vo aḡma ann  
 vo láctair; ḡonadó ve rin ríaimḡ an foraimm Duac Láḡmad  
 air.

son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland six years; and he fell by Duach Laghrach son of Fiachaidh Tolgrach and by Fiachaidh himself.

Fiachaidh Tolgrach son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland seven years; and he fell by Oilill Fionn.

Oilill Fionn son of Art, son of Lughaidh Laimhdhearg, son of Eochaidh Uaircheas, son of Lughaidh Iardhonn, son of Eanna Dearg, son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland nine years; and he fell by Argeadmhar and by Fiachaidh and by Duach son of Fiachaidh.

Eochaidh son of Oilill Fionn, son of Art, son of Lughaidh Laimhdhearg, son of Eochaidh Uaircheas of the race of Eibhear, held the sovereignty of Ireland seven years; and he did not yield the kingdom to Argeadmhar, but made peace with Duach Laghrach; and Duach slew him at a meeting.

Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty-three years, or according to others thirty-eight years; and he fell by Duach Laghrach and by Lughaidh Laighdhe.

Duach Laghrach, son of Fiachaidh Tolgrach, son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh of the race of Eireamhon, held the sovereignty of Ireland ten years. He was called Duach Laghrach, for *ladhgra* is the same as *luathagra*, 'swift retribution'; and he used to give respite to no one who had committed injustice, but exacted retribution from such on the spot, and hence he was called by the name of Duach Laghrach.

2315 Ծօ ցձԵ Լսջար Լաջօե մաճ Եօճճ միճ Օւլիօլլա Բոն  
 միճ Արիժ միճ Լսլջօեճճ Լճմօեիլց միճ Եօճճ Ասլրճար Ծօ  
 Դիօլ ԷիԵիլ միօցճճճ Էիլեան րեճճ մԵԼԻճՅՈՆԱ ցսլ շսլ ԼԷ  
 Խճօճ Խսճճ մաճ ԵճճԱր. Ասլր ճճ ԸՅիլ Անման ցսլճ  
 Ծօ ճճ ճիլ ԼսլջեճճԻԵ Բճ ճլան Ծօ Ծճիլ Ծօլմճեճճ ճճ  
 Լսջար Լաջօե Բոն. Իլ Էճճ Իօմօրիլ յօճճ ճճ ԼԷճԵլ ճԷճՅՈՆԱ  
 ցսլ Բճլրճիլ Ծլճօլ Ծճլրճե ճլԷ Բճլրճիլ Ծօ Ծճիլ Ծօլմճեճճ  
 2320 ցօ մԵլճ մաճ ճլջ Ծճ ճջԱրիլճ Լսջար Ծօ-ցճԵճճ ԲԼճԻճ-  
 Էլ Էիլեան; ճջլ յսջճճ Ծճ Էլ Բոն ճիլջար մաճ Ծլճճ  
 Ի յԾլճճ Ծճ, ճջլ ճլջ Լսջար Ծճլմ Ալ ցճճ ճոճ ԾօԵ. Ալ  
 ԵԲճ Ծոճ ճլոն ճԷճ Ծճիլ Ծճլր ճճ Ծլճօլ ճԷճՅՈՆԱ Իլ  
 ԲլԲլլսլլցլ յԷ ճլճ ճճ Լսջար Ծոճ ճիլջար Ծօ-ցճԵճճ ԲԼճԻճ-  
 2325 Էլ Էիլեան. “ԾլլճԼ Ամճլճճ ցօ ԾԱԼԼԵլ” Ալ ճճ Ծլճօլ  
 “մԱլ ճոճ յԷճ ճիլջար մաճ ճջլ ճլօճԲլճ Ամճլճճ Լճօջ  
 ճԼոն ճԼճ Բճճ ճոճճ ճջլ Լոցլր ճճ Իլ Ծօ ճլան Ալ  
 ճ Լօլլ; ճջլ ճլԵ Ծօճ ճլոն-լԷ ճոճլար Ալ Իլ մսլԵԲլր  
 Է Եճճ յի Էիլեան Է.” Խճլլ ճճ Լճօջ Ալ ճ-ճ մճլճճ Բճճ  
 2330 ճոճճ Իլ ճԷճ Բլլ Էիլեան Իլ ճլան Ծճիլ ճ-ճ Ծլճճ ցօ  
 յլճճճճԵլ Եոն ԷճճԱլ. Եսլրճար ճօ ԾլճօլճԷճճ Ծլր  
 մճճԻ Ծճիլ ճջլ Բլլ Էիլեան. ԾլլճԼճ միճ Ծճիլ  
 Ի յԾլճճ ճճ Լճօլլ Ալ Բոն ցօ Ծճ ԽճճօլԵ ԼճլջԷճ, ճջլ  
 ճլրճճճլ Լսջար Լաջօե ճճ Լճօջ ճջլ մԱլԵԱլ Է; ցոճճ  
 2335 ճճ Լճօջ Բօլ ճլրճԷԱլ Լսջար Լաջօե .ճ. Լսջար Լճօջճ ԾԷ.

Իլ Ալ ճճ Լսջար-լԷ ճճճ ճճ ԲոճլճԷճ ԲլլճԷճճ մԱլ  
 ճ ճ-ճլրճար ցօ յճԱլճ ճջլ Է ճջ ԲԷԼլ Ի յօլճլԵԻ Է յԷ  
 ճԱԼԼլլ յլլլլճճճ Ալ ճ յԱլԵ ճԷԼԼԵԱլ յլճօլճԷճճ, ճջլ  
 ցօ յԷճճճճ ճ-ճ ԼԷճԱճ ցսլ ԵԷճ ճ ճԷԼԼԵԱլ յլճօլճ-  
 2340 Էճճճ Ծլ, ցսլ ճլճԵԲլլլլլլլլ ճճ ճ Ելճ ճ-ճ ԽՅլմճճ ճԼոն  
 Ծճ Էլ; ճջլ ցօ Բճճճ Իլ Է Էլլ Գճ ԷԱԼԷճճ-Բօ ԼԷլ Լոլլ  
 Լաջօե, մԱլ ցօ ԵԲԱլ յսճճ Իլ յօլլլլլլլլ Բճ ճ ճԷճճ Ալ  
 յճլր ճջլ ճլլար Իլ Բլլլլար Ծճ Էլ Բոն.

ԾԱլ ճԷճ ցօ ճ-ճԵԱլ ճճ ԸՅիլ Անման ցսլ մճճ Ծօ



Lughaidh Laighdhe son of Eochaidh, son of Oilill Fionn, son of Art, son of Lughaidh Laimhdhearg, son of Eochaidh Uaircheas of the race of Eibhear, held the sovereignty of Ireland seven years; and he fell by Aodh Ruadh, son of Badharn. The Coir Anmann states that this Lughaidh was one of the five Lughaidhs, the children of Daire Doimhtheach. The same book relates that a certain druid revealed prophetically to Daire Doimhtheach that he would have a son who would be called Lughaidh who would obtain the sovereignty of Ireland; and after this five sons were born to him in succession, and he called each of them Lughaidh. When the sons grew up, Daire had recourse to the same druid, and asked him which of the five Lughaidhs would get the sovereignty of Ireland. "Go to-morrow to Tailte," said the druid, "with thy five sons, and there will come to-morrow a beautiful fawn into the fair, and everyone, and thy children with the rest, will run in pursuit of it, and whichever of thy children shall outrun the fawn and kill it will be king of Ireland." The fawn came into the fair on the morrow; and the men of Ireland and the children of Daire pursued it till they reached Beann Eadair. A druidical mist separated the sons of Daire from the men of Ireland. The sons of Daire proceeded to hunt the fawn from thence to Dal Maschorb of Leinster, and Lughaidh Laighdhe overtook and slew it; and it was from that fawn that he was called Lughaidh Laighdhe, that is, Lughaidh Laoghdha.

Of this Lughaidh there is a curious romantic story, in which it is said that, when he was engaged in hunting in a desert place, he met a hideous hag who wore a magic mask; that he went into her bed, and took off her magic mask, and dreamt that she would be a beautiful young lady thereafter; and by this hag, with whom Lughaidh lay, Ireland is allegorically meant, for at first he endured toil and torment on her account, but afterwards enjoyed pleasure and delight.

Although the Coir Anmann states that Lughaidh Laighdhe

2545 Óáipe Óomíteasó luḡaíó laḡóe, ní meapaim ḡurab é an  
luḡaíó laḡóe-fe luaiúear an Cóirí Anmann fá ní ar  
Éirinn an luḡaíó úo, tar ceann ḡur cairrinḡireasó leir na  
oraoitib ḡomaó ní Éireann luḡaíó laḡóe mac Óáipe  
Óomíteḡ.

2550 Do ḡab Doó Ruasó mac Baúairn mic Airḡeasomáir mic  
Siopláim mic Finn mic Bráta mic Labraóa mic Cairbrie  
mic Ollamán fóola vo flioct ír mic Milesó ríogáct Éir-  
eann bliaóain ir ríde; ḡur bátaó as ear Ruasó é.

2555 Do ḡab Diotorta mac Déamáin mic Airḡeasomáir mic  
Siopláim mic Finn mic Bráta mic Labraóa mic Cairbrie  
mic Ollamán fóola vo flioct ír mic Milesó ríogáct Éir-  
eann bliaóain ir ríde; ḡur éuit leir na Cuanaib ran Córan  
1. Cuan Maia Cuan Muḡe ir Cuan Sléibe.

2560 Do ḡab Ciombasó mac Fionntain mic Airḡeasomáir mic  
Siopláim mic Finn mic Bráta mic Labraóa mic Cairbrie mic  
Ollamán fóola vo flioct ír mic Milesó ríogáct Éireann  
ríde bliaóan, nó vo réir óruinḡe oile oot mbliáona rídeas,  
ḡur éuit vo éam i neamain Máca.

was a son of Daire Doimhtheach. I do not think that this is the Lughaidh Laighdhe the Coir Anmann refers to who was king of Ireland, notwithstanding that the druids foretold that Lughaidh Laighdhe son of Daire Doimhtheach would become king of Ireland.

Aodh Ruadh son of Badharn, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty-one years; and he was drowned at Eas Ruaidh.

Diothorba son of Deaman, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty-one years; and he fell in Corann by the Cuans, that is Cuan Mara, Cuan Muighe, and Cuan Sleibhe.

Ciombaoth son of Fionntan, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty years, or according to others twenty-eight years; and he died of the plague in Eamhain Mhacha.

## XXVIII.

2365 **DO** **ḡab** **macá** **ḡonḡruaḡ** **inḡean** **doḡa** **ruaḡ** **mic** **baḡ-**  
**aiḡin** **mic** **aiḡeaḡmáḡi** **mic** **ḡiḡiláim** **mic** **ḡinn** **mic** **bḡáḡa**  
**mic** **laḡarḡa** **mic** **caḡibḡe** **mic** **ollaḡan** **fóḡla** **míḡaḡt**  
**éḡeann** **reaḡt** **mblaḡḡa**, **ḡuḡ** **máḡb** **Reaḡḡaḡ** **Riḡḡeaḡḡ** **í.**  
**ḡuḡ** **ir** **mé** **n-a** **linn** **vo** **tóḡbaḡ** **eaḡḡain** **máḡa.** **ḡḡ** **ro**  
**ioḡoḡio** **an** **fáḡ** **fá** **máḡḡeaḡ** **eaḡḡain** **máḡa** **má** **.i.** **ḡḡ** **míḡ**  
 2370 **vo** **bí** **í** **bḡlaḡeaḡ** **éḡeann** **a** **hḡllḡaib**, **máḡ** **aḡá** **doḡ** **ruaḡ**  
**mac** **baḡaiḡin** **ó** **máḡḡeaḡ** **eaḡ** **ruaḡ**, **ḡuḡ** **ḡioḡoḡba** **mac**  
**ḡeaḡḡain** **a** **hḡḡneaḡ** **mḡḡe** **ḡuḡ** **ciḡmbaḡt** **mac** **ḡionḡḡain**  
**a** **ḡionḡbaḡi.** **ḡuḡ** **ir** **ḡḡ** **an** **ḡciḡmbaḡt** **roin** **vo** **hoileḡ**  
**uḡaine** **móḡ** **mac** **eaḡáḡ** **baḡḡaḡḡ.** **ḡuḡ** **reaḡt** **mblaḡḡa**  
 2375 **ḡa** **ḡaḡ** **míḡ** **ḡioḡ** **fá** **reaḡ** **ai** **ḡimḡeall**, **ḡo** **ḡaḡḡaḡaḡ** **fá**  
**ḡḡ** **í** **bḡlaḡeaḡ** **éḡeann**; **ḡuḡ** **ir** **é** **doḡ** **ruaḡ** **ḡuaiḡ** **báḡ**  
**ai** **ḡúḡ** **ḡioḡ**; **ḡuḡ** **níḡ** **fáḡaib** **vo** **ḡlioḡt** **ḡa** **éḡ** **aḡt** **aoiḡ-**  
**inḡean** **aḡḡain**, **máḡa** **a** **haḡm.** **iaḡaiḡ** **máḡa** **reaḡ** **von**  
**míḡaḡt** **iaḡ** **n-éaḡ** **a** **haḡai**; **ḡuḡ** **ḡouḡaiḡt** **ḡioḡoḡba**  
 2380 **ir** **a** **ḡlann** **naḡ** **ḡuḡḡbaḡ** **beaḡ** **míḡaḡt** **uaḡa** **ḡéin**; **ḡuḡ** **vo**  
**ḡeaḡaḡ** **caḡ** **eaḡoḡḡa** **ḡéin** **ir** **máḡa**, **ḡo** **mḡḡ** **máḡa** **baḡḡ**  
**an** **ḡaḡa** **roin** **oḡḡa**; **ḡuḡ** **vo** **ḡab** **ḡlaḡeaḡ** **éḡeann** **reaḡt**  
**mblaḡḡa**; **ḡuḡ** **ḡuaiḡ** **ḡioḡoḡba** **báḡ** **ḡuḡ** **vo** **fáḡaib** **cúḡ-**  
**eaḡ** **mac** **ḡa** **éḡ**, **máḡ** **aḡá** **baḡt** **béaḡ** **bḡaiḡ** **uaḡlaḡ** **ir**  
 2385 **boḡbḡaiḡ.** **ḡo** **iaḡaiḡaḡ** **ḡlaḡeaḡ** **éḡeann** **ḡoib** **ḡéin** **aḡḡail**  
**vo** **bí** **ḡḡ** **a** **ḡinḡeaḡ** **mḡmḡa.** **ḡouḡaiḡt** **máḡa** **naḡ** **ḡuḡḡaḡ**  
**ḡoib** **aḡt** **caḡ** **ḡai** **ceann** **na** **míḡaḡḡa.** **ḡo** **ḡeaḡaḡ** **caḡ**  
**eaḡoḡḡa** **ḡuḡ** **mḡḡ** **máḡa** **baḡḡ** **oḡḡa.** **ḡéḡ** **ḡlann** **ḡioḡ-**  
**oḡba** **ḡa** **nḡíḡeaḡ** **ḡéin** **í** **ḡcoillḡib** **ḡoḡḡa** **ḡiaḡḡaḡe**; **ḡuḡ** **ḡuḡ**  
 2390 **máḡa** **ciḡmbaḡt** **mac** **ḡionḡḡain** **máḡ** **ḡéile** **ḡuḡ** **máḡ** **ceann**  
**ḡeaḡḡa** **ai** **a** **laḡáḡaḡ**, **ḡuḡ** **vo** **ḡuaiḡ** **ḡéin** **ai** **loḡḡ** **ḡlḡmne**  
**ḡioḡoḡba** **í** **mḡḡt** **ḡlaḡḡḡḡe**, **iaḡ** **ḡcuimḡt** **ḡaoḡ** **ḡeaḡail**  
**ḡa** **ḡeilb**, **ḡuḡ** **ḡuaiḡ** **iaḡ-ḡan** **í** **ḡcoill** **ḡiaḡḡaḡ** **í** **mḡuḡmḡn**,

## XXVIII.

Macha Mhongruadh, daughter of Aodh Ruadh son of Badharn, son of Airgedmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla, held the sovereignty of Ireland seven years, till Reachtaidh Righdhearg slew her. And it was in her time that Eamhain Mhacha was built. Now the reason why it is called Eamhain Mhacha is this : three kings out of Ulster held the sovereignty of Ireland, namely, Aodh Ruadh son of Badharn, from whom is named Eas Ruaidh, and Diothorba son of Deaman of Uisneach in Meath, and Ciombaoth son of Fionntan from Fionnabhair ; and it was with this Ciombaoth that Ughaine Mor son of Eochaidh Buadhach was brought up. And each of these kings reigned seven years in succession, until each had held the sovereignty of Ireland thrice. And the first of them to die was Aodh Ruadh ; and he left no issue but one daughter named Macha. Macha demanded the sovereignty in her turn after her father's death ; and Diothorba and his children said that they would not cede sovereignty to a woman ; and a battle was fought between themselves and Macha ; and Macha triumphed over them in that battle, and held the sovereignty of Ireland seven years ; and Diothorba died and left five sons, namely, Baoth, Bedach, Bras, Uallach, and Borbchas. These demanded the sovereignty of Ireland for themselves, as it was held by their ancestors before them. Macha said she would only give them battle for the sovereignty. A battle was fought between them, and Macha defeated them. The children of Diothorba fled for safety to dark and intricate woods ; and Macha took Ciombaoth son of Fionntan as her husband, and made him leader of her warriors, and went herself in pursuit of the sons of Diothorba in the guise of a leper, having rubbed her body with the dough of rye, and found them in an intricate



2395    Δε βήνιτ̃ τ̃νιρ αλλεα.    Ριαρρ̃νιζ̃ιρ ελ̃ανν    Θ̃ιοτορ̃ιβα ρ̃ε̃αλα  
           ὅι ιρ̃ τυζ̃αυ̃αρι̃ μ̃ίρι̃ ρ̃ον̃ β̃ιαὸ̃ ὅι.    Νο̃ε̃ταιρ̃ ρ̃ιρε̃ ζ̃α̃ε̃ ρ̃ε̃αλα  
           τα̃ μ̃αιβε̃ α̃ιρε̃ ὀ̃όι̃β̃.

2400    Ιρ̃ αν̃ν ρ̃ιν̃ α̃ου̃βαιρ̃ε̃ ρ̃ε̃αρι̃ ὀ̃ιο̃β̃ ζ̃υρ̃ιαβ̃ ἀ̃λαι̃ν̃ αν̃ ρ̃ιορ̃ε̃  
           το̃ β̃ι̃ Δε̃ αν̃ ζ̃ε̃λαι̃ν̃ιρ̃ζ̃ Δε̃ζ̃υρ̃ ζ̃ο̃ μ̃αιβε̃ μ̃ιαν̃ α̃ρι̃ ρ̃έ̃ιν̃ λ̃ν̃ιζε̃  
           μ̃ια.    Λ̃ειρ̃ ρ̃ιν̃ τ̃ν̃ιαλλ̃αιρ̃ ρ̃έ̃ιν̃ ιρ̃ Μ̃α̃ε̃α̃ ι̃ ν̃ο̃ι̃α̃μ̃̃α̃ρι̃ να̃ coille,  
 2405    Δε̃ζ̃υρ̃ ceang̃λαιρ̃ Μ̃α̃ε̃α̃ αν̃ ρ̃ε̃αρι̃ ρ̃ο̃ιν̃, Δε̃ζ̃υρ̃ ρ̃ά̃ζ̃βαιρ̃ αν̃ν ρ̃ιν̃  
           έ̃, Δε̃ζ̃υρ̃ τ̃ιλλ̃ιρ̃ ζ̃ο̃ α̃ά̃ε̃ α̃ρι̃ρ̃.    Δε̃ζ̃υρ̃ ρ̃ιαρρ̃νιζ̃ιρ̃ τοι̃ “C’ά̃ιτ̃ α̃ρι̃  
           ρ̃ά̃ζ̃βαιρ̃ αν̃ ρ̃ε̃αρι̃ το̃ ε̃υ̃αὸ̃ λ̃ε̃ατ̃?” α̃ρι̃ ρ̃ιαυ̃.    “Ν̃ι̃ ρ̃ε̃αυ̃αρι̃,”  
           α̃ρι̃ ρ̃ι̃, “α̃ε̃τ̃ ρ̃αο̃ι̃λ̃ιμ̃ ζ̃υρ̃ιαβ̃ ν̃ά̃ρι̃ λ̃αιρ̃ τε̃α̃ε̃τ̃ τα̃ β̃α̃ρι̃ λ̃ά̃ε̃ταιρ̃ι-ρ̃ε̃  
           ι̃ ν̃ο̃ι̃αὸ̃ α̃ον̃τ̃νιζ̃ε̃τε̃ ρ̃έ̃ ε̃λαι̃μ̃.”    “Ν̃ι̃ ν̃ά̃ρι̃,” α̃ρι̃ ι̃αυ̃-ρ̃αν̃, “ὀ̃ιρ̃  
 2405    το̃-ὀ̃έ̃αν̃α̃ι̃μ̃νε̃ αν̃ ν̃ι̃ ε̃έ̃αυ̃α̃.”    Τ̃έ̃ιρ̃ ι̃ο̃μο̃ρ̃ι̃ο̃ μ̃ιρ̃ ζ̃α̃ε̃ ν̃-α̃ον̃  
           α̃α̃ ρ̃ά̃ ρ̃ε̃α̃ε̃ ρ̃αν̃ ζ̃coille; ιρ̃ το̃ ε̃ε̃αν̃ζ̃α̃ι̃λ̃ υ̃ι̃λε̃ ι̃αυ̃, ι̃ον̃ν̃υρ̃ ζ̃ο̃  
           μ̃ιυ̃ζ̃ ι̃ ν̃-α̃ον̃ε̃ε̃αν̃ζ̃α̃ι̃λ̃ το̃ λ̃ά̃ε̃ταιρ̃ι̃ ρ̃ε̃αρι̃ υ̃ι̃λαὸ̃ ζ̃ο̃ η̃ε̃α̃μ̃̃α̃ιν̃ ι̃αυ̃,  
           Δε̃ζ̃υρ̃ ρ̃ιαρρ̃νιζ̃ιρ̃ το̃ μ̃̃αι̃ε̃ι̃β̃ υ̃ι̃λαὸ̃ ε̃ρ̃ι̃έ̃αυ̃ αν̃ ὀ̃ιολ̃ το̃-ὀ̃έ̃αν̃αὸ̃  
           ὀ̃ιό̃β̃.    Α̃ου̃β̃ρ̃ιαυ̃α̃ρι̃ υ̃ι̃λε̃ ὀ̃’α̃ο̃ι̃ν̃μ̃έ̃ιν̃ β̃ά̃ρι̃ το̃ ε̃α̃β̃αιρ̃ε̃ ὀ̃ό̃ι̃β̃.  
 2410    “Ν̃ι̃ η̃α̃μ̃̃λαι̃ὸ̃ ιρ̃ ε̃ό̃ιρ̃,” α̃ρι̃ Μ̃α̃ε̃α̃, “ὀ̃ιρ̃ το̃ bũὸ̃ ε̃λα̃ον̃αὸ̃  
           μ̃ε̃α̃ε̃τ̃α̃ ρ̃ιν̃; α̃ε̃τ̃ τα̃ο̃ι̃ε̃ταιρ̃ ι̃αυ̃ Δε̃ζ̃υρ̃ τυζ̃ε̃ταιρ̃ ο̃ρ̃ι̃α̃ μ̃̃α̃ι̃ε̃ το̃  
           ε̃ό̃ζ̃β̃ά̃ι̃λ̃ τα̃μ̃-ρ̃α̃ β̃υρ̃ ρ̃ρ̃ι̃ο̃μ̃ε̃α̃ε̃ταιρ̃ι̃ ρ̃ον̃ ε̃ύ̃ι̃ζε̃αὸ̃ ζ̃ο̃ β̃ρ̃ά̃ε̃.”  
           Λ̃ειρ̃ ρ̃ιν̃ β̃ε̃αν̃αιρ̃ Μ̃α̃ε̃α̃ αν̃ ὀ̃ε̃α̃λ̃ζ̃ ὀ̃ιρ̃ το̃ β̃ι̃ο̃ὸ̃ ρ̃αν̃ μ̃β̃ρ̃ιατ̃  
           το̃ β̃ι̃ο̃ὸ̃ ρ̃ά̃ ν̃-α̃ β̃ρ̃ά̃ζ̃α̃ι̃ο̃ α̃μα̃ε̃, Δε̃ζ̃υρ̃ το̃ ε̃ο̃μ̃̃αιρ̃ λ̃ειρ̃ ρ̃ό̃ιρ̃ι̃ να̃  
 2415    μ̃̃α̃ε̃τα̃ ρ̃ά̃ η̃έ̃ι̃ζε̃αν̃ το̃ ε̃λο̃ι̃ν̃ν̃ Θ̃ιο̃τορ̃ι̃βα̃ το̃ ε̃ό̃ζ̃β̃ά̃ι̃λ̃.    Ε̃α̃μ̃̃α̃ιν̃  
           ι̃ο̃μο̃ρ̃ι̃ο̃ ζ̃̃α̃ιρ̃ι̃μ̃ε̃ταιρ̃ι̃ ρ̃ον̃ μ̃̃α̃ι̃ε̃.    Ε̃ό̃, ε̃ε̃αν̃α̃, α̃ι̃ν̃ν̃ το̃ ὀ̃ε̃α̃λ̃ζ̃,  
           Δε̃ζ̃υρ̃ μ̃ũιν̃, β̃ρ̃ά̃ι̃ζε̃; ζ̃ον̃αὸ̃ ὀ̃ε̃ ρ̃ιν̃ μ̃̃α̃ι̃ὸ̃τ̃ε̃ταιρ̃ι̃ Ε̃α̃μ̃̃α̃ιν̃ .ι̃. ε̃ο̃  
           μ̃̃ũιν̃, μ̃ιρ̃ αν̃ μ̃̃α̃ι̃ε̃.    Νό̃ ιρ̃ υ̃ι̃μ̃ε̃ ζ̃̃α̃ιρ̃ε̃ταιρ̃ι̃ Ε̃α̃μ̃̃α̃ιν̃ τοι̃ ὀ̃  
           Ε̃α̃μ̃̃α̃ιν̃ Μ̃α̃ε̃α̃ .ι̃. β̃ε̃αν̃ Ć̃μ̃ũιν̃ν̃ μ̃ic̃ Α̃ὀ̃ν̃α̃μα̃ιν̃; Δε̃ζ̃υρ̃ ρ̃ά̃  
 2420    η̃έ̃ι̃ζε̃αν̃ ρ̃ον̃ μ̃̃η̃α̃ο̃ι̃ ρ̃ιν̃ τα̃ η̃α̃ι̃μ̃̃ὀ̃ε̃ο̃ιν̃ το̃υ̃λ̃ το̃ ε̃ό̃μ̃̃ν̃ι̃ε̃ ρ̃έ̃  
           η̃ε̃α̃ε̃α̃ι̃β̃ Ć̃oñc̃ũβ̃αιρ̃ι̃ μ̃ĩõζ̃ υ̃ι̃λαὸ̃, ζ̃υρ̃ι̃ ρ̃ά̃ρ̃ν̃ι̃ζ̃ ι̃αυ̃ Δε̃ζ̃υρ̃ι̃ το̃ρ̃ι̃α̃ε̃;  
           Δε̃ζ̃υρ̃ ι̃ ζ̃ε̃α̃ν̃ν̃ να̃ ρ̃ε̃ρ̃ι̃βε̃ μ̃ιυ̃ζ̃ ρ̃ι̃ μα̃ε̃ ιρ̃ μ̃̃η̃ε̃αν̃; Δε̃ζ̃υρ̃ τυζ̃  
           α̃ μα̃λλ̃α̃ε̃τ̃ ὀ̃’ρ̃ε̃α̃ρ̃ια̃ι̃β̃ υ̃ι̃λαὸ̃, ζ̃ον̃αὸ̃ ὀ̃ε̃ ρ̃ιν̃ τ̃ά̃ι̃ν̃ι̃ζ̃ αν̃ cẽαρ̃  
           να̃ο̃ι̃ὀ̃ε̃αν̃ ο̃ρ̃ι̃α̃; Δε̃ζ̃υρ̃ το̃ β̃ι̃ αν̃ cẽαρ̃ ρ̃ο̃ιν̃ ο̃ρ̃ι̃α̃ ρ̃έ̃ ρ̃έ̃ να̃ο̃ι̃  
 2425    μ̃ĩõζ̃ .ι̃. ὀ̃ Ć̃oñc̃ũβ̃αιρ̃ι̃ ζ̃ο̃ ρ̃̃λ̃α̃ι̃ε̃ταιρ̃ Μ̃̃α̃ι̃λ̃ μ̃ic̃ R̃õc̃p̃ũĩὀ̃ẽ

forest in Burenn, cooking a wild boar. The sons of Diothorba asked news of her, and gave her a portion of the meat. She told them all the news she had.

And then one of the men said that the leper had a beautiful eye, and that he desired to lie with her. Thereupon he and Macha retired into the recesses of the wood, and Macha bound this man and left him there, and returned to the rest. And they questioned her, "Where didst thou leave the man who went with thee?" said they. "I know not," said she; "but I think he feels ashamed to come into your presence after embracing a leper." "It is not a shame," said they, "since we will do the same thing." Thus she went into the wood with each of them in turn; and she bound them all, and so took them bound together before the men of Ulster at Eamhain; and she asked the Ulster nobles what she should do with them. They all said with one accord that they should be put to death. "That is not just," said Macha, "for that would be contrary to law; but let them be made slaves of, and let the task be imposed on them of building a fort for me which shall be the capital of the province for ever." Thereupon Macha undid the gold bodkin that was in the mantle on her breast, and with it measured the site of the fort which the sons of Diothorba were obliged to build. Now, the fort is called Eamhain *eo* being a word for 'a bodkin,' while *muin* means 'the neck,' and hence the fort is called Eamhain, that is, *eo mhuin*. Or, it is called Eamhain from Eamhain Mhacha, that is, the wife of Cronn son of Adhnaman. Now this woman was forced against her will to run with the horses of Conchubhar, king of Ulster; and she, though pregnant, outran them; and at the end of the race she gave birth to a son and a daughter; and she cursed the men of Ulster, whence they were visited with the pangs of labour; and these pangs continued to afflict them during nine reigns, that is, from Conchubhar to the reign of Mal son of Rochruidhe. Eamhain accordingly

Εαμίαιν, αμίαιό ριν, .i. αμίαιον; αμή, ας α τήνταό ναό  
 αον ριυς Μαάα mu'ñ am ροιν, άέτ υιαρ; ζοναό ve ράιότειαρ  
 Εαμίαιν ήλαάα ιαριρ αν ζεάαυραιό-ρε. Οο μαριβαό Μαάα  
 Monzpuao ιαρι ριν λέ Reaάταιό Riζόειαρς.

2430 Οο ζαβ Reaάταιό Riζόειαρς mac Luiζόεαά Laiζόe mic  
 Eoάά mic Oiliolla ρinn mic Aιr mic Luiζόεαά Laiμήθειαρς  
 mic Eoάά Uaipeάeap vo ρίol Éibi ρίoζάάτ Éipeann ρίe  
 bliάθaη. Ιρ υime ζοιρτέει Reaάταιό Riζόειαρς ve .i. ρίς  
 όειαρς vo bí aige .i. bun ρίς veipς; αςυρ ιρλέ hUάame Móri  
 2435 vo μαριβαό ι ροίoζáiλ α buimiζε é.

Οο ζαβ Uάame Móri mac Eαάά buαάaίς mic Ouaά  
 Λαζριυς mic ριαάά Tolzpiαις mic Muipεαάaίς βoλzpiαις  
 mic Simeoin βριc mic Aοόáην ζλαιρ mic Nuαάaτ ρinn ρáiλ  
 mic Ziλλάaά mic Oiliolla Óláaoin mic Siopiηa Sáoζλaίς  
 2440 vo ρίol Éipeamíoin ρίoζάάτ Éipeann veic mbliάθηa ρίeαo,  
 nó vo ρέιρ όρuiηze oile, oά ρίcίo bliάθaη. Ιρ υime ζαιρ-  
 τέει Uάame Móri όe, vo βρις ζυρ ήόρ α ρλαιτέει, όρ vo  
 bí cyp aι oiléaηaίβ ιaιτέει Eoipα aige; αςυρ vo βάoαρ  
 cúigeap aι ρίcίo vo éloinn ας an Uάame ρη, μαρ aτá υιαρ  
 2445 ιρ ρίe vo éloinn ήac ιρ τριαρ ηηzeαη. Aι βράρ von éloinn  
 ρη vo ζαβ ζαά αον υίoβ ρά leiτ buιόeαη 'η-α υiaίó ρéη.  
 Αςυρ an τaη vo βειρτί ρaορícυaιr Éipeann leo, μαρ α mbíoó  
 mac υίoβ aηoάτ, vo βíoó an mac oile amάpαά aηη. Μαρ ρη  
 υóίβ υiaίó ι υoiaίó ionnyρ ζαά τaοβ 'η-α otyzaooiρ aζaίó zo

2450 ζeaiάτί leo α mbíoó vo βiaό ιρ vo lón aηη. Αςυρ μαρ  
 tyzaoap ρη Éipeann ρη oα η-aιpe vo éuaοap vo éeipneaή  
 an oóáιρ ρη ρηρ an ρίς Uάame. Αςυρ ιρ é ní aι aι  
 éinneaοap leaά aι leaά Éipe vo ρoιηη ι ζeúς pannaίβ  
 ρίeαo, αςυρ α ήίρ ρéη vo éaβaιr oα ζαά αον von éloinn  
 2455 ρη υι, αςυρ ζaη aι βpείτ vo neáά υίoβ caίteaή aι éyρ  
 α ééile; ζonαό υime ρη vo pηηne ρίle éizηη an pannaho :

uάame uallaά aήpα,  
 υiaρ ba bpuζ buαάaτ baηba ;  
 Rannpao α éλanna zo ceapτ  
 éipe ι ζeóiz panna ρίeαo.

is the same as *amhaon*, *amh* denying that it was but one, it being two, Macha gave birth to on that occasion. And hence it was called Eamhain Mhacha, according to this opinion. After this, Macha Mhongruadh was slain by Reachtaidh Righdhearg.

Reachtaidh Righdhearg son of Lughaidh Laighdhe, son of Eochaidh, son of Oilill Fionn, son of Art, son of Lughaidh Laimhdhearg, son of Eochaidh Uaircheas of the race of Eibhear, held the sovereignty of Ireland twenty years. He was called Reachtaidh Righdhearg from his having a red fore-arm, that is, the end of a red fore-arm; and he was slain by Ughaine Mor to avenge his foster-mother.

Ughaine Mor son of Eochaidh Buadhach, son of Duach Laghrach, son of Fiachaidh Tolgrach, son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland thirty years, or according to others forty years. He was called Ughaine Mor, as his reign was great, since he held sway over the islands of western Europe; and this Ughaine had twenty-five children, namely twenty-two sons and three daughters. When these children grew up, each of them had a special retinue; and when they went on free circuit round Ireland, where one of the sons stayed at night, another son stayed on the morrow. Thus they went on in succession, so that wherever they directed their steps they exhausted all the food and provisions in the district. And when the men of Ireland observed this, they went to complain of this injury to Ughaine, the king. And it was mutually agreed on to divide Ireland into twenty-five parts, and to give each of these children his own part, and not to permit any one of them to be a burden to another's portion. Hence some poet composed this stanza:

Ughaine the proud, the noble,  
Whose victorious dwelling was Banbha,  
His children divided rightly  
Erin into twenty-five portions.

Δῆγυρ ιρ το μέλλι να μιοννα ροιν το τόγῆδοι cíorána ιρ  
 ουαλῆδαρ το ῥάδ μίῡ ὅα μαιβε αρ ἔρουνν ρεαῶ τρὶ céao  
 βλιαῶδαν, μαρι ατά ό άμμυρι υῡῡaine ῥο hαμμυρι να ῥcύῡῡεαῶδc  
 το μῡαρι μῡ lunn Eoócá ῤεῶλιῡ ὅο βεῡτ 'n-a μίῡ ἔρῡεανν,  
 2465 αῡῡαῡλ αῡεῡρι αν ρῡle ραν μῡανν-ρo :

τρὶ céao βλιαῶδαν, buan an oíl,  
 ῥο οτάῡῡαῡαρ cύῡεαῶδῡῡ;  
 Cύῡεαρ ῥαν ἔρῡεαῡῡ ἡ ῥερὶ  
 Ronnῡao ἔρῡουνν υῡῡaῡῡ.

2470 ιρ é Eoócáῶ ῤεῶλιoc ὅο μιοῡνν cύῡεαῶδ ἔρῡεανν ροῡρι αν  
 ορῡῡῡῡ-ρῡ ρίor. Τῡῡ Cύῡεαῶ υῡῡαῶ το ῤεαρῡῡρ μαc lῡroe.  
 Τῡῡ Cύῡεαῶ λῡῡεαν το Rorr-a μαc Ϥεαρῡῡρ ῤαῡῡῡῡ.  
 Τῡῡ ὅá Cύῡεαῶ Mῡῡῡαν το Tῡῡεαρῡῡá ῤῡῡβεανῡῡc μαc  
 λῡcῡa ιρ το Ὑεαῡῡῡ μαc Sin. Τῡῡ μαρι αν ῥcῡῡῡῡῡ Cύῡ-  
 2475 εαῶ Connacῡ το ῡρῡῡῡ, μαρι ατά ὅ'ῤῡῡic μαc ῤῡῡ ὅ'Eoócáῶ  
 αῡῡῡ ιρ το ῡῡῡῡ μαc Connῡῡá, το μέλλι μαρι cύῡῡῡῡῡ  
 ρίor το ἔρ ρο αν ταν λῡῡεορῡῡ αρ ῤῡῡῡεαρ Eoócá ῤεῶλιῡ  
 Ϥῡῡ. Δῆγυρ ῡί λῡῡῡῡῡ το βῡ αν μιοῡνν ρῡῡ cῡῡῡῡῡ υῡῡaine αρ  
 ἔρῡουνν ῥο ῡῡεαῡῡαρ cῡῡῡ υῡῡaine ῥαν ῤῡῡcῡ ácῡ οῡαρ,  
 2480 μαρι ατά Cobῡá ῡaol mῡῡεαῡ ιρ λῡoῡῡῡῡῡῡῡῡ ὅ οτάῡῡῡ  
 α μαῡῡεανν το ῤῡῡ ἔρῡεαῡῡῡῡ. Δῆγυρ ιρ lé βῡῡῡcáῡῡ μαc  
 Eacá ὕῡῡῡῡῡ α ὕεαρῡῡῡῡῡῡ Ϥῡῡ το μαρῡῡῡ υῡῡaine  
 μῡῡ ἡ οῤεαῡῡῡῡ αν ῡῡῡῡῡ; Δῆγυρ ῡί μαιβε Ϥῡῡ ἡ μῡῡ  
 ῡῡῡεανν ácῡ lá ῥο leῡῡ αν ταν το μαρῡῡῡ lé λῡoῡῡῡῡῡ  
 2485 ῡῡῡ é ἡ ῡῡῡῡῡῡῡ α ácῡῡ.



And it was according to these divisions that rents and duties used to be paid to every king who reigned in Ireland for three hundred years, that is, from the time of Ughaine to the time of the provincials who lived when Eochaidh Feidhlioch was king of Ireland, as the poet says in this quatrain :

Three hundred years lasting the reproach,  
Until the provincials arose,  
Five without faith in their hearts,  
Shared between them Ughaine's Erin.

It was Eochaidh Feidhlioch who divided the provinces of Ireland amongst the following. He gave the province of Ulster to Fearghus son of Leide ; he gave the province of Leinster to Rossa son of Fearghus Fairrge ; he gave the two provinces of Munster to Tighearnach Teidbheannach son of Luchta, and to Deaghaidh son of Sin ; similarly he gave the province of Connaught to three, namely, to Fidhic son of Feig, to Eochaidh Allad, and to Tinne son of Connraidh, as we shall hereafter set forth when we are treating of Eochaidh Feidhleach's own reign. Still this division of Ireland among the children of Ughaine held good until the children of Ughaine had died without issue, except two, namely, Cobhthach Caol mBreagh and Laoghaire Lorc, from whom come all that survive of the race of Eireamhon. And Ughaine Mor himself was slain by Badhbhchaidh son of Eachaidh Buadhach his own brother in Tealach an Choscair. But Badhbhchaidh held the sovereignty of Ireland only a day and a half when he was slain by Laoghaire Lorc to avenge his father.

## XXIX.

Do gáb Laoḡaíre loíic mac uḡaíne mḡóirí mic eadac  
 buadaiḡ mic Duac Láḡiaíḡ mic Fiacac Tolḡiaíḡ mic  
 muíreaoḡaíḡ bolḡiaíḡ mic Simeoin bḡic mic doḡáin ḡlaíir  
 mic nuadac fínn fáiil mic ḡialléadac mic Oíliolla óléaoín  
 2490 mic Sioíma ḡaoḡlaíḡ do íol éíreaimḡoín ríogacḡ éíreann do  
 blíadain. Cearaíir Ćíuḡac mḡean ríogḡ fíanḡc bean uḡaíne  
 mḡóirí mátaiir Laoḡaíre luíic ír Ćobḡaíḡ Ćaoil mbíreḡ.  
 Aḡuir ír uime ḡaíirḡearí Laoḡaíre loíic de, ionann loíic ír  
 fíonḡal aḡuir do iunne Laoḡaíre feall aí bḡadḡbḡaíḡ mac  
 2495 eadac buadaiḡ ḡuir de rínn do leann an foíraínn de .i. Laoḡ-  
 aíre loíic. Ír lé Cobḡac Caoil mbíreḡ a ḡearíbrátaiir féinn  
 do maírbḡ Laoḡaíre loíic i nḡíonn Ríog aí bḡuac na  
 beaírbḡ.

Ír aímḡaíḡ íomḡoíio do bí Cobḡac Caoil mbíreḡ aḡuir é aḡ  
 2500 feaíḡadḡ ḡrḡe foímaḡo rḡe Laoḡaíre loíic fá ríogacḡ éíreann  
 do beíḡ aḡe; aḡuir maí do cḡalḡaíḡ Laoḡaíre eíreann do beíḡ  
 éaḡcḡuadḡ ḡáínoḡ buíḡean aímḡaḡ do ionnḡrḡíḡe. An ḡann  
 do cḡonḡaíic Cobḡac é, ír eadḡ adubḡaíic ḡuir ḡíuadḡ do  
 bḡrátaiir an neíímḡoḡ ḡnátac do bíḡo aḡe aí féinn do ííorí ír  
 2505 naḡ ḡíḡeḡo do láḡaiir ḡann íḡuadḡbuíḡoín. “Mí mḡíḡe,” aí  
 Laoḡaíre, “ḡíocḡaíḡ mḡíe ḡo ríḡoḡac do láḡaiir an cḡíroḡeacḡ  
 aííir ḡann buíḡoín aímḡaḡ ínn íoḡaiir.” Leíir rínn ceíleabḡiaíir  
 Laoḡaíre do Ćobḡac. Dála Ćobḡaíḡ, do iunne coímḡaíle rḡe  
 ḡíaoí do bí ’n-a íoḡaiir cionnḡir do-ḡéadḡo a bḡrátaiir rḡe a  
 2510 mḡaírbḡ. “Ír eadḡ ír ínnḡeannaḡ,” aí an ḡíaoí, “báiir bḡíeḡe  
 do léíḡean cḡuḡac aḡuir oul i n-eíliḡḡíom aímḡaí mḡaíb aḡuir  
 ícḡeala do cḡuir ḡo Laoḡaíre aíir rínn, aḡuir ḡíocḡaíḡ aí beaḡán  
 buíḡone ḡoḡ ííorí aḡuir aí ḡḡeacḡ do láḡaiir ḡó luíḡíro aí

## XXIX.

Laoghaire Lorc son of Ughaine Mor, son of Eochaidh Buadhach, son of Duach Laghrach, son of Fiachaidh Tolgrach, son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghalach of the race of Eireamhon, held the sovereignty of Ireland two years. Ceasair Chruthach, daughter of the king of the French, wife of Ughaine Mor, was the mother of Laoghaire Lorc and Cobhthach Caol mBreagh. And he was called Laoghaire Lorc, for *lorc* means ‘murder of a kinsman’; and Laoghaire treacherously slew Badhbhchaid, son of Eachaidh Buadhach, whence he got the name Laoghaire Lorc. Cobhthach Caol mBreagh, his own brother, slew Laoghaire Lorc at Dionn Riogh on the brink of the Bearbha.

It happened that Cobhthach Caol mBreagh had been pining through envy of Laoghaire Lorc on account of his holding the sovereignty of Ireland; and when Laoghaire heard that he was sick, he came with an armed force to visit him. When Cobhthach saw him, he said it was sad that his brother always had a suspicion of him and would not come into his presence without an escort. “Not so,” said Laoghaire; “I will come peacefully into thy presence the next time unattended by an armed escort.” Thereupon, Laoghaire bade farewell to Cobhthach. Now Cobhthach took the advice of a druid who was with him as to how he could lay hold on his kinsman to kill him. “What thou hast to do,” said the druid, “is to feign death, and go into a bier as a corpse, and to send word of this to Laoghaire; and he will come to thee with only a small escort; and when he will

2515 ʊo ʒoip ʊot ʒaoineað ʒʒur taʒʒaii pɔian i n-íoeʒaii ʒ ʒpionn  
 ʒʒur maipʒaii leat maii pin é.” ʒi ʒpíoeʒnuʒað maipʒaii  
 ʒaoʒaiie amʒaiʊ pin lé Coʒʒaʒ ʊo maipʒað Oiliʒ ʒine mac  
 ʒaoʒaiie lé Coʒʒaʒ, ʒʒur iai nʊeanaʒ na ʒʒníoʒ pin ʊó  
 puaip ʒ pʒáinte. Tuʒ pór pá ʊeaii leaʒb óʒ ʊaii bʒainn  
 Maon pá mac ʊ’Oiliʒ ʒine ʊo ʒaʒaii ʊa ʒáʒaii, ʒʒur tuʒ  
 2520 ʒaii mii ʊo ʒpíoe ʒ aʒaii ip ʒ pʒeanaʒaii ʊ’ite ip ʒuʒʒ ʒo  
 n-ʒ ʒop ʊo pʒoʒað, ʒʒur ʒáinʒ ʊon ʊeipɔin ʊo ʒaʒ ʒn leaʒb  
 ʒup beanaʒ ʒ upʒaʒia ʊe; ʒʒur ʒi mbeip baʒb ʊó pʒaoip  
 Coʒʒaʒ uaiʊ é. Puaʒʒaii ʒn leaʒb ʒo Coipca ʊuipʒne ʒup  
 ʒoʒnuipʒ pʒaʒ i ʒpoeaii Scoipiaʒ pá pi ʒi ʒn ʒpíoe pin; ʒʒur  
 2525 puaʒʒaii ʒi pin ʊon pʒiaipʒ ʒo naonʒaii ʊo ʒupoeaʒaii  
 maii ʒon pin; aʒt ʒe ʒueip ʊpionʒ pi pʒeanaʒ ʒupab ʒo  
 ʒpiʒ ʒipmenia ʊo ʒuaiʊ. ʒʒur ʊo noʒtaʒaii ʒn ʒuipʒeana ʊo  
 ʒuaiʊ ʒaii ʒup bʒe ʊaʒna piʒʒ Éipʒann é; ʒʒur ʒáinʒ ʊe pin  
 ʒo nʊeaii pi pʒiaipʒ ʒaoipʒaʒ ʒeʒʒaii ʒi ʒ iʒuipɔip ʊe,  
 2530 ʒʒur ʊo éipʒ iomaʒ ʒiʒip ʒeip, ionnuip ʒo ʊáinʒ ʊe pin ʒo  
 piʒbe ionpiʒ mór ip ʒuipʒeaii ʒaʒbaʒ i nÉipinn ʒi; uime  
 pin ʒup leanaʒaii mórán ʊ’pʒeaiiʒ Éipʒann ʊon pʒiaipʒ é.  
 ʒʒur ʊo pʒuipʒ ʒon pʒaʒ pʒaʒ ʊa ʒuippi.

ʊo ʒaʒ Coʒʒaʒ ʒaol mbipʒaʒ mac uʒame míoip mic  
 2535 eʒaʒ ʒuaʒaʒ ʊo pʒiol Éipʒamíoip piʒʒaʒt Éipʒann ʊeip  
 mbʒiaʒna pʒeana, nó ʊo piip ʒpupipʒe oip, ʒaoʒaʒ bʒiaʒan.  
 ʒeaii ʒpuaʒ ipʒeana piʒʒ pʒiaipʒ pá maʒaii ʊó. Ip uime  
 ʒaiipʒaii Coʒʒaʒ ʒaol mbipʒaʒ ʊe .i. ʒaʒaii ʒpion ʊo ʒaʒ é  
 ʒpiʒ pʒuipʒ pi n-ʒ ʒeaiiʒaii ʒaoʒaiie ʒoip pá pi  
 2540 Éipʒann piipʒeip, ionnuip ʒo nʊeaaʒ ʒo pʒipʒipʒe ip ʒup  
 ʒpiʒ ʒ ʒuip pʒaʒ ip pʒeola uip, ʒup ʒaol é; ʒʒur Maʒ  
 ʒipʒaʒ ʒinn na háip ʒn-ʒ piʒbe ʒn-ʒ ʒuipʒe, ʒo ʒuipʒaʒ ʒaol  
 mbipʒaʒ ʒi uime pin; ʒʒur ʊo maipʒað ʒn Coʒʒaʒ-pʒo lé  
 ʒaʒaii ʒoipʒeana mac Oiliʒʒa ʒine i nʊionn Ríʒʒ oipʒe  
 2545 noʒʒaʒ mór i nʊíoʒaʒ ʒ aʒaii ʒʒur ʒ pʒeanaʒaii ʊo

come into thy presence, he will lie on thy body lamenting thee, and do thou stab him in the abdomen with a dirk, and thus kill him." When Cobhthach had in this manner finished the killing of Laoghaire, he slew also Oilill Aine son of Laoghaire; and he recovered his health after he had done these deeds. He also commanded a young lad whose name was Maon, the son of Oilill Aine, to be brought into his presence, and made him eat a portion of his father's and grandfather's hearts, and to swallow a mouse with her young. But the child lost his speech from the disgust he felt, and when he became speechless Cobhthach let him go. The child proceeded to Corca Dhuibhne, where he resided for a time with Scoiriath, who was king of that country, and thence went to France with a party of nine, though some seanchas say that it was to the country of Armenia he went. And the party who accompanied him declared that he was heir to the kingdom of Ireland; and from this it came to pass that the king of the French made him leader of his household guards; and he became very successful, and so was much talked about, and his fame was great in Ireland; and consequently many Irishmen followed him to France. And he remained there a long time of his life.

Cobhthach [Caol mBreagh son of Ughaine Mor, son of Eachaidh Buadhach of the race of Eireamhon, held the sovereignty of Ireland thirty years, or, according to others, fifty years. Ceasair Chruthach, daughter of the king of the French, was his mother. He was called Cobhthach Caol mBreagh, for a severe disease afflicted him through envying his brother Laoghaire Lorc, who was king of Ireland before him, so that he got into decline, and his blood and flesh melted away, so that he was thin; and Magh Breagh is the name of the place in which he lay sick, and hence he was called Caol mBreagh; and this Cobhthach was slain by Labhraidh Loingseach, son of Oilill Aine, at Dionn Riogh, on the eve of greater Christmas, to avenge his father



maibh do leir-fean; gona do tuisle rin do pinne ríle éigin an  
mann-ro :

Labhair do longread, lóir a líon,  
Ro ort cobhac i nDionn Ríog;  
2550 So rluaigh laigheada ar linn liri,  
Díob ro hammhigead laigín.

Do gab Labhair do longread mac Oiliolla Áine mic Laoigh-  
aire Luirc mic Uíaine Mór do ríol Éireannóin níosáct  
Éireann deic mbliadna, gur tuisle lé Meilge mac Cobhac  
2555 Cáoil mbreadh. Agus ir é ní da tóinigh a bheadh do  
bFiainghe do hÉirinn, gur áct éadmairead tuig Moirua inéan  
Scoiluaic níos cúlce bFeadar Moiric i n-Iarídar Muhan do, ar  
méir na clú ir na tsearfar do bí air. Ollmúigeadar lé  
Crairíne Crairíne, oiríre ad do bí fán am roin i nÉirinn, mé  
2560 dul 'n-a díad doon Fiainghe agus ioma do guríeic bheadh  
leir mar don mé Laoir cumainn 'n-a noct rí níosáinne a  
nóigíre do Míon; agus rinneir poir ríebinn ar a éirir ar  
noctáin na Fiainghe do Crairíne an tan níosáin mar a  
maibh Míon; agus gabair an Laoir cumainn do pinne  
2565 Moirua inéan Scoirua do Míon. Gabair an oiríre roin  
lúicáir mé hoiríre ad Crairíne é do noibair gur binn  
leir an Laoir ir an poir; agus ar n-a élor roin da munnir  
ir do Crairíne, do guríre ad ní Fiainghe fá congnam rluaigh  
do éadair do fá éad do buain a éiríre fein amad; agus  
2570 tuig an ní líon cablaigh do .i. dá éad ar fíor éad; agus  
tríallair ar mair; agus ní haiciríre ad a beag da ríealair  
gur gabair cuan ag loc Garman; agus ar tóigead i  
tíor díob fuaire ad ríeal Cobhac Cáoil mbreadh do beic i  
nDionn Ríog do n-ioma do uairlíb Éireann 'n-a fíeair; agus  
2575 leir rin tríallair do ló ir o'oiríre do tsearair amur long-  
píur air gur maibh ad Cobhac mar don mair na huairlíb  
rin. Ir ann rin do fíeairíre díob do bí fán mbuiríon air

and grandfather whom he had slain. On this some poet composed this stanza :

Labhraidh Loinseach, sufficient his army,  
He slew Cobhthach in Dionn Riogh ;  
With the lance-armed host beyond the sea-water,  
It was from these that the Lagenians were named.

Labhraidh Loingseach son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland ten years ; and he fell by Meilge son of Cobhthach Caol mBreagh. And the way in which he was allured from France to Ireland was that Moiriath daughter of Scoiriath, king of the territory of Feara Morc in west Munster, conceived a violent passion for him on account of the greatness of his name and fame. She equipped Craiftine the harper, a musician who was in Ireland at the time, that he might go after him to France with many love-presents, together with a love-lay in which she set forth the intensity of her passion for Maon ; and when Craiftine arrived in France, he played a very sweet tune on his harp when he came to where Maon was, and sang the love-lay which Moiriath daughter of Scoiriath had composed for Maon. He was so delighted with Craiftine's playing that he said he considered the song and the tune melodious ; and when his followers and Craiftine had heard this, they besought the king of the French to give him an auxiliary force so that he might go and regain his own territory ; and the king gave him a fleetful, that is, two thousand two hundred, and they put out to sea ; and no tidings whatever are given of them till they put into harbour at Loch Garman ; and when they came ashore, they learned that Cobhthach Caol mBreagh was in Dionn Riogh and many of the Irish nobles with him, and thereupon they marched day and night, and attacked his fortress, and slew Cobhthach together with these nobles. It was then that a druid who was in the fortress inquired

2580 ʒo rinne an orɣaɪn rɪn. “An loingreac” ar an fear amuig.  
 “An labhair an loingreac” ar an tɔaɔi. “Labhair” ar an  
 fear oile. ʒonaɔ ʒe rɪn ʒo lean labhair loingreac mar  
 fɔraɪnm ʒo mɔon ó fɔin ɪ lé. aɣur ɪr leɪr ʒo rɔnaɔ  
 laɪɣne leaɔanɣlara ar ʒur ɪ néɪrɪnn; ionann iomɔɪrɔ  
 laɪɣne ɪr rleazɔ ar a mbíɔir cinn leaɔanɣlara iaraɪnn;  
 aɣur ó na laɪɣnib rɪn ɣairmɔear laɪɣin ʒo luɔɔ cúɣɔ  
 2585 ʒaɪlaɪn mɪr a mairɔear Cúɣeac laɪɣean anu. ʒonaɔ  
 ʒa ʒearbɔ rɪn aɣur ʒ’faraɪnéɪr nuimreac an tɔlɔaɪɣ  
 táɪnɪɣ lé labhair loingreac ón b’faraɪnɣc aɔa an rɪle ran  
 mɔnn-ɔ:

2590 ʒa céaɔ ar fíeɔ céaɔ ʒall,  
 ʒo laɪɣnib leaɔna leo anall;  
 ó na laɪɣnib rɪn ʒan oile  
 ʒairmɔear laɪɣin ʒo laɪɣnib.

ar marbɔ iomɔɪrɔ Cɔbɔaɪɣ Cɔaɪl mbreaz ʒo labhair  
 loingreac aɣur ar noul ɪ rɪlɔ éɪreann ʒó, tɔeɔ rɔin ɪr  
 2595 Cɔaraɔtɪne ʒ’ionnɔɪɣe ar mɔɪrɔaɔ inɣin Scoɪrɔaɔ inɣin mɪɣ  
 cɔíe b’fear mɔɪc, an leannán léɪ cuɪreac Cɔaraɔtɪne ʒa  
 fɔɪr ʒon f’faraɪnɣc. ʒo rɔr labhair ɪ, aɣur ɪr ɪ fá mɔɪɣan  
 aɪɣe an ɣcɔin ʒo mair.

ɪr é fáɔ iomɔɪrɔ fá nɔeaɔaɔ mɔon mɔ mairɔear  
 2600 labhair loingreac ʒon f’faraɪnɣc ʒo bíeɪn a ɣaɪl mɔ mɪɣ  
 f’faraɪnɣc; óɪr fá hí inɣean mɔɪɣ f’faraɪnɣc, Ceaɔaɪr Cɔɪɔaɔ a  
 haɪnm, fá beaɪn ʒ’uɣaɪne mɔr ɪr fá máɔaɪr ʒa éloɪnn,  
 mar aɔa laɔɣaɪe loɪc ɪr Cɔbɔaɔ Cɔaɪl mbreaz aɣur mac  
 mɪc ʒon laɔɣaɪe loɪc rɔin labhair loingreac. ʒonaɔ  
 2605 tɔɔ n-a ɣaɪl mɔ f’faraɪnɣc ʒo éaɪr ar a ɣcomairce.

aɔbair oile rɔr fá nɔeaɔaɔ ʒon f’faraɪnɣc rɔeɔ ʒula ɪ  
 ʒɔɪr oile; ʒo bɔɪɣ ʒo mairɔe mɔnn cɪnnɔe cɔmmbairɔe ɪɔɪr  
 laɪɣnib ɪr f’faraɪnɣc. ʒo bíeɔ iomɔɪrɔ mɔnn cɪnnɔe caɪaɔ  
 aɣ ɣaɔ cúɣeac ɪ néɪrɪnn ʒon leɪɔ éall ʒ’faraɪnɣe, mar aɔa  
 2610 ɪɔɪr élaɪnnaɪb néill ɪr albaɪaɪɣ, ɪɔɪr fearaɪb mɔmɔan ɪr

who had executed that slaughter. "The mariner" (An loingseach), replied the man outside. "Does the mariner speak?" asked the druid. "He speaks" (Labhraidh), said the other. And hence the name Labhraidh Loingseach clung to Maon ever since. And it was he who first made in Ireland spears with broad greenish blue heads; for *laighne* means spears having wide green-blue iron heads; and from these spears the name Laighin is given to the people of the province of Gailian, which is now called the province of Leinster. And the poet proves this, and sets forth the number of the host which came with Labhraidh Loingseach from France, in the following stanza:

Two hundred and twenty hundred foreigners,  
With broad spears they came over;  
From these spears without flaw  
The Leinstermen are called Laighin.

Now when Labhraidh Loingseach had slain Cobhthach Caol mBreagh, and had taken possession of Ireland, he went along with Craiftine to visit Moiriath daughter of Scoiriath, king of the territory of Feara Morc, the lady-love who sent Craiftine to France to visit him. Labhraidh married her, and she was his queen during life.

Now the reason why Maon who was called Labhraidh Loingseach went to France was his relation to the king of the French. For a daughter of the king of the French called Ceasair Chruathach was the wife of Ughaine Mor and mother of his children, namely, Laoghaire Lorc and Cobhthach Caol mBreagh; and Labhraidh Loingseach is a son's son to that Laoghaire Lorc. And it was on account of his relation to the French that he sought their protection.

Another reason why he went to France rather than to another country is that there was a special friendly understanding between the Leinstermen and the French. Indeed every province in Ireland had formed a special friendly alliance beyond the sea, as the alliance between clann Neill and the





Albanians, between the Munstermen and the Saxons, between the Ultonians and the Spanish, between the people of Connaught and the Welsh, as John son of Torna O Maolchonaire, chief professor of seanchus in Ireland, says in the following stanzas :

Each is allied to its like,  
Though they be not of the same stock ;  
The Ui Néill and the Albanians ;  
The Saxons and the Munstermen ;

The Ultonians and the Spaniards,  
The battle-stay of every district ;  
The Connaughtmen and the Welsh ;  
The Leinstermen allied to the French.

From this alliance between the provinces and the above-named countries they became mutually assimilated in manners according to their friendship and affection for one another.

Know, O reader, that all true Leinstermen that survive of the race of Eireamhon are descended from this Labhraidh Loingseach, except O Nuallain who sprang from Cobhthach Caol mBreagh. The following are the principal families that sprang from the Leinstermen, namely, O Conchubhar Failghe with his family branches, O Caomhanaigh, O Tuathalaigh, O Branaigh, Mac Giolla Phadraig, O Duinn, O Diomasaigh, O Duibhidhir, muinntear Riain, and every branch that sprang from these families. It was from Cathaoir Mor that most of the Leinster families sprang. But it was not from him that Mac Giolla Phadraig sprang, since Mac Giolla Phadraig and himself separated in pedigree from one another at Breasal Breac son of Fiachaidh Foibhric, the fourteenth ancestor from Cathaoir upwards. Now this Breasal had two sons, namely, Lughaidh Loithfhionn and Connla : and the province of Leinster was divided between these two : thus Lughaidh and his descendants obtained from the Bearbha eastward, and Connla and his descendants from the Bearbha westwards. These sons and

fuiríuḡadō na mac-ro ir na monna atá an mianh-ro ar an  
 buain uarab torac, ‘**N**aoimḡeandur naoim lḡre fál’:

2645

Luḡadō ir Connla ḡan éradō,  
 Dá mac do bḡeasal bḡeas nár;  
 Orḡuḡe ó Connla na ḡneadō,  
 Luḡadō reandatar laiḡean.

2650

Ó Luḡadō fōr tánḡadur muinnteari ōuibḡoiri, aḡur an  
 cúḡeadō ḡlún ó Cādairi mḡori ruar reasair fēin ir Cādairi  
 pé céile. Cādairi mḡori iomoirio mac fēilimīr fīorurḡlar  
 mic Cormaid ḡealtā ḡadō mic Nīa Corib mic Concorib.  
 Mac don Cōincorib-ro Cairbḡe Cluicīōdarí ó bḡuil Ó ōuib-  
 rōiri; aḡur ó Nācī mic Cḡiomḡairn mic Éanna Cinnrealdaiḡ  
 2655 an readētḡadō ḡlún ó Cādairi mḡori anuar tánḡadur muinn-  
 teari Rīain.

2660

An uarā mac éanna ō’uḡaine mḡori ar a uatāmḡ rliōct  
 marí atá Cobḡac Caoil mbḡeasḡ, ir ar a fliōct atáir ríol  
 ḡCumh uile rōiri fliōct fīadac ḡraibḡeine ir Eōcāir ōoim-  
 léin ir ḡac cḡadob coibḡeara oile uarí fār ó Conn, amail  
 cūirḡeam ríor da éir ro i ḡcḡadobḡeadoileadō mac mīleadō.

these divisions are set forth in the following stanza from the poem which begins, 'The sacred history of the saints of Inis Fail':

Lughaidh and Connla without vexation,  
Two sons of Breasal Breac the noble;  
The Ossorians sprang from Connla of the wounds,  
Lughaidh is ancestor of the Lagenians.

From Lughaidh also sprang O Duibhidhir; and they separated from Cathaoir in pedigree at the fifth ancestor from Cathaoir upwards. Now, Cathaoir Mor was son of Feidhlimidh Fíorurghlas, son of Cormac Gealta Gaoth, son of Nia Corb, son of Cu Chorb. And a son of this Cu Chorb was Cairbre Cluithiochair, from whom is O Dubhidhir; and from Nathi son of Criomhthann, son of Eanna Cinnsealach, the seventh in descent from Cathaoir Mor, came muinntear Riain.

Now, the second son of Ughaine Mor who had issue was Cobhthach Caol mBreagh. From him sprang all the race of Conn, both the descendants of Fiachaidh Sraibhtheine and of Eochaidh Doimhlen, and every other branch that sprang from Conn, as we shall set down hereafter in the genealogy of the sons of Milidh.

## XXX.

Léaḡṡar ar labhairt loingreacḡ gurab cuma ḡluar ḡcapall  
 vo bí ar a ḡluarab; aḡur uime rin ḡac don vo bíotḡ aḡ  
 bearrmad a fuilt, vo mairbhad vo lḡṡar é, v'faiṡcior ḡo  
 2665 mbíadḡ fíor na hainme rin aḡe ná aḡ donuime eile. Fḡ  
 ḡnḡṡ leir íomoirio é féin vo bearrmadḡ ḡacḡ blíadḡna, mar  
 aṡḡ a mbíotḡ ó n-a vḡḡ ḡluar fíor va ḡruaḡ vo ṡearcadḡ vḡ.  
 Fḡ héḡean cīannḡur vo ḡur va fíor cīa va mīcḡeadḡ an mī  
 vo bearrmadḡ ḡacḡ blíadḡna, vo bḡḡḡ ḡo ḡcleaḡṡadḡ bḡr vo  
 2670 ṡabhairṡ va ḡac don va mbearrmadḡ é. Aḡṡ cḡana tuir an  
 cīannḡur ar donmḡac bairṡreabḡṡaḡe vo bí 1 n-eairi a  
 haoire aḡur í aḡ áiriuḡadḡ lḡm mḡ longḡorṡ an mīoḡ.  
 Aḡur mar vo ḡualadḡ an cīannḡur vo tuirṡ ar a mac  
 ṡáinḡ vo ḡuṡḡ an mīoḡ aḡ a íairmadḡ air ḡan a haonmḡac  
 2675 vo bḡruḡadḡ aḡur í ṡaib mīr vo fḡíoṡṡ. ḡeallair an mī vḡ  
 ḡan an mac vo mairbhadḡ va nḡearmadḡ mún ar an ní vo  
 ḡíreabḡ ir ḡan a noṡṡadḡ vo neaḡ ḡo bḡr. Aḡur íair mbearr-  
 madḡ an mīoḡ von mḡcaomḡ vo bí ṡorṡmaḡ an mún rin aḡ  
 ríadabḡ 'n-a cōir ḡur b'ḡḡean vḡ beirṡ 1 lūḡe oṡair ḡo  
 2680 naḡar ḡab leḡḡear ran bḡṡ ḡreim vḡ. Ar mbeirṡ 1 bḡad  
 1 ḡcḡóilṡḡ vḡ ṡḡ ṡmaoi vḡḡḡeolḡḡ va fíor aḡur inḡur  
 va mḡṡair ḡurab ṡorṡmaḡ rḡeol múnva fḡ haḡbair ṡinnur  
 vḡ, aḡur naḡ bíadḡ rḡán ḡo noṡṡadḡ a mún vo ní éḡin;  
 aḡur aḡubairṡ mīr ó vo bí v'fíacḡab air ḡan a mún vo  
 2685 noṡṡadḡ vo vḡime vḡl 1 ḡcomḡar cḡṡṡe mīan, aḡur ṡilleabḡ  
 ar a lḡm vḡir aḡur an cḡaḡṡrann vo ṡeḡḡḡamḡadḡ vḡ vo  
 aḡallmḡ, ir a mún vo léḡean mīr. Ir é cḡaḡṡrann ṡarḡa  
 vḡ, rḡileacḡ mōr, ḡur léḡ a mún mīa. Leir rin rḡṡṡur  
 an ṡ-oirḡear ṡinnur vo bí fḡ n-a bḡoinn, ḡo mīḡḡe rḡán  
 2690 vo lḡṡar, aḡ ṡilleabḡ ḡo ṡeaḡ a mḡṡar ṡar air vḡ. Aḡṡ  
 cḡana ḡo ḡmḡ va éir rin ṡárla ḡur bḡireabḡ cḡurṡ ḡur-  
 tine aḡur ṡṡṡ v'íairmadḡ aḡbair cḡurṡe ḡo vṡarḡa an  
 ṡrḡileacḡ cḡaḡna mḡr léḡ mac na bairṡreabḡṡaḡe a mún

## XXX.

We read of Labhraidh Loingseach that his ears were like those of a horse ; and hence he used to kill on the spot everyone who cut his hair, lest he or anyone else might be aware of this blemish. Now he was wont to have his hair cropped every year, that is, to have cut off the part of his hair that grew below his ears. It was necessary to cast lots to determine who should crop the king each year, since it was his wont to put to death everyone who cropped him. Now it happened that the lot fell on the only son of a widow who approached the close of her life, and who lived near the king's stronghold. And when she heard that the lot had fallen on her son, she came and besought the king not to put her only son to death, seeing he was her sole offspring. The king promised her that he would not put her son to death, provided he kept secret what he should see, and made it known to no one till death. And when the youth had cropped the king, the burden of that secret so oppressed his body that he was obliged to lie in the bed of sickness, and that no medicine availed him. When he had lain long in a wasting condition, a skilful druid came to visit him, and told his mother that the cause of his sickness was the burden of a secret, and that he would not be well till he revealed his secret to some thing ; and he directed him, since he was bound not to tell his secret to a person, to go to a place where four roads met, and to turn to his right and to address the first tree he met, and to tell his secret to it. The first tree he met was a large willow, and he disclosed his secret to it. Thereupon the burden of pain that was on his body vanished ; and he was healed instantly as he returned to his mother's house. Soon after this, however, it happened that Craiftine's harp got broken, and he went to seek the material for a harp, and came upon the very willow to which the widow's son had revealed the secret, and from it he took the





material for his harp ; and when the harp was made and set to tune, as Craiftine played upon it all who listened imagined that it sang, ' Da o phill ar Labhraidh Lorc,' that is, Labraidh Loingseach, meaning, ' Two horse's ears on Labhraidh Lorc'; and as often as he played on that harp, it was understood to sing the same thing. And when the king heard this story, he repented of having put so many people to death to conceal that deformity of his, and openly exhibited his ears to the household, and never afterwards concealed them. I think this part of the story is a romantic tale rather than history. This Labhraidh fell by Meilge son of Cobhthach Caol mBreagh.

Meilge Molbhthach son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland seven years ; and he fell by Mogh Corb son of Cobhthach Caomh.

Mogh Corb son of Cobhthach Caomh, son of Reachthaidh Ridhearg, son of Lughaidh Laighdhe, son of Eochaidh, son of Oilill Fionn, son of Art, son of Lugaidh Lamhdhearg, son of Eochaidh Uaircheas of the race of Eibhear, held the sovereignty of Ireland seven years. He was called Mogh Corb, because, as his son was one day in a chariot, a portion of the chariot got broken, and Mogh Corb repaired it, and through having done this service for his son whose name was Corb he was called Mogh Corb. He fell by Aonghus Ollamh.

Aonghus Ollamh son of Oilill, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland eighteen years, and fell by Iarainnghleo son of Meilge.

Iarainnghleo Fathach son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland seven years ; and he was called Iarainnghleo Fathach because he was wise, skilful, accomplished ; and at length he fell by Fear Corb son of Mogh Corb.

Սո ցա՛ն Բար Շոյն մա՛ս Մոջա Ըրիւն մի՛ս Ըօ՛ծուց Ըճօրն  
2750 մի՛ս Քաճճա՛ծա Քիջօրիւց սօ յի՛տ Էիւր մի՛ջճճտ Էրբա՛նն ձօն-  
նկա՛ծան սեճց շար շուտ լե Ըո՛ննէ մա՛ս Լարա՛ննցւօ Բճճուց

Ո՞ր հօ՞ր Կոռնէ Կրստո՞ւնեալս՝ մօ՞ր Լաւառնոց՛ն Բ՛ա՜-  
 ճի՛ց մի՞ Թե՛ղ Թո՛ղեմի՛ց մի՞ Կո՛ղեմի՛ց Հօ՛ր Թե՛ղ մի՞ Եւրոպայի՛ մի՞  
 Եւրոպայի՛ Թո՛ղ մի՞ Եւրոպայի՛ մի՞ Եւրոպայի՛ մի՞ Եւրոպայի՛ մի՞ Եւրոպայի՛ մի՞  
 Եւրոպայի՛ մի՞ Եւրոպայի՛ մի՞ Եւրոպայի՛ մի՞ Եւրոպայի՛ մի՞ Եւրոպայի՛ մի՞ Եւրոպայի՛ մի՞  
 Եւրոպայի՛ մի՞ Եւրոպայի՛ մի՞ Եւրոպայի՛ մի՞ Եւրոպայի՛ մի՞ Եւրոպայի՛ մի՞ Եւրոպայի՛ մի՞

Ո՞ր ցած Օրհնի Հայրիւնացի մա՛ր Հոռնա Հիւսիսեւանայ  
 մա՛ր Լաւրոնցիւն Բ՛նտայ մա՛ր Մեղե Մոնեւայ մա՛ր Հոնեւայ  
 Հոռն մեղայ մա՛ր Աջա՛ն Մոռն ո՞ր ի՛նչ Էրեւանոն ի՛նչ  
 Էրեւան ունի եւանդա՛ր Բնա՛ն, զոր շուրջ ի՛նչ հոռնայի Բոլ-  
 2740 լոսն.

Չօ չճԵ Ածամայի Բօլեճօրն մաճ Բիլ ԸսիԵ միճ Մոջճ  
ԸսիԵ միճ ԸօԵճիչ Ըճօրն միճ ՔաճճԵճճ Քիչճօրն Չօ յիճ  
ԷիԵի յիճճճճ Էիճօրն ճիչ Ելիճճճ, չսի շուճ Լճ Խճճճ  
Բօլեճճճճ.

2745 Ծօ չձԵ ԵօճձԻ ՔօԼԵԼԵՇԱՆ մԵՑ ՕՐԼՈՒԼԼԱ ՇԱՊԻՐԱՇԼԱՅ  
 մԻՑ ՇՈՒՆԼԱ ՇՐԱՃԻՐՇԵԼՇԱՅ մԻՑ ԼԱՐԱՄՈՆՅԼԵՕ ՔՂՇԱՅ մԻՑ  
 ՄԵԼՇԵ ՄՈԼԵՇԱՅ մԻՑ ՇՈՒՆԼԱՅ ՇՈՒԼ մԻՑ ԱՇՃԱՆԵ ՄՈՐ  
 ՎՈ ՔԻՐ ԷՊԵԱՄՈՐ ՔԻՇՁԱՇ ԷՊԵԱՆ ՏՈՒՆԵԼԱԾԱՆ ՎԵՁ  
 ՇԱՐ ԷՄԻ ԼԵ ՔԵՐՇԱՐ ՔՈՐԵԱՄԱԼ:

2750 Ծօ չձԵ ԲԵՐԻՇՄ ԲՈՐԵԱՌԱՅԻԼ ՄԱՇ ԵՐԵՐԱՅԻԼ ԵՐԻՇ ՄԻՇ  
 ԱՈՆՇՄՐԱ ՇԱՅԻՆԵ ՄԻՇ ՕԻԼԻՈԼԼԱ ԵՐԱՇԱՅԻՆ ՄԻՇ ԼԱԵՐԱԾԱ ԼՈՈՆՇ-  
 ՐԻՇ ՄԻՇ ՕԻԼԻՈԼԼԱ ԱՅԻՆԵ ՄԻՇ ԼԱՇՃԱՅԻՆ ԼՄԻՇ ՄԻՇ ԱՇՃԱՅԻՆ ՄՈՐԻ  
 ՄՈ ԲԻՈԼ ԷՐԵԱՌՈՅԻՆ ՄԻՇՃԱՇԷ ԷՐԵԱՈՈՆ ՄՃԱ ԵԼԻԱԾԱՅԻՆ ՄԵԱՇ.  
 ԱՇՄ ԻՐ ՄԻՄԵ ՇԱՐԷԱՐ ԲԵՐԻՇՄ ԲՈՐԵԱՌԱՅԻԼ ՄԵ .Ո. ԵԱ ԼԱՇՇԵԱ  
 2755 ԼԱՐՄԻ ԲՈՐԻՄԻԼ Է Ն-Ա ԱՄՄԻՐԻ ԲԷՈՆ; ՇՄԻ ԷՄԷ ԼԷ ԽԱՈՆՇՄ  
 ԵՄԻԵԱՇ.

Տօ չձԵ Տօնչսր ԿսրԵձԵ մԵ ԵօձԵ քօլԵԼԵձԵ մԵ  
ՕիկօԼԼԱ ՇճրքԻձԼճճ մԵ ՇօնԼԱ ՇքսԵձԵԼճճ մԵ Լճր-  
ճօննչԼօ քճճ մԵ ՄԵլճ ԽօԼԵձճ մԵ ՇօԵձճ ՇճօԼ  
2760 մԵքԵճ մԵ ԱճԵ մօք յօ քօԼ ԵքԵձօք քօճճԵ  
ԵքԵձձ յԵԵ մԼԵձօձ քԵձձ, ոՅ յօ քԵք օքսնչ օԼԵ,  
քք քԵձ ԲԼԵձձ; ճսր ք սօմ ճճրԵձ Լօնչսր ԿսրԵձԵ

Fear Corb son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland eleven years ; and he fell by Connla son of Iarainnghleo Fathach.

Connla Cruaidhchealgach son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty four years ; and he fell at Tara.

Oilill Caisfhiacloch son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twenty-five years, till he fell by Adhamair Foltchaoin.

Adhamair Foltchaoin son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland five years ; and fell by Eochadh Foiltleathan.

Eochaidh Foiltleathan son of Oilill Caisfhiacloch, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland eleven years, and fell by Fearghus Fortamhail.

Fearghus Fortamhail son of Breasal Breac, son of Aonghus Gaileann, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twelve years ; and he was called Fearghus Fortamhail, for he was warlike, strong, vigorous in his own time ; and he fell by Aonghus Tuirbheach.

Aonghus Tuirbheach son of Eochaidh Foiltleathan, son of Oilill Caisfhiacloch, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland thirty years, or, according to others, sixty years ; and he was called Aonghus

2765 ʷe 6r 6a ʷuɪbʲeac̃ .i. 6a ñaɪac̃ l̃eɪr an mac ʷo ɪnne ɪe  
 n-a ɪnʒɪn ɪeɪn ʷɪe ɪeɪce .i. ɪac̃aɪʷ ɪeɪr ɪaɪa aɪnm an  
 ʷɪc ɪm; aɒɪr ɪr uɪme ʷuɒaʷ ɪac̃aɪʷ ɪeɪr ɪaɪa aɪr, ʷo  
 ʷɪʒ ɒɪb aɪ mɪr ʷo ʷuɪeac̃ ɪ ɒɪaɪc̃an ẽ maɪ ʷɪɪɪuɒaʷ  
 aɪr ɒo ɪeɪɪb uɪɪe 'n-a ẽɪm̃eall ʷuʷ ɪnneam̃aɪ ʷo  
 ɪac̃ ɪɪʷ; ɒo ʷaɪaʷaɪr ɪaɪaɪeac̃a ɪr ɒo ʷuɒaʷaɪr  
 ɪ ʷɪɪ ẽ ɪr ɒɪr ʷuɪeac̃aɪr aɪ oɪeam̃aɪn ẽ. ʷo ʷɪ ɪʷɪ mac  
 2770 ɪẽ a ɪnaoɪ ɪʷɪa aɒ aɒaɒɪ ʷuɪbʲeac̃, ẽanna aɪʒneac̃  
 ɪã haɪnm ʷo, aɒɪr ɪr uɪaɪʷ ãnʒaʷaɪr ɪɪʷ ɒɪnm uɪe; ɪr  
 ʷo maɪbʲaʷ aɒaɒɪ ʷuɪbʲeac̃ ɪeɪn ɪ ʷaem̃aɪaɪʒ; ɒonaʷ  
 6 n-a ɪmaɪbʲaʷ ɪ ʷaem̃aɪaɪʒ ɒaɪʷeɪr aɒaɒɪ ʷuɪbʲeac̃  
 aem̃aɪac̃ ʷe.

2775 ʷo ɒãb Conall Collam̃aɪac̃ mac eɪɪɪɪeɪʷ aem̃aɪac̃  
 ɪɪc ẽac̃ ɪoɪaem̃aɪn ɪɪc Oɪɪɪã ẽaɪɪaem̃aɪaɪʒ ɪɪc  
 Connla ẽɪuɪaɪʷealʒaɪʒ ɪɪc ɪaɪaɪnm̃ɪeɪ ɪãẽaɪʒ ɪɪc ɪeɪɪe  
 ɪm̃b̃ẽaɪʒ ɪɪc Cõẽaɪʒ ẽaɪɪ m̃b̃ẽaɪʒ ɪɪc ũɒaɪne ɪm̃ɪr  
 ɪɪʷãẽt ẽɪeann ʷuɪ ʷɪaʷna, ɒɪr ẽuɪ l̃e ɪɪa Sẽaɒam̃aɪn.

2780 ʷo ɒãb ɪɪa Sẽaɒam̃aɪn mac aʷam̃aɪr ɪoɪẽaɪn ɪɪc  
 ɪr ʷuɪb ɪɪc ɪm̃ã ʷuɪb ɪɪc Cõẽaɪʒ ẽaɪɪ ɪɪc Rẽãẽ-  
 aʷa ɪʒʷeɪr ʷo ɪɪʷ ẽɪbɪr ɪɪʷãẽt ẽɪeann ɪẽãẽ m̃b̃ɪaʷna;  
 aɒɪr ɪr uɪme ɒaɪʷeɪr ɪɪa Sẽaɒam̃aɪn ʷe .i. ɪẽãẽaɪneac̃,  
 6ɪr ɪã m̃ɪr an ʷɪeɪr ɪaɪne ʷo ɪẽẽ ẽã, maɪ ʷo ẽɪʷɪr  
 2785 na heɪɪe all̃a ʷo ẽãaɪr l̃ẽã ɒo ẽeanña ãm̃aɪ  
 ɒãẽ ʷoɪn oɪe 'n-a ɪẽ ɪ nẽɪnm̃ ʷɪẽ ʷɪaɪɪẽãẽt a ɪãẽaɪ  
 ʷaɪ ʷaɪnm̃ ɪɪʷaɪr; aɒɪr ʷo ẽuɪ an ɪɪa Sẽaɒam̃aɪn-ɪe  
 l̃ẽ hẽanna aɪʒneac̃.

2790 ʷo ɒãb ẽanna aɪʒneac̃ mac aɒaɒɪa ʷuɪbʲaɪʒ aem̃aɪac̃  
 ɪɪc ẽac̃ ɪoɪaem̃aɪn ɪɪc Oɪɪɪã ẽaɪɪaem̃aɪaɪʒ ɪɪc  
 Connla ẽɪuɪaɪʷealʒaɪʒ ɪɪc ɪaɪaɪnm̃ɪeɪ ɪãẽaɪʒ ɪɪc ɪeɪɪe  
 ɪm̃b̃ẽaɪʒ ɪɪc Cõẽaɪʒ ẽaɪɪ m̃b̃ẽaɪʒ ɪɪc ũɒaɪne ɪm̃ɪr ʷo  
 ɪɪʷ ẽɪeam̃oɪn ɪɪʷãẽt ẽɪeann õẽ m̃b̃ɪaʷna ɪẽẽã. ɪr  
 uɪme ɒaɪʷeɪr ẽanna aɪʒneac̃ ʷe, ɪonaann aɪʒneac̃ aɒɪr  
 2795 6̃ɒ̃ ẽneac̃ .i. õneac̃ ɪom̃ãn; 6ɪr ʷo ʷɪonnaʷ ɒãẽ ñɪ ʷa



Tuirbheach, for he felt ashamed (tuirbheach) of the son he had by his own daughter through drunkenness. This son was called Fiachaidh Fear Mara; and he was called Fiachaidh Fear Mara because he was abandoned, being put on the sea in a canoe with precious valuables around him, such as befitted the son of a king; and fishermen came upon him and brought him ashore, and put him to nurse. Aonghus Tuirbheach had also a son by his wedded wife, and his name was Eanna Aighneach, and from him came the entire race of Conn; and Aonghus Tuirbheach himself was slain at Tara; and it is from his having been slain at Tara that he is called Aonghus Tuirbheach Teamhrach.

Conall Collamhrach son of Eidirsceol Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiachlach, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor, held the sovereignty of Ireland five years, and fell by Nia Seaghamain.

Nia Seaghamain son of Adhamair Foltchaoín, son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland seven years; and he was called Nia Seaghamain, that is, *seachmhaoíneach* 'surpassing in wealth,' as his wealth far exceeded that of all others, for the wild does used to come and yield their milk kindly like any cow in his reign in Ireland through the magic of his mother, whose name was Fliodhais; and this Nia Seaghamain fell by Eanna Aighneach.

Eanna Aighneach son of Aonghus Tuirbheach Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiachlach, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twenty-eight years. He was called Eanna Aighneach, for *aighneach* is the same as *ogh oíneach*, that is, 'perfect

πτεδγῖαδὸ 'η-α λῖμῖ; δγυῖ το τυτ πέ λέ Cμoῖτδnn  
Cογcμδc.

2800 Ծօ չձԵ Ըրօմէտանն ԸօրքրձԵ մձԵ Քերօկմիւրօ Քօրէքրսսւն  
 միԵ ՔԵքրչքրԶ Քօրէտմմձկ միԵ ԵրԵքրձկ ԵրմիԵ միԵ ձօնչքրԶ  
 ԶձկնԵ միԵ Օկկոկկձ Երձձձկն միԵ ԼձԵրձԾձ Լօնչքրչ Երմ  
 Օկկոկկձ ձկնԵ միԵ ԼձօչձրմԵ ԼւրմիԵ միԵ ՍչձկնԵ միձօրմ Ծօ իձօկ  
 ԷրԵքրմօրմ իւօչձԵ ԷրԵքրն իԵձԵ մԵկկձԾնձ. Իր սմԵ չձր-  
 Էքր Ըրօմէտանն ԸօրքրձԵ ԾԵ ձր ձ միօնԸձ Ծօ ԵրԵքրԾ Երձւօ  
 Ըօրքրմ Իր Ըօմկձոնն Ի ղչձԵ ԸձԵ Ի յԵքրչմձԾ; Չքր Էսկ ԼԵ  
 2805 ԽւօրքրւչքԵ մձԵ ՏիքրւչքԵ.

Տօ չձԵՔ Բսօրսիչէ մաճ Տիշիւջէ միւ ՏսիԵ միւ Բօմօրի  
 միւ Արիջատմիւր միւ Տօրլմիւր միւ Բրոն միւ Երմա միւ  
 ԼաԵրմա միւ Ըսրիւր միւ Օլլամառ Բօրմա տօ րիւօճ րի  
 միւ Միւլաճ միւժաճճ Էրեան տեւ մեւիւտնա րիւլաո ոճ տօ  
 2810 րիւր օրսիւր տեւ տեւ մեւիւտնա րի տրի րիւր ; Ճսր շսր տօ  
 ճմիւ 1 ռԱրիջատմիւր.

Ո չա՛ն խոնարհի մօ ըստ Տեղամայն մեծ Առամայն  
 Բոլե՛ւթուն մեծ Բյր Հայր մեծ Մոջա Հայր մեծ Ընդհան-  
 ր Հայր մեծ Եզերած Քրիստոսն ո՞վ իմ էմբի միջոցէ էր-  
 2815 բան տըն եկածն ; Զոր էտ լե Կարգալ Կորուսած.

Տօ չձԵ Երեքալ ԵօրօծԵձօ մաԸ ՐսօրսչԵ մաԸ ՏաԸսչԵ  
 մաԸ ՏսաԸ մաԸ Բօմօրա մաԸ ԱրքԵձօմաԸր մաԸ ՏաօրաԸա մօ  
 րաԸօԸ րա մաԸ մաԸաօ րաօճաԸ ԷրԵձառն աօռնԵաԸձառն սԷճՅ.  
 րա սաԵ չաԸրԸԵձաԸ Երեքալ ԵօրօծԵձօ յԷ .ա. Եօ-Ար մօր  
 ԸաԸա 1 ռԷրառն րԷ ռ-ա Լոռն. Տօ ԸաԸ առ Երեքալ-րօ ԼԷ  
 Լսճաօ ԼսաԸչնԵ.

Սօ չա՛ն Լսչա՛րօ Լսւո՛ցնե մա՛ս Խոնճօմա՛նի մի՛ Դա Տեճ-  
 ամա՛ն մի՛ Ածա՛մաւի Բօլե՛ծաօն մի՛ Բի Ըսի՛ն մի՛ Մօճա  
 Ըսի՛ն մի՛ Ըօե՛ծաճ Ըաօմի՛ մի՛ Դեճե՛ծածա Դիճօւրի՛ն Սօ Բիօլ  
 2825 Էի՛նի յիօճա՛տ Էիւ՛թա՛նն շիճ Եւա՛ծո՛ւ, Շիւր շիւր Լէ՛լ Ըոնճալ  
 Ըլա՛յնցնե՛ս:

Do ḡab Conḡal Cláirínḡneac mac Ruḡruíḡe mic Sítíḡe

generosity,' for he used to give away whatever came to his hand ; and he fell by Criomhthann Coscrach.

Criomhthann Coscrach son of Feidhlimidh Foirthriun, son of Fearghus Fortamhail, son of Breasal Breac, son of Aonghus Gaileann, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland seven years. He is called Criomhthann Coscrach from the frequency with which he was victorious in slaughter and contest in every battle in which he was engaged ; and he fell by Rudhruighe son of Sithrighe.

Rudruighe son of Sithrighe, son of Dubh, son of Fomhor, son of Airgheadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Mileadh, held the sovereignty of Ireland thirty years, or, according to others, seventy years ; and he died of the plague at Airgeadros.

Ionnadmhar son of Nia Seaghamain, son of Adhamair Foltchaoín, son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland three years ; and he fell by Breasal Boidhiobhadh.

Breasal Boidhiobhadh son of Rudhruighe, son of Sithrighe, son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh of the race of Ir son of Milidh, held the sovereignty of Ireland eleven years. He was called Breasal Boidhiobhadh, for a great cow-plague occurred in Ireland in his time. This Breasal fell by Lughaidh Luaighne.

Lughaidh Luaighne son of Ionnadmhar, son of Nia Seaghamain, son of Adhamair Foltchaoín, son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland five years, and fell by Conghal Clairingneach.

Conghal Clairingneach son of Rudhruighe, son of Sithrighe,

mic Duib mic Foinóir mic Aingealómáir mic Síorláim vo  
 ílioct Ír mic Míleabó míogact Éireann cúis bliadóna véas;  
 2830 gur éuit lé Duac Dallta Deagairó.

## XXXI.

Do gab Duac Dallta Deagairó mac Cairbhre Luirc  
 mic Luigóeac Luaigne mic Ionndomáir mic Nía Seagdamain  
 mic Adamairí folctéadoin mic Fíir Cúirb mic Moza Cuirb  
 mic Cobtdaig Cdoiñ mic Reactaóda Ríghóeris vo íol Éibir  
 2835 míogact Éireann veic mbliadóna. Ír uime gairítear Duac  
 Dallta Deagairó óe, dá mac vo bí as Cairbhre Luirc .i.  
 Duac ír Deagairó a n-anmannas, asur vo bí imreardan  
 eatorruid fá míogact Éireann; óir ba hinneamail marí adbarí  
 míog zac mac óioib ar óeilb ír ar óeanañ ar gñioñ ír  
 2840 ar gairceab. Zíoeab vo tozairí Deagairó an mac vo b'óige  
 vonn óir teact fá briadair a óearbhriádar vo ba rine ioná  
 é féin .i. Duac. An tan vo conndairc Duac an ní rin vo  
 cuir teacta uair ar ceann a óearbhriádar .i. Deagairó.  
 Tainis iomoirio Deagairó zo hairim a raibe Duac asur  
 2845 marí ráinís vo ládarí gabdarí lé Duac é, gur bean a dá  
 íuil ar, zo raibe 'n-a óall zo vearbda; zonad ve rin vo  
 lean Duac Dallta Deagairó marí forainm air. Ír as  
 fairnéir an gñioñas roin vo rinne ríle éigin an man-íro:

2850 Do gabad Deagairó 'n-a tois  
 as Duac, as a óearbhriádar;  
 asur vo dallad zo rian  
 an Deagairó rin, gér óroiéiall.

Do éuit an Duac-íro lé factna factac mac Cair.

Do gab factna factac mac Cair mic Ruóruige mic  
 2855 Síruige mic Duib mic Foinóir mic Aingealómáir mic Síorláim  
 vo ílioct Ír mic Míleabó míogact Éireann ré bliadóna véas  
 gur éuit lé heoairó ferólioct.

son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh of the race of Ir son of Milidh, held the sovereignty of Ireland fifteen years, and fell by Duach Dallta Deaghaidh.

## XXXI.

Duach Dallta Deaghaidh son of Cairbre Lusc, son of Lughaidh Luaighne, son of Ionnadmhar, son of Nia Seagh-amain, son of Adhamair Foltchaoin, son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland ten years. He was called Duach Dallta Deaghaidh, for Cairbre Lusc had two sons, namely Duach and Deaghaidh, and they disputed the sovereignty of Ireland with one another, for each of these sons was a fit person for the kingship as regards shape, make, action, and valour. But Deaghaidh, the youngest of the sons, sought to supplant his elder brother Duach. When Duach perceived this, he sent messengers for his brother Deaghaidh; and Deaghaidh came to the place where Duach was; and when he came into his presence, Duach seized him, and took out his eyes, so that he was really a blind man; hence the name Duach Dallta Deaghaidh, 'Duach who blinded Deaghaidh,' clung to him. To set forth this deed some poet composed this stanza:

Deaghaidh was seized in his house  
By Duach, by his brother;  
And blinded by violence was  
This Deaghaidh, though sorry was the deed.

This Duach fell by Fachtna Fathach son of Cas.

Fachtna Fathach son of Cas, son of Rudhruighe, son of Sithrighe, son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh of the race of Ir son of Milidh, held the sovereignty of Ireland sixteen years; and he fell by Eochaidh Feidhlioich.



Do ḡab Eocáir feoilíoch mac Fínn mic Fíonnloḡa mic  
 Roignén Ruairí mic Earadain Eamná mic Bládeáda mic  
 2860 Labraída Luirc mic Éanna Aigníḡ mic Donḡura Tuiribíḡ  
 Teamḡac mic Eocác foileádaí mic Oiholla Cahiríaclaíḡ  
 mic Connla Cíuaríóceálḡaíḡ mic Iamínnḡleo Fádaíḡ mic  
 Meilḡe Molbdaíḡ mic Cobdaíḡ Cáoil mbíeáḡ mic Uḡaine  
 Móri vo fíol Éireamóin míoḡacé Éireann óá bllaídaí voéḡ.  
 2865 Beinní inḡean Cíomdaínn mádaí Eocác feoilíḡ. Ir uime  
 ḡairíear Eocáir feoilíoch óe vo bhríḡ ḡo maíbe oíra í bfaí  
 ann. Ionann íomóirí feoil ír faí; ionann fór ué ír  
 oíra; uime ínn, ír ionann feoilíoch ír feoil ué .i. faí oíra;  
 óir níorí óealáíḡ oíra íe n-a cíoíóe ó vo maíbaí a mada  
 2870 leir í ḡcaé Oíoma Cíuarí ḡo bfaí íeín báí. Na trí  
 Fínnéamná vo ḡairí vo na trí madaí ínn. Aḡur ír uime  
 vo ḡairí Eamná oíob ón íocál-íó amáon, va oíúlaí naé  
 'n-a donarí mḡaí naé ada, acé ḡurab í n-aíneáde  
 mḡaí íaí; aḡur Clóíííonn inḡean Eocác Uíctleádaí  
 2875 beán Eocác feoilíḡ fá mádaí oíob, aḡur ó'áon toiríbeáí  
 mḡaí í íaí. Bíeáí ír náí ír loídaí a n-anmánná. Aḡur  
 ír é an teocáir feoilíoch-íó vo íonn ír vo oíruíḡ cúíḡeáí-  
 aíḡ ar Éínn ar oíur. Óir vo íonn íe Cúíḡeáí Connacé  
 'n-a trí mírí ar ímaí .i. íóeac mac íeíḡ, Eocáir Aláí,  
 2880 Tínné mac Conníac. Tuḡ vo íóeac íir na Cíuaríbe ó  
 íóeac ḡo Luínnéac; tuḡ ó'Eocáir Aláí íoríur Oínn-  
 nann ón nḡaíllíḡ ḡo Oíob aḡur ḡo Oíobáí; tuḡ vo  
 Tínné mac Conníac Máḡ Saínb aḡur Seantuaída Táióean  
 ó íóeac ḡo Teamáí Bíoḡa Náí; tuḡ fór Cúíḡeáí Ulaí  
 2885 ó'íearíḡur mac Léíoe; tuḡ Cúíḡeáí Láíḡean vo Róíra  
 mac íearíḡur íaíííḡe; tuḡ va cúíḡeáí Muínn vo Tíḡ-  
 earíac Téabánnac ír vo Óeáíáí; íonnur ḡur cúí Éíre  
 fá n-a ímacé ír fá n-a oíruíḡaí íeín ḡo íomláí íeáí a  
 ílaííí.

Eochaidh Feidhlioch son of Fionn, son of Fionnlogh, son of Roighnen Ruadh, son of Easaman Eamhna, son of Blathacht, son of Labhraidh Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiachlach, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twelve years. Benia daughter of Criomhthann was mother of Eochaidh Feidhlioch. He was called Eochaidh Feidhlioch, for he suffered long from sighing, for *feidhil* means 'long,' and *uch* means 'a sigh,' hence Feidhlioch means 'a long sigh.' For his heart was never without a sigh since he slew his sons in the Battle of Drom Criaidh until his own death. These three sons were called the three Finneamhnas. And they were called Eamhna, from the word *amhaon*, denying that any one of them was born alone, they being all born together. And Cloithfhionn daughter of Eochaidh Uichtleathan, wife of Eochaidh Feidhlioch, was their mother, and she gave birth to them together. Their names were Breas and Nar and Lothar. And this Eochaidh Feidhlioch it was who first divided Ireland into provinces and instituted provincials. For he divided the province of Connaught into three parts, between three, namely, Fidheac son of Feig, Eochaidh Allad, Tinne son of Connraidh. He gave to Fidheac Fir na Craoibhe, from Fidheac to Luimneach; he gave to Eochaidh Allad Iorrus Domhnann, from Gaillimh to Dubh, and to Drobhaois; he gave to Tinne son of Connraidh, Magh Sainbh and Sean-tuatha Taidhean, from Fidheac to Teamhair Bhrogha Niadh; he gave, moreover, the province of Ulster to Fearghus son of Leide; he gave the province of Leinster to Rossa son of Fearghus Fairrge; he gave the two provinces of Munster to Tighearnach Teadbhannach and to Deaghaidh; so that he brought all Ireland under his own sway and rule during his reign.

2890 Δέτ έεαηα τέρο Εοόαιό ιαη ρην ι ζConnaóεταιβ; αζυρ  
 τιζιο ηα τηί μίξ ρην ιη τηί μανηα Connaóετ 'η-α όάιλ. Όο  
 ιαηη Εοόαιό ιοναό longpúιητ μίοζ ι ζConnaóεταιβ οηηα  
 όό πέην. Δουβαιητ Εοόαιό Αλλαο ιη φ'ρөөαс ηαé τивηα-  
 οαοιη πέην ρην όό, ιη ζυη β'φeaηη leo α éioη ιη α όυαλζαη  
 2895 οο éυη éυιγε ζο Teamàiη. Σ'ρөөαó οο ηα τοιλ lé Tinne  
 mac Conηηαé .ι. αη τηeaη φeaη όίοβ ιοναό longpúιητ οο  
 βειé αζ Εοόαιό. Τυζ Εοόαιό α ιηζεαη πέην .ι. Μεαόβ  
 'η-α μηαοι οο Tinne, αζυρ οο éαηγλαοαη cáιηteaη μé  
 ééιe. Όο φιαημυίξ Εοόαιό φeóóιoé οα όμaοιéιβ é'áιτ α  
 2900 ηóέαηαó longpóητ; αζυρ αουβηαοαη μηφ'όέαηαη ι η'Όμυηη  
 ηα η'Όμυαó μηφ α μάιόteaη Cyαάαηη. Όο τιοηηφeηαó αη  
 μάιé αηη ρην λeιη αη ηζαήηαημυό ó λoημυη Όoήηαηηη αζυρ  
 οο μηηηeaοαη éλoιό ηα μάéα ροηη Εοόαé ι η-αοηλό, αήαιλ  
 αοeιη αη φίe :

2905 Τυζ ι η-αοηλό αη οηηeaé Όoήηαηηη  
 Όέαηαη ηα τιοηγηα ιη α όeιιβ;  
 ηί éυη μί φάιλ ζο ηα φleaóαιβ  
 Όάιλ οο ηα φeaηαιβ μυ'η βφeóηη.

Όο μηηηeaó ροηηζεαήη ιαη ρην ιηηηe; αζυρ τυζ Εοόαιό  
 2910 μίοζαéτ Connaóετ οο Tinne mac Conηηαé, αζυρ οο ρόη α  
 ιηζεαη πέην .ι. Μεαόβ μηφ. Όο ηαηιβ Tinne Εοόαιό Αλλαο  
 οα éιη ρην αζυρ τυζ μιγε Όoήηαηηηαé 'ό'οιιιι φιοηη. Τυζ  
 τηά Μεαόβ eaηηαη Ράéα ηΕοόαé οο éρoóαηη éρoιόeιηηζ  
 μάéαηη ηηeρόbe πέην; αζυρ ιη όη éρoóαηη ρην ζαηηteaη  
 2915 Cyαάαηηη οο Ράιé Cyαάeαη αηηύ, αήαιλ αοeιη αη φίe ραη  
 μαηηη-ρo :

Όμυηη ηα ηoημαó ιη Τυλαé Οίéηe,  
 Ράιé ηΕοόαé α ηαηηη ιαη ροηη;  
 Ράιé Cyαάeαη ό éρoóαηη éρoιόeιηηζ,  
 2920 Όο λυαéυιζ μoίηφeιηηζ ραη μoιζ.

Όο βί Μεαόβ 'η-α μηαοι ι βφαο 'η-α όιαιό ρην αζ Tinne  
 mac Conηηαé, ζυη éηητ φé ι oTeamηαίξ οο λάηη ηηoηυόηη

After this, however, Eochaidh went into Connaught; and the three kings and the people of the three divisions of Connaught came to meet him. Eochaidh asked of them the site of a royal fortress for himself in Connaught. Eochaidh Allad and Fidheac said they would not grant him this, and that they preferred to send him his rent and dues to Tara. Tinne son of Connraidh, however, the third king, consented to Eochaidh's having the site of a fortress. Eochaidh gave his own daughter Meadhbh to wife to Tinne; and they formed a friendly alliance with one another. Eochaidh Feidhlioch inquired of his druids where he should build the fortress; and they told him to build it at Druim na nDruadh, which is called Cruachain. The fort was then begun by the Gamhanruidh from Iorrus Domhnann; and they made the rampart of that fort of Eochaidh in one day, as the poet says:

He enjoined on the tribe of Domhnann, in one day  
To make and shape the rampart;  
The king of Fail of the feasts gave not  
Pay to the men for the work.

A residence was then built within it; and Eochaidh gave the kingdom of Connaught to Tinne son of Connraidh, and gave him his own daughter, Meadhbh, in marriage. After this Tinne slew Eochaidh Allad, and gave the kingdom of Domhnann to Oilill Fionn. Now Meadhbh gave the government of Raith Eochach to Crochain Croidhearg, her own mother; and it is from this Crochain that the name Cruachain is now given to Raith Cruachan, as the poet says in this quatrain:

Druim na nDruadh and Tulach Oichne,  
And then Raith Eochach was it called;  
Raith Cruachan from Crochain Croidhearg,  
Who sped great wrath on the plain.

Meadhbh continued for a long time afterwards to be the wife of Tinne son of Connraidh, till he fell at Tara by the hand of

2925    ṽḁ ḡḡḁṽṽṽṽ ṽḁḁ Ḃḁḁḁ.    ṽḁ Ḃṽ Ḃḁḁḁ ṽḁḁḁ ṽḁṽ ṽḂḂḁḁḁḁ  
 ṽ ṽṽḡḡ Ḃḁḁḁḁ ṽḁṽṽ ṽḁḁḁ ḡḁḁ ṽḁṽ Ḃḁ ṽḁṽ ḁṽ Ḃṽ ḁṽ ḁṽḁ,  
 2930 ḁḁḁ ḡḁḁ ṽḁṽ ḁṽ ṽḁḁḁ ṽḁ ṽḁḁḁḁḁḁḁ ṽḁḁ ṽḁ Ḃḁṽ ḁṽṽ.  
 ṽḁḡ ṽḁḁḁ ḁṽḂḂ ṽḁṽ ṽḁḁ ṽḁḁḁ ṽḁḁḁ ṽḁ Ḃḁḡḁḁḁ ṽḁṽ  
 ḂḁḂḁ ṽḁṽ ṽḁḁ.    ṽḁḁḁ ṽḁṽṽṽṽ Ḃḁḁḁ Ḃḁḁḁḁḁḁ ṽḁ ṽḁḁḁṽṽ  
 ṽḁ; ḁḡṽṽ ṽḁḡ ṽḁḁḁḁ ṽḁṽṽṽṽṽṽṽṽ ṽḁḁ ṽḁ. ḁḁ ṽḁḁḁ ṽḁḁḁ  
 ṽḁḁḁḁ; ḁḡṽṽ ṽḁ ḂḁḁḂḂ Ḃḁṽḁḁḁ ḁṽ ṽḁṽḁḁ ḁḁḁ ṽḁḁḁḁṽṽ  
 2935 ṽ ḡḂṽḁḁḁḁḁ ṽḁ ṽḁṽḁ ḁṽḂḂ ṽḁṽṽṽṽ ṽḁṽṽṽṽ ṽḁ ḡḁṽ; ḁḡṽṽ Ḃḁḁḁḁḁ  
 ṽṽṽ Ḃḁḁḁḁḁ Ḃḁ ṽḁḁ ṽḁ ṽḁṽḁḁḁ ḁḁḁ ṽḁḁ ṽḁṽṽ ṽḁḁḁ Ḃḁḁḁḁḁḁ.

ṽḁ ṽḁḁḁ ṽḁḁḁḁḁ ṽḁ Ḃṽ Ḃḁḡḁḁ ṽḁ ḂḁḁḂḂḁḁḁ ṽḁṽ Ḃḁḁḁḁḁḁḁḁ  
 ṽḁ ṽḂḂḁḁḡḁḁ ṽḁ Ḃḁḁ ṽḁṽḁḁ ṽḁ Ḃḁḁ ṽḁ ḡḁḁḁḁḁ Ḃḁḁḁḁḁ ḁḡṽṽ  
 Ḃḁḁḁḁḁḁ ṽḁ Ḃḁḁ ḁḁḁ ṽḁḁ ṽḁḁ ṽḁḁ ṽḁḁ ṽḁḁ ṽḁḁ ṽḁḁ ṽḁḁ  
 2935 ṽḁḁḁ ḁḁ Ḃḁḁḁḁḁḁ ḁḁḂḁ Ḃḁḁḁḁ ḁḡḁḁ, ḁ Ḃḁḡḁḁṽṽ, Ḃṽṽṽṽṽṽ  
 ṽḁḁ ṽḁḁ Ḃḁḁḁḁḁ ṽḁḁḁḁḁ ṽḁḁ ṽḁḁḁḁ Ḃḁḁḁḁ ḁḁḁ ṽḁḁḁḁḁ  
 ḁḁḁ ḁḁḁ Ḃḁḁḁḁḁ ṽḁḁḁḁḁ ṽḁḁ ṽḁḁḁ ḁḁḁ Ḃḁḁḁḁḁ Ḃḁḁḁḁḁ  
 ḁḁḁ ḁḁḁ ṽḁḁḁḁḁ ṽḁḁḁ ṽḁḁḁ ṽḁḁḁ ṽḁḁḁ ṽḁḁḁ ṽḁḁḁ ṽḁḁḁ ṽḁḁḁ  
 ḁḁ Ḃḁḁḁḁḁḁ ṽḁḁḁ ṽḁḁḁ ṽḁḁḁ ṽḁḁḁ ṽḁḁḁ ṽḁḁḁ ṽḁḁḁ ṽḁḁḁ ṽḁḁḁ  
 ḁḁ Ḃḁḁḁḁḁḁ.



Monuidhir, who was called Mac Ceacht. Now Meadhbh held for ten years the sovereignty of Connaught after Tinne without living with any man publicly, but living privately with whatever man pleased her fancy. After this Meadhbh took for her husband Oilill Mor son of Rossa Ruadh, a Leinsterman. Mada Muirisc, a Connaughtwoman, was his mother. And Meadhbh bore to Oilill seven sons, namely, the seven Maines. And it was Conall Cearnach who when at Cruachain, in his old age, slew Oilill by a cast of a javelin; and the men of Connaught followed and slew him to avenge that deed.

There were war and strife for a long time between the people of Connaught and those of Ulster while Meadhbh held sway over Connaught, and Conchubhar was king of Ulster. And in order that thou mayest know, O reader, the cause of the enmity that existed between them, I shall set down here how the children of Uisneach were slain in violation of the guarantee or protection of Fearghus son of Rogh, of Cormac Conluingeas, and of Dubthach Daol Uladh. The pith of the story is briefly as follows.



## XXXII.

One day Conchubhar, king of Ulster, went to partake of a feast to the house of Feidhlimidh son of Dall, storyteller to Conchubhar. In the course of that feast the wife of Feidhlimidh gave birth to a beautiful daughter ; and Cathbhadh the druid, who was present at the assembly on that occasion, foreboded and foretold of this daughter that great misfortune and mischief would befall the province on her account. When the warriors heard this, they sought to put her to death on the spot. "By no means," said Conchubhar ; "but I will take her and put her to nurse so that she may become my wife." Deirdre was the name that Cathbhadh the druid gave her. Conchubhar placed her in a dwelling apart, with a tutor and a nurse to bring her up ; and no one in the province was permitted to go into her presence but her tutor, her nurse, and Conchubhar's censorious woman, who was called Leabharcham. She continued under these regulations until she was marriageable, and until she excelled the women of her time in beauty. One snowy day it chanced that her tutor killed a calf to prepare food for her ; and when the calf's blood was shed on the snow, a raven began to drink it. And when Deirdre observed this, she said to Leabharcham that she would like to have a husband having the three colours she beheld, namely, his hair of the colour of the raven, his cheek of the colour of the calf's blood, and his skin of the colour of the snow. "Such a man is in the household with Conchubhar ; he is called Naoise, son of Uisneach." "Then," said she, "I beseech thee, O Leabharcham, send him to speak to me in secret"; and Leabharcham informed Naoise of this. Thereupon Naoise came secretly to visit Deirdre, who revealed to him how greatly she loved him, and besought him to elope with her from Conchubhar. Naoise consented to this with reluctance, as he feared Conchubhar. Himself and his two



brothers Ainle and Ardan, having Deirdre and thrice fifty warriors with them, proceeded to Alba, where they were maintained in service by the king of Alba till he was informed of Deirdre's beauty, and asked her for his wife. Naoise and his brothers became enraged at this, and fled with Deirdre from Alba to an island in the sea, having previously had many conflicts with the king's party. Now when the story ran in Ulster that the sons of Uisneach were in this sad plight, many of the nobles of the province said to Conchubhar that it was a pity that the sons of Uisneach should be in exile on account of a wicked woman, and that they should be sent for and brought back to the country. Conchubhar consented to this at the request of the nobles; and he gave Fearghus son of Rogh, Dubhthach Daol Uladh, and Cormac Conluingeas as sureties that he would act towards them in good faith. Upon these conditions, Fearghus son of Rogh sent his own son Fiachaidh to the children of Uisneach; and he brought them and their followers to Ireland, and Deirdre with them; and no tidings whatever of them are related till they reached the green of Eamhain.

On the green they were met by Eoghan son of Durrthacht, prince of Fearnmhagh, accompanied by a large host with intent to deal treacherously with the children of Uisneach at the direction of Conchubhar; and when the children of Uisneach arrived, Eoghan went to bid Naoise welcome, and in welcoming him thrust a spear through him. When Fiachaidh son of Fearghus saw this, he sprang between Eoghan and Naoise; and Eoghan dealt his second thrust at Fiachaidh, and slew him, together with Naoise; and forthwith Eoghan and his host fell upon the children of Uisneach, and slew them, and made dreadful slaughter upon their followers.

Now when Fearghus and Dubhthach heard that the children of Uisneach had been slain in violation of their guarantee, they proceeded to Eamhain, and came into conflict with the party of Conchubhar, and they slew Maine son of



aḡur tṛí céad laoc vā munnṭur mār don mūr. Lōirṭear iṛ  
 aḡurṭear Eamāin iṛ mārḃṭear banṭmaḡt Concūḃair leo;  
 3005 aḡur cṛuinnigis a munnṭa vā ḡaḡ leit id vā fēin iṛ Corṃac  
 Conluingear; aḡur fá hé lion a ṛluag an tan roin, tṛí míle  
 laoc; aḡur tṛiallaid ar rin i ḡConnacṭaib ḡo Meirḃ iṛ ḡo  
 hOirlil mār a ḃṛuadair fáilte iṛ fārtó. Ar moḡṭain  
 ann rin vóib ní ḃivir donovóce ḡan luḡt foḡla uḡṭa aḡ  
 3010 arḡain iṛ aḡ lōrṭaḡ ulā. Mār rin vóib ḡur lōirṭeā  
 cṛiḡc Cūailḡne leo—ḡníoḡ vā vṭáinig iomaḡ vóḡair iṛ  
 vóibṭeirḡe ioir an vā cúḡeā; iṛ vo cāiteadair feāḡt  
 mbliadna ar an oirvḡāḡ roin ḡan oṛāḡ donuair eadōir;  
 aḡur iṛ vōn leit iṛṭig vōn mē rin vo cūmaidṛ feairḡur ar  
 3015 Meirḃ, ḡur toirṭeā leir í, ḡo mḡ ṛí tṛiúir mac v' donovir-  
 ḃeair vó, mār atá Ciar iṛ Corc iṛ Connac, amāil vōeir an  
 ṛile:

3020                    Torṛaḡ meāḡ i ḡṛuadāin éadoin  
                       Ó feairḡur nar éuil tātōir;  
                       ḡo mḡ tṛiār ḡan loḡt nar laḡ  
                       Ciar iṛ Corc aḡur Connac.

Iṛ ón ḡCiar-ro māvṭear Ciarṛiāḡe Mumān, aḡur iṛ ar a  
 ṛlioḡt atá Ó Concūḃair Ciarṛiāḡe. Ó Corc atá Corca Mo-  
 ruāḡ aḡur Ó Connac māvṭear ḡaḡ Connāicne vā ḃṛuil i  
 3025 ḡConnacṭaib; aḡur cibé léigṭear an vūain vo rinne luḡair  
 ṛile Oiliolla vāirab torāḡ: Clann feairḡura clann ór cāḡ:  
 vo-ḡéadḃāḡ ḡo follur ḡurab mōr an t-arṛaḡṭar iṛ an  
 neair vo ḡadḃadair an tṛiúir mac roin Meirḃe i ḡConn-  
 acṭaib aḡur ran Mumāin. Bivó a ṛiāḡḡair rin ar na  
 3030 tíorṭaib atá ainmnigṭe uḡṭa ran vā cúḡeā roin.

Vāla vōeirṛe vā vṭāḡadair na ḡníoḡa vo luāḡeamadair,  
 vo bí i ḃroḡair Concūḃair feāḡ bliadna v'oir mārḃṭa  
 éloinne hūirneāḡ; aḡur ḡe māḡ beaḡ tóḡbāil a cinn nó  
 ḡean ḡāir vo cūḡeāḡ tār a béal, ní vōairṛiāḡ mūr an mē  
 3035 rin é. Mār vo cōnnairc Concūḃair nar ḡab cluice ná  
 cāoirṛe ḡreim vó, aḡur naḡ tḡ ḡḡāḡt ná áirṛe arvḡāḡ

Conchubhar, together with three hundred warriors of his followers. They burned and plundered Eamhain, and put Conchubhar's women to death; and they and Cormac Conluingeas assembled their supporters from all sides; and their host at that time numbered three thousand warriors; and they thence marched into Connaught to Meadhbh and to Oilill, where they found welcome and were taken into service. When they had arrived there, there was no night that they did not send parties of plunderers to ravage and burn Ulster. They continued to act thus till they ravaged the district of Cualgne—a deed from which sprang much mischief and contention between the two provinces; and in this manner they passed seven years without an hour's truce between them. Within that time Fearghus knew Meadhbh, and she conceived of him, and bore him three sons at one birth, namely, Ciar, and Corc, and Conmhac, as the poet says:

Meadhbh conceived in fair Cruachain  
Of Fearghus, who deserved not reproach,  
And brought forth triplets faultless, strong,  
Ciar and Corc and Conmhac.

From this Ciar is named Ciarraidhe in Munster, and O Conchubhair Ciarraidhe is of his progeny. From Corc is named Corca Moruadh; and from Conmhac is named every Conmhaicne in Connaught; and whoever reads the poem composed by Lughair, Oilill's poet, beginning, "The children of Fearghus, children beyond all," he will plainly find that these three sons of Meadhbh wielded great power and authority in Connaught and in Munster. This is proved by the territories that are named from them in these two provinces.

Now as to Deirdre, who gave rise to the events we have narrated, she remained with Conchubhar a year after the slaying of the children of Uisneach; and little though it be to raise her head or let a smile cross her lips, she did not do it during that time. When Conchubhar saw that neither sport nor kindness had any effect on her, and neither merriment nor

ar a haisneadh, do cuir ríor ar Eoghan mac Dubhréadta fílaic  
 Feannmáire; agus ar dtigheacht o' Eoghan 'n-a láthair aoubhairt  
 ré Deiríne ó nac fuaire féin a haisneadh do claochlóó ó  
 3040 n-a cumadh go gcaitfeadh uil feadh oile lé hEoghan, agus  
 leir rin cuirtear ar cúlaib Eoghan 'n-a cáirbhao i. Téir  
 Concubair na ttioblaic, agus ar mbeir d'g truaill uóib do-  
 beirfeadh ríre rúil fíraoicta ar Eoghan moimpe agus rúil ar  
 Concubair 'n-a vialó, óir ní raibhe vial ar talmaín ir mó na  
 3045 ttiug fuaic ioná iad aiaon. Mar do mócuig iomorro Con-  
 cubair ire d'g rilleadh fá feadh ari féin ir ar Eoghan, aoubhairt  
 rí, tré adháct, "A Deiríne," ar ré, "ir rúil éadomac ior  
 ná reite an trúil rin do-beir tú oram-rá ir ar Eoghan."  
 ar n-a clor rin do Deiríne do gábh beadh d'g na briaicraib  
 3050 rin í, go ttiug baoidléim ar an gcairbhao amac gur buail a  
 ceann fá cairte cloice do bí ar an lár moimpe, go nvearhad  
 míre mionbhruite na ceann, gur ling a hincinn go hobann  
 airt; gonadh amlaio rin táiní uíbir Feannmáire mic Róig ir  
 Cormaic Conluingear mic Concubair, Dubháig Daoil ulaó,  
 3055 agus báir Deiríne.

Do bhrí guraib i n-aiairí Concubair ir na gcuir do bí  
 meadh i bflaitear Connaict agus gur mair veic mbliadhna  
 i nuaio báir Tíne mic Connaict an céirfeair póirta do bí  
 aice, agus ceirre ríor bliadhna na éir rin 'n-a mnaoi d'g  
 3060 Orlall mór, agus i nuaio báir Orlall oict mbliadhna i  
 n-aontuim gura mairbh lé Forbairt mac Concubair í,  
 cuirfeam ríor annro báir na ttiug ir veairreanóite do na  
 cuirbh do bí ann ré linn mairbh, ir cuir ná nuaib go  
 cumair.

pleasure raised her spirits, he sent for Eoghan son of Durrthacht, prince of Fearnmhagh ; and when Eoghan had come into his presence, he said to Deirdre that, since he himself was unable to turn away her mind from her sorrow, she must pass another space of time with Eoghan ; and she was thereupon placed behind Eoghan in his chariot. Conchubhar went to accompany them ; and as they went along, she cast glances of rage at Eoghan in front of her and at Conchubhar behind her ; for there were no two on earth she hated more than these. And when Conchubhar perceived her glancing by turns at himself and Eoghan, he said to her in jest, "Deirdre," said he, "thy glancing at me and at Eoghan is the glancing of a sheep between two rams." When Deirdre heard this, she started at the words, and sprang lightly from the chariot ; and her head struck against a ledge of rock that stood before her on the ground. Her head was broken into fragments, and her brain straightway issued forth. Thus was brought about the banishment of Fearghus son of Rogh, and of Cormac Conluingeas son of Conchubhar, of Dubhthach Daol Uladh, and the death of Deirdre.

As it was in the time of Conchubhar and the heroes that Meadhbh held the sovereignty of Connaught, and as she lived ten years after the death of Tinne son of Connraidh, her first husband, and for eighty years after that was the wife of Oilill Mor, and lived eight years unmarried after the death of Oilill till she was slain by Forbhuidhe son of Conchubhar, we shall briefly set down here the manner of death and some account of the more celebrated of the heroes who lived in the time of Meadhbh.

Nór iomorroo do bíod fán am roin ann mar ghríoraó ar  
luét gaircío ré mbeic calma i gcomlannnaib vóib, mar atá  
mír curaidó mar comdaréa buadó do éabhairt von tí ba  
3070 foirtille i bfeidm doinfir, agus ag a mbíod buaid lárreac  
gaircío ar a céile comraic. Táinig éanna von nór-ro go  
vtairla impearan fá'n gcumaidómir ioir Conall Céarnac  
agus Coin gCúlaimn agus Laoḡaire buadóc i neamain; gur  
iarri Conall incinn Meirceadhóra .i. tréinfear calma do  
3075 laiguib do marbadó leir féin i gcomlann doinfir; agus ar  
vtairpeánad incinne an tréinfir rin, do léig Laoḡaire ir  
Cú Cúlaimn da gcomméar ré Conall, ar n-a méar nac  
vearna ceactar vób féin a commóir roin do gníom goile  
ná gaircío ruidh. Fá béar iomorroo fán am roin cibé  
3080 tréinfear lé vtuirfeadó tréinfear tárcamail oile, go  
mbeanad a incinn ar a éanna ir go gcumarcaó dol tríte  
go mbíod 'n-a lidróio cruin cruid aige aga tairpeánad  
ar donaghib ir i gcomvólalib coitcéanna mar comdaréa  
buaidé gaircío. Agus mar do conncaodar dá ónmio do bí  
3085 ag Concúbair méad an éanna do bíod ag các ar an incinn,  
gavtar leo ar n-a márad ar an gCradoib Vóirg Concúbair í.  
Trí háruir iomorroo do bíod i neamain ré linn Concúbair  
mar atá bróin veartg ir Cradob Vóirg ir Cradob Ruaid.  
San éivteaó do víoir a n-otair, agus ir uime rin ráiótear  
3090 bróin veartg ruid, do bríg go mbíoir na hoctair do bíod  
innté fá brón ir fá méala ó ḡoim na ngon ir na ngalar do  
bíod orra innte. An dara teaó da ngaircí Cradob Vóirg  
ir ann do víoir na hairm ir na reoir uairle i gcumvad; agus  
ir uime rin do cuirfead incinn Meirceadhóra i vtaircío ann  
3095 mar gad reor uarl oile. An trear teaó do bíod ag



## XXXIII.

Here follows first a brief summary of the adventure which led to the death of Conchubhar.

Now at that time, in order to incite champions to be brave in conflict, it was customary to give a champion's prize as a token of victory to him who proved the stronger in single combat, and who vanquished his adversary in the field of valour. From this custom there arose a contest for the champion's prize between Conall Cearnach, and Cuchulainn and Laoghaire Buadhach in Eamhain. And Conall asked for the brain of Meisceadhra, a stout Leinster champion whom he had himself slain in single combat ; and when the brain of that valiant man was exhibited, Laoghaire and Cuchulainn ceased from their contest with Conall, as they judged that neither of them had ever done so great a deed of bravery or valour. It was the custom at that time that when any champion slew in battle another champion of great fame, he took the brain out of his head and mixed it with lime, so that he had it in the shape of a hard round ball to show at meetings and public assemblies as a trophy of valour. And when two jesters whom Conchubhar kept noticed how highly everyone prized the brain, they stole it the next day from Conchubhar's Craobhdhearg. Now there were three dwellings in Eamhain in Conchubhar's time, namely, Broin Bhearg and Craobh Dhearg and Craobh Ruaidh. In the first house were their wounded ; and it was called Broin Bhearg, because the wounded who were in it felt sorrow and distress from the piercing pain of the wounds, and of the distempers from which they suffered therein. In the second house, which was called Craobh Dhearg, were kept in safety the arms and precious valuables ; and accordingly Meisceadhra's brain was placed there for security as any other

Concúbair, an Ċrīaob Rúadīo vō zairmēī ōī. Ir innre vō  
marīcāoi é féin marī don mé lion a laocīaīōe.

Ōāla an ōā ōīmīro iar mbreīc incinne Mēirceaōra ar  
an zcīaīob Ōeīrīz aīmāil aoubīamāri, vō ēuaōari ar fāīcē  
3100 na hēāmna zo mābāōari aīz iomāin na hincinne aīmāil  
līaēīōīo ō lāmī zo lāmī zo ōtāīnīz oncū uīlc ar ulltaēaīb  
1. Ceat mac Māzāc trēīnīfeari vō Ćonnaētaīb, zuri brēaīz  
incinn Mēirceaōra ō na hōīmīroīb ir zo iuz leir 1 zCon-  
naētaīb ī, aīur zācā mīonca vō ēīgeaō 1 n-īorīzāil nō 1 zcāc  
3105 1 n-aīzāīō na nūlltaē vō bīō īncinn Mēirceaōra ar a ēīor  
aīze 1 nōōīz ēācā vō ōēanaīm ar ulltaēaīb. Ōīr vō bī 1  
ōtāīrīnīzīe Mēirceaōra ōa ōīōzāil féin ar ulltaēaīb ō'ēīr  
a bāīr; aīur vō mēar zuriab vōn incinn vō ēīocfaō fīorāō  
na fāīrtīne rīn. Zōnaō uīne rīn vō ēlēācāō Ceat incinn  
3110 Mēirceaōra vō bēīc ar iomāar aīze vō fūīl mé neāc ēīzīn  
ō'uaīrlīb ullāō vō māībāō lē. Tēro iomōīrīo Ceat zo  
rluaīz līonmāri maīlle rīr vō ēīeācāō ullāō, zo ōtūz tāīn  
mōrī bō a fēarīaīb Roīr 1 nūlltaīb, aīur leanaīo ōīonīz mōrī  
ō'ulltaīb é; aīur cīuīnnīzīro rīr Ćonnaēc vōn leīc aīorī  
3115 ō'fōīrtaēc ēēīr, aīur Concúbair vōn leīc aīorī ō'fōīrtaēc  
ulltaē. Māri vō ēuaīaīō trā Ceat zo māībe Concúbair ran  
tōīaīōēācē, cuīrīr rīor zo bāntīaēc Ćonnaēc vō bī ar ēnoc  
aīz fēīcēaīm an ōā fīluaīz, aīz īarīaīō ōīrīa Concúbair vō  
brēaīzāō ōa brēācāīn féīn, ar mbēīc 'n-a ōūīne fōcma  
3120 fōlaēbārīcā ōō, ōīr nī lēīzīrōīr ulltaīz é ran cāc 1 zcōīnne  
Ćonnaēc.

Ar n-a ēlor iomōīrīo vō Ćoncúbair zo māībe mīan ar an  
mbāntīaēc é féīn ō'fāīcīrīn, trīaīllaīr 'n-a aōnarī ōn tulaīz  
'n-a māībe ō'fīor an bāntīaēcā; aīur tīz Ceat ōrīrēal vōn  
3125 leīc oīle zo māībe 1 meāōōn an bāntīaēcā ō'ōīrīcīll ar  
Ćoncúbair vō māībāō. Ar mbēīc ēēana vō Ćoncúbair aīz  
tīzēācē 1 nīzar vōn bāntīaēc ēīrīzīr Ceat aīur vō-nī incinn  
Mēirceaōra ō'īnneall 'n-a ēīaīnnītaēbāīll mé Concúbair

precious valuable. The third house that Conchubhar had was called the Craobh Ruaidh. It was in it himself and all his warriors used to be served.

As to the two jesters having carried off the brain of Meisceadhra from the Craobh Dhearg as we have said, they went on the green of Eamhain, and set to bandying the brain from hand to hand like a ball, when a fierce wolf of evil to the Ultonians, to wit, Ceat son of Magha, a valiant Connaughtman, came and coaxed the brain of Meisceadhra from the jesters, and took it with him to Connaught; and as often as he went to battle or contend against the Ultonians he was wont to have the brain of Meisceadhra at his girdle in the hope of bringing disaster on the Ultonians. For it was foretold that Meisceadhra would avenge himself on the Ultonians after his death; and he thought it was by means of the brain this prophecy would be fulfilled. Whence Ceat was wont to carry the brain of Meisceadhra about with him in the hope of slaying some one of the nobles of Ulster with it. Now Ceat, accompanied by a large host, went to plunder Ulster, and carried off a large herd of cattle from Feara Rois in Ulster; and he was pursued by a large force of Ultonians; and the men of Connaught flocked eastward to assist Ceat, and Conchubhar went westward to help the Ultonians. And when Ceat heard that Conchubhar was in pursuit, he sent word to the women of Connaght who were on a hill watching the two hosts asking them to entice Conchubhar to visit them, as he was a jovial, affable man, for the Ultonians would not permit him to take part in the battle against the men of Connaught.

Now when Conchubhar heard that the women wished to see him, he set out alone from the height on which he was to visit them; while Ceat, on the other hand, went secretly and got into the midst of the women waiting in readiness to kill Conchubhar. When, therefore, Conchubhar was approaching the women, Ceat arose and arranged the brain of Meisceadhra in his sling to slay Conchubhar. But when

3130    uo mairbhad. Ar bfaicfin iomorro Ceit uó, triallair tar  
 3130    a air i mearc a muinntire féin; aghur ag uul go Doine  
 Uá Buoit uó, tug Ceat urcari u' incinn Meirceadóra ar a  
 éiriantabail 'n-a uiaio, gur buail 'n-a bairtear é, gur  
 bhuircead a feicne uon urcari roin, gur lean incinn Meirceadóra  
 uá bairtear; aghur leirfin tigho a muinntear féin uá fóiréin  
 3135    ó Ceat. Cuirio fíor an triát roin i goinne Fingín Fáitlaidh  
 aghur ar uoigeadt uo láitair i ead aoubairt uá mbeantaoi  
 an meall roin ar a ceann go bfuigbhad bár uo láitair.  
 “Ir fearr linn,” ar cáic, “ar ní uo beit ainmeac ioná a  
 ead.” Leigirtear lé Fingín é, aghur aoubairt nír ainneir  
 3140    gan fearr uo uéanaim ná luige né mnaoi ná uul ar ead ná  
 feiróm foiréighead uo uéanaim, aghur uá noearuad, lé gluar-  
 aic fíoréighead a incinne féin, go uoigead an meall ar  
 a ceann ir go bfuigbhad bár.

3145    Mar rin uó reat mbliadna gur an Doine 'n-ar crioicad  
 3145    Críort uo néir uiringe né reancur; aghur mar uo connairc  
 claoicléo neamhgháic na uul ir uirubad na gneine ran  
 éarca lán, fíoréigir uo Buaric oiaoi uo Laidh uo bí  
 'n-a fíorair, ead uá uoiaio an mairte neamhgháic  
 roin ar reannab nime ir talman. “Íora Críort mac Ué,”  
 3150    ar an oiaoi, “atá ag a báruad aoir ag luuioib.”  
 “Triad rin,” ar Concur, “uá mbeinn-re 'n-a láitair  
 uo muirbinn a mairt timceall mo Ríog uá báruad”;  
 aghur leir rin tug a clóiead amac aghur téio fá uoie  
 coille uo bí láim nír gur gá ag a gearrad ir ag a buain;  
 3155    aghur ir ead aoubairt uá mbeir i mearc na nluuiead  
 gur é rin uioil uo gearad oiaoi; aghur ar méio na uoiaic  
 uo gá é uo ling an meall ar a ceann go uoiaio cur  
 uá incinn 'n-a uiaio, aghur leir rin go bfuair bár. Coill  
 Láimuiré i bfeairb Ríor goirtear uon mune coille rin.

3160    Ar mbeir marb uo Concur tairtear ríogacit uad  
 uon tí uo gearad corp Concur leir gan ríic go heamain.  
 Tarla giolla ag Concur ar an láitair rin uar b'ainm

the latter saw Ceat, he retreated to the midst of his own people ; and as he was proceeding to Doire Da Bhaoth, Ceat hurled the brain of Meisceadhra after him from his sling, and struck him on the crown ; and his brain-pan was broken by that cast, and the brain of Meisceadhra clung to his skull ; and thereupon his followers came up to protect him against Ceat. They then sent for Finghin Faithliaigh ; and when he arrived, he said that if that ball were extracted from his head he would instantly die. " We had rather," said they all, " that our king should have a blemish than that he should die." Finghin cured him, and then told him not to get into a passion, to avoid sexual intercourse, to avoid riding on horseback, to abstain from violent exertion—otherwise, that by the repelling motion of his own brain, he would hurl the ball from his head and die.

He was seven years in this state up to the Friday on which Christ was crucified, according to some seanchas. And when he saw the unwonted transformation of the elements and the darkening of the sun with the moon full, he inquired of Bacrach, a Leinster druid who was with him, what was the cause of that unwonted change in the luminaries of heaven and earth. " It is that Jesus Christ the Son of God is being put to death now by the Jews," replied the druid. " That is a pity," said Conchubhar ; " and if I were present, I would slay all that are around my King putting Him to death." And with that he drew forth his sword, and went into an oak-wood hard by, and set to cutting and felling it, saying that, if he were amongst the Jews, he would treat them in the same way ; and through the strength of the fury that seized him the ball bounded from his head, and a portion of his brain followed it, and with that he died. Coill Lamhruidhe in Feara Rois is the name of that wood-thicket.

After Conchubhar's death, the kingdom of Ulster was offered to whoever should carry his body to Eamhain without resting. A servant of Conchubhar's named Ceann Bearroide



- Ceann bearmhoite ašur i n-óig nár an míošáct da moctain  
 féin tógbair an coirp go calma ašur ius leir go hárdaíad  
 3165 Sléibe fuair é, sur bhar a éiríthe ašur go bfuair bár ann  
 rin. Sonad tréir an ngníom-ro atá an reanpocal aoir  
 surb i míošáct éinn bearmhoite iadair neac an tan éir-  
 ear moime go huallmianad céim do moctain i' aoirthe iona  
 mar do féadad do gneamhúad.
- 3170 Áct cia éiríthe ušoir an treanúra ríor an rdar-re  
 Concubair ašur surb fear comairrhe do éiríor é, do réir  
 ríinne an treanúra ní iusad éiríor go haimr i mda  
 i n-iaíor Concubair; ašur i' amlaí atá ríinne na rdar-re  
 sur éiríngir. Bacraí oir do laigrib tré fáirtine go  
 3175 ngeiríthe éiríor an Tairíngiréad Mac Dé ašur go ngeab-  
 ad colann ašur go n-imeoiríor na hioáil bár air, ašur  
 surab de do éiríad fudclad an éiríor ódonna a hanbhoir  
 an aibíreoir. Ašur air n-a éiríor do Concubair do gab  
 oárad amáil aubíamair é; ašur do gab tré commbáir
- 3180 mé éiríor aš gearrad cóille lámhairíthe i moct na hioáil  
 go bfuair bár don breíom rin. Cibé iomoir do éirírad  
 i n-iongantar go bfeadad bacraí nó oir oile da maibe  
 págánta bár éiríor do éiríngir, eirí fáir óir do na  
 Sibíllae do bí págánta éiríor ma n-a gair do réamfáirín
- 3185 iona do bacraí nó da íamáil oile? Uime rin ní éiríthe  
 an rdar mar ro.

was present, and in the hope of obtaining the kingdom, took up the body stoutly and carried it to Ardachadh, in Sliabh Fuaid, but there his heart broke and he died. And this event has given rise to the saw which says that one seeks the kingdom of Ceann Bearroide when one aspires ambitiously to a rank which it is beyond his power to attain.

But though authors relate this story of Conchubhar, alleging that he was a contemporary of Christ, still, according to the truth of history, Christ was not born for a long time after Conchubhar ; and the truth of this story is that Bacrach, a Leinster druid, foretold through prophecy that Christ the Prophetised One, the Son of God, would be conceived, that He would assume a body, and that the Jews would put Him to death ; and through Him the human race would be delivered from the tyranny of the evil one. And when Conchubhar heard this, he became enraged as we have said ; and through sympathy with Christ, he set to cut down the wood of Lamh-ruidhe as if the trees were the Jews ; and he died of that effort. And if anyone should deem it strange that Bacrach or any other druid, being Pagan, should foretell the death of Christ, how was it more fitting for the Sybils, who were Pagans, to have foretold Christ before His birth than for Bacrach or any of his kind ? Hence the story is not to be thus discredited.

## XXXIV.

Δὲ πο ρίορ το βάρ εἰτ mic μάζαε.

βα τρένφεαρ αν Cεατ-πο ιρ ρά bioṡba bioṡpoḡladε αρ  
 uλλταάαιβ ε ρεαṡ α με. Λά n-αon οά nṡeαάαιṡ αν Cεατ-  
 3190 πο ι nυλλταάαιβ το ṡέaηaη uṡḃφειρḡε μαρ ρά ḡηάε λειρ;  
 ḡo ṡταρλα ρneαάετα μόρ ράη aη ρoin aηη; αḡυρ αḡ τilleαṡ  
 ṡό ιρ τρṡ cηη λαοά aḡε το μαρḃαṡ λειρ ραν τυραρ ρoin,  
 τṡ Conαλλ Cεαρηαά αρ α λορḡ ḡυρ εṡιρ ρά ḡḡeim αḡ άε  
 Cειτ ε, ḡυρ coηḡραιcρṡo ηe εṡile ḡυρ εṡιτ Cεατ ραν εοη-  
 3195 λαηη αḡυρ ḡυρ τρomḡoηαṡ Conαλλ, ḡυρ εṡιτ ι neαλλ αρ αν  
 λάεαιρ ιαρ ṡτρεṡḡean ιomaṡ ρoла ṡό. αḡυρ λειρ ρηη, τṡ  
 βεαλцу βḡeṡṡḡe τρένφεαρ το Cōηηαάεταṡ ḡo λάεαιρ αν  
 εοηḡραιc μαρ α ḃḡυαιρ Cεατ μαρḃ ιρ Conαλλ ι ḡcρoṡαιḃ βάιρ,  
 αḡυρ αṡυḃδαιρτ ḡυρ ḡηαιε αν ρεαλ αν οά oηάoiη ρηη οα  
 3200 ṡτάηηḡ αṡṡḡilleαṡ éḡpeaηη το βeṡ ρηα ηaηηeαάεταṡ ρηη.  
 “ιρ ρṡορ ρηη” αρ Conαλλ “αḡυρ ι ηṡṡol α ηṡeαρηηα ηṡḡe το  
 ṡoάρ το Cōηηαάεταṡ μαρḃ-ρa με.” ιρ uime ιomοḡḡo αṡυ-  
 ḃαιρτ ρηη το ḃḡṡḡ ḡomaṡ ρeαρṡ λειρ ιoηά ρλαṡεαρ éḡpeaηη  
 λαοά éḡḡη oile οα ḡoin ιoηηυρ ηαά βιαṡ elṡ α ḡαρḃεα  
 3205 αρ αon λαοά aηṡṡηη το Cōηηαάεταṡ. “ηṡ ḡṡṡḡeαṡ τṡ”  
 αρ βεαλцу “oiη ιρ ḡeαλλ με βeṡ μαρḃ ṡṡιτ αν ηṡoṡ ḡη-α  
 ḃḡṡṡṡṡ. ḡṡeαṡ βeαρ ηom τṡ αḡυρ cṡṡḡeαṡ λeḡεαρ oḡṡ;  
 αḡυρ μα’ρ τεαρηoṡ ṡo oṡṡαρ ṡṡιτ ṡo-ṡéaη coηḡρac αoiηḡṡṡṡ  
 ηṡoṡ, ḡo ηṡṡṡḡαλταρ ηom oḡṡ ḡαά ṡoάρ ιρ ḡαά ṡṡṡṡ ṡαρ  
 3210 ηṡṡḡeαṡ λeατ αρ Cōηηαάεταṡ.” αḡυρ λειρ ρηη cṡṡṡṡ ιomάαρ  
 ρaoι αḡυρ βeṡṡṡṡ λειρ οα τεαά ρéη ε, ḡυρ εṡιρ λeḡεαρ aḡṡ  
 aηη, ḡo βeṡ οα éḡeαάεταṡ cηeαρṡḡṡṡe.

Μαρ το ḡeαρ ιomοḡḡo βεαλцу eḡpeaη αḡ τεαρηoṡ αḡυρ  
 α ηeαρτ ρéηη αḡ ράρ αρṡṡ aηη, ṡo ḡαḃ eαḡla με ḡConαλλ  
 3215 ε, αḡυρ oλλḡṡḡṡṡeαρ τḡṡṡṡṡ λαοά οα εloiηη lé βεαλцуoiη με  
 μαρḃαṡ Conαλλ ι ḃḡeαλλ ραν oiṡé αρ α λeαβαιṡ. ḡṡeαṡ

## XXXIV.

Of the death of Ceat son of Magha, as follows.

This Ceat was a valiant man and during his life he was an enemy and constant plunderer of the Ultonians. On a certain day this Ceat proceeded to Ulster to wreak vengeance as was his wont ; and there was heavy snow at that time ; and as he was returning with the heads of three warriors whom he had slain on that expedition, Conall Cearnach pursued him and seized him at Ath Ceit. They fought ; and Ceat fell in the conflict ; and Conall was severely wounded, and lapsed into a trance on the spot after he had lost a large quantity of blood. Thereupon Bealchu of Breithfne, a Connaught champion, came up to the place of conflict, where he found Ceat dead and Conall on the point of death, and said that it was well these two wolves who had caused the ruin of Ireland were in so sad a plight. "That is true," said Conall ; "and in retribution for all the injury I have inflicted on Connaught do thou kill me." Now he said this because he would give the kingdom of Ireland that some other warrior should wound him so that a single Connaught warrior should not have the renown of slaying him. "I will not slay thee," said Bealchu, "since the plight thou art in is almost as bad as death. However, I will take thee with me and apply remedies to thee ; and if thou recoverest from thy wounds, I will fight thee in single combat, so that I may avenge on thee all the injury and affliction thou hast brought on Connaught." Thereupon he placed him in a litter and took him to his own house, and there applied remedies to him, until his wounds were healed.

But when Bealchu saw that Conall was recovering and his natural strength growing in him once more, he became afraid of him, and arranged for three warriors, his own sons, to slay him treacherously in bed by night. But Conall got a hint of

- fuair Conall sóis ar cógar na ceilge rin. Agus an oíche  
 do bí a bairne fán gcloinn teacht do úeanaí na feille  
 aithneáir Conall mé béalcoinn go gcaitead mairir leap-  
 3220 tá o'fáigáil uair nó go mairir béal é. Agus leir rin luigir  
 béaléú, gér learc mair é, i leabair Conall agus do luig  
 Conall i leabair béalcoinn go dtáingadair an triúr laoc  
 roin fá clann do béalcoinn o'ionnruige na leaptá 'n-a  
 mbíod Conall, gur mairbá a n-aéir i muict Conall leo.  
 3225 Mar do mótuig iompario Conall iad-ran ar mairbá a  
 n-aéir 'n-a muict féin, do ling oir a mairbáir iad a  
 oiríur leir, agus oíceannair leir iad mar don mé n-a  
 n-aéir, go mair ar n-a mair a gcin do gcomhdaíodair  
 go hEadain; gonad agus mairíodair an gníomh-ro atá an  
 3230 mair-ro ar an reanair:

Fá do éadair Conall éadair  
 ionnrad Manann ar gair mo  
 ir goin air mac béalcoinn bairíre  
 iad ngoin luigíodair mic air gcon.

- 3235 Gonad é mairbá Céir mic mair a mairíre  
 go n-a air mairíre go mó ro. Gíodair iad iomá éadair aithne  
 leir ro do réadair do comhdaíodair ar Conall fuigíodair  
 don éir ro gan éir ríor.

Ag ro ríor an ní do dtáing bair feiríre mic Róig.

- 3240 Ar mair iompario o'feiríre ar oiríodair i gConn-  
 áctair, air a bairíre oiríodair iad mairíre é i mairíre  
 áir a mairíre oiríodair comhdaíre aca; agus lá n-aon air  
 éiríodair aca ar bairíre loá do bí láir mair an loir,  
 iadairíre Oiríre ar feiríre uil do ríodair an loir, agus  
 3245 téir feiríre ann. Ar mairíre éadair o'feiríre agus ríodair  
 do gair mair mairíre uil do comhdaíre mair agus ar uil  
 ran loir oir i bairíre feiríre do gair éadair Oiríre agus air  
 ar bairíre do féin do bí 'n-a bairíre air bairíre luigíre  
 Oiríre air uiríre ríre do áiríre mé feiríre go dtáir



this treacherous conspiracy ; and on the night for which it was arranged that the sons should come to commit the murder, Conall said to Bealchu that he must exchange beds with him, else he would kill him. And accordingly Bealchu lay against his will in Conall's bed, and Conall lay in Bealchu's bed. And those three warriors, the sons of Bealchu, came to the bed in which Conall used to be and slew their father in mistake for Conall. Now when Conall observed that they had slain their father in mistake for himself, he sprang upon them and killed all three, and beheaded them and their father; and on the following day he took their heads to Eamhain in triumph, and in commemoration of this deed is the following quatrain from the seanchus :

Among the feats of Conall Cearnach  
Was the sack of Manainn, the spoiling of slaves,  
And the slaying of the three sons of Bealchu of Breithfne,  
After he had slain Lughaidh son of three hounds.

So far the murder of Ceat son of Magha and of Bealchu of Breithfne and his three sons. And there are many great deeds besides this that might be laid to the credit of Conall which we shall leave untold on this occasion.

Of the event which led to the death of Fearghus son of Rogh, as follows.

When Fearghus was in banishment in Connaught, it happened that he was with Oilill and Meadhbh in Magh Ai, where they had a dwelling-fortress ; and one day, when they went out to the shore of a lake that was near the lios, Oilill asked Fearghus to go and swim in the lake, and Fearghus did so. Now, while Fearghus was swimming, Meadhbh was seized by a desire of swimming with him ; and when she had gone into the lake with Fearghus, Oilill grew jealous ; and he ordered a kinsman of his called Lughaidh Dalleigheas who was with him to cast a spear at Fearghus

- 3250 *tré n-a éilab ašur tiz Feaigšur i tóir lé zoin an uréair rin,*  
*ašur zəvuir an tréaš ar féin, zo otuz amur uréair zo*  
*hóilil zo otairla tré mólóin do bí láim mé n-a éairbas*  
*i; ašur leir rin tuir Feaigšur ašur fuair bár, zur haró-*  
*naicead ar bhuac an loca céadna é. Ir é an Feaigšur-ro*
- 3255 *do mairb Fiacna mac Concubair ašur an trémfeari Zeiri-*  
*žeann mac Mollad ašur Eogan mac Duiréadta mí Feairn-*  
*múige ir iomao cuirad ir eairimílead ar céadna nac luair-*  
*ream anro. Ir é fóir tuz an táin móir leir a hulltaib*  
*da otáin z iomao uile ir eairadta ior Connadta ir ulltaiz*
- 3260 *ionnur zo mašadair an tubloingear táin z ar veoiradad*  
*lé Feaigšur a hulltaib readt mbliadna i zConnadtaib, nó*  
*veic mbliadna do méir úmunge oile, aš véadnaí ríoiruit*  
*ir fogla ar ulltaib tré bár mac núruiš ašur ulltaiz*  
*mar an zcéadna aš véadnaí oibfeirge oirra-ran ir ar*
- 3265 *feairib Connad trér an otáin iuz Feaigšur uad, ašur*  
*trér z ad oadair oile da veairna an tubloingear .i. an*  
*rluad veoiradadta do cuair lé Feaigšur i zConnadtaib,*  
*ašur rir Connad féin oib; ionnur zo mašadair na oíota*  
*ir na oadair do iuneadair leat ar leat da éirle com móir*
- 3270 *roin zo buirle leabair ríoróta oirra buó liorta mé a*  
*luad ašur buó fada mé a bfairnéir anro.*

*Aš ro ríor an t-adair fá otáin z bár Laošaire buadiz.*

- Fíle iomoirio do bí aš Concubair da nšairéi ad mac*  
*ainninn do luainad ar mlašain bean Concubair; ašur ar*
- 3275 *n-a fionnoctad rin oó, ir i bpad iuz ar an buir a cuir da*  
*báda i loc Laošaire; ašur tángadair oirong leir ar fóšrad*  
*an míoš zur an loc da báda; ašur ar n-a fairrin rin do*  
*readtaire Laošaire buadiz téir zo Laošaire ašur*  
*avubairt nac maibe i néiunn áit 'n-a mbáiréir an fíle*
- 3280 *ad 'n-a oirair ran. leir rin luszir Laošaire amad ir*

which pierced him through the breast ; and Fearghus came ashore on account of the wound caused by that cast, and extracted the spear from his body, and cast it in the direction of Oilill ; and it pierced a greyhound that was near his chariot, and thereupon Fearghus fell and died, and was buried on the shore of the same lake. It was this Fearghus who slew Fiachna son of Conchubbar, and the champion Geirrgheann son of Mollaidh, and Eoghan son of Durrthacht, king of Fearnmhuighe, and many heroes and warriors besides whom we shall not mention here. It was he also who carried off the great spoil from Ulster which caused much mischief and discord between Connaughtmen and Ulstermen, so that the *dubhloingeas* that went with Fearghus into exile from Ulster remained seven years in Connaught, or according to others ten years, spoiling and plundering Ulster on account of the death of the sons of Uisneach, while the Ulstermen were in the same way making an onslaught on them and on the men of Connaught on account of the spoil that Fearghus took from them, as well as every other injury which the *dubhloingeas*—that is, the exile host who went with Fearghus to Connaught—and the men of Connaught themselves had done them ; so that the injury and damage they inflicted on one another were so great that books have been written about them which it would be tedious to mention, and would take too long to describe here.

The cause which led to the death of Laoghaire Buadhach, as follows.

Conchubhar had a poet called Aódh son of Ainneann, who carried on an intrigue with Maghain, Conchubhar's wife ; and when Conchubhar discovered this, the judgment he passed on the poet was that he be drowned in Loch Laoghaire ; and at the king's command a company went with him to drown him. And when Laoghaire Buadhach's steward saw this, he went to Laoghaire and said that there was no place in Ireland where the poet could be drowned but at his own door.



Thereupon Laoghaire leaped out, and his poll struck against the upper door-post of the house, and his skull was broken ; after this he made a sudden onslaught on the company, and slew them, and rescued the poet ; and he himself died on the spot. Such was the end of Laoghaire Buadhach.

## XXXV.

The cause of the death of Meadhbh of Cruachain, as follows.

When Oilill had been slain by Conall Cearnach, Meadhbh went to Inis Clothrann on Lough Ribh to live; and while she resided there, she was under an obligation to bathe every morning in the well which was at the entrance to the island. And when Forbuidhe son of Conchubhar heard this, he visited the well one day alone, and with a line measured from the brink of the well to the other side of the lake, and took the measure with him to Ulster, and practised thus: he inserted two poles in the ground, and tied an end of the line to each pole, and placed an apple on one of the poles, and stood himself at the other pole, and kept constantly firing from his sling at the apple that was on the top of the pole till he struck it. This exercise he practised until he had grown so dexterous that he would miss no aim at the apple. Soon after this there was a meeting of the people of Ulster and Connaught at both sides of the Shannon at Inis Clothrann ; and Forbuidhe came there from the east with the Ulster gathering. And one morning while he was there, he saw Meadhbh bathing, as was her wont, in the fore-mentioned well ; and with that he fixed a stone in his sling and hurled it at her, and struck her in the forehead, so that she died on the spot, having been ninety-eight years on the throne of Connaught, as we have said above.

Thus far we have digressed into accounts of the heroes who were contemporaries of Meadhbh. We shall now return



pilleam ar Eochair Feòlioc air. Trí mic iomorro a gair  
 trí hinneana do bí a gair Eochair, mar a d'á b'páir ír náir ír  
 3315 Lótar na trí mic, a gair na trí hinneana Eirne Uadac  
 Cloíra ír Meab Cnuacáin, a mair a d'áir an p'le r'an  
 p'ann-ró :

Trí hinneana Eochair Feòlioc,  
 Fuair ar p'óla  
 3320 Eirne Uadac Meab éadom Cnuacáin  
 a gair Cloíra.

Do-éanam a d'áir ar air Cónubair a gair cuirp'eam  
 p'oir a d'áir cuir do a d'áir. F'á hí iomorro inneana Eochair  
 Sálbuir do Cónnactair a m'áir a d'áir b'áir n'áir, a gair  
 3325 do gair a d'áir é. G'áir f'á hí f'áir f'áir mac Cair  
 mic Ruíruir do p'lioc ír mic Míleair f'á h'áir do; a gair  
 an r'an do b'áir na c'áir a d'áir a gair iomorro r'an g'áir  
 c'áir f'á l'áir, ír an r'an Cairp'air n'áir f'áir n'áir l'áir i  
 g'áir a d'áir inneana Cónubair a d'áir b'áir n'áir a d'áir do f'áir,  
 3330 an m'áir a d'áir ó l'áir an c'áir i m'áir a d'áir a gair ó f'áir  
 g'áir a d'áir do c'áir a d'áir, a gair trí r'an c'áir iomorro  
 na m'áir r'an, a m'áir a d'áir an p'le :

Dia p'ann a d'áir a d'áir éirp'ann  
 3335 r'an a d'áir, m'áir an r'an,  
 Ruir trí r'an c'áir l'áir a d'áir  
 Cónubair, n'áir a d'áir a d'áir.

Feòlim Nuair a d'áir a d'áir na hinneana l'áir b'áir an r'an-ró;  
 a gair do c'áir g'áir h'áir a d'áir a d'áir l'áir Conall Cairp'air  
 ó p'áir l'áir.

3340 D'áir Cónubair r'an mac ír p'áir a gair a gair do p'ann  
 c'áir do r'an m'áir p'áir n'áir a d'áir p'áir g'áir p'áir  
 Cairp'air Conluirp'air do. Ionann iomorro Cairp'air ír Cairp-  
 mac, do b'áir g'áir r'an c'áir do p'ann Cónubair Cairp'air  
 p'áir n'áir a d'áir p'áir, n'áir f'áir h'áir do. a gair ír i n'áir an  
 3345 m'áir a d'áir r'an do c'áir a d'áir a d'áir a d'áir a d'áir

to Eochaidh Feidhlioch. Now, Eochaidh had three sons and three daughters, namely, Breas and Nar and Lothar, the three sons, and Eithne Uathach, Clothra, and Meadhbh Cruachan, the three daughters, as the poet says in this quatrain :

Three daughters had Eochaidh Feidhlioch,  
Fame on a lofty seat :  
Eithne Uathach, fair Meadhbh of Cruachain,  
And Clothra.

We shall come back again to Conchubhar, and set down here part of his story. His mother was the daughter of Eochaidh Salbhuidhe of Connaught, who was called Neasa, and he was named from her. And his father was Fachtna Fathach son of Cas, son of Rudhruighe of the race of Ir son of Milidh ; and when the provincial kings were demanding to have the boundaries of each separate province fixed, Cairbre Nia Fear, king of Leinster, in consideration of getting Conchubhar's daughter in marriage, ceded to Ulster the tract of land that extends from Loch an Chuighidh in Breagh and from Tara to the sea ; and this tract consists of three cantons, as the poet says :

In the division of Erin into fifths,  
Between two seas, great the permission,  
Three cantons with his portion  
Took Conchubhar, no small, narrow tract.

The lady through whom he gained this increase was named Feidhlim Nuachrothach ; and through force of passion she eloped with Conall Cearnach from the king of Leinster.

As to Conchubhar he had twenty-one sons ; and in a fit of drunkenness he committed incest with his own mother, and she bore him Cormac Conluingeas. Now, Cormac is the same as Corbmach, an incestuous son ; for it was through *corbadh* or incest that Cormac was the offspring of Conchubhar by his own mother, whose name was Neasa. And in punishment of this misdeed all his sons died without issue except three,

maí a tá beanna ó míóitear beanntriaiḡe; lanna ó míóitear lanntriaiḡe; ír ḡlairaíe ó míóitear ḡlarrtriaiḡe. ḡíeasó ní fíuíl neac beo ar fíuíoct na tpuingse-íre i nÉiríonn anú.

Ír é an Concúbair-íro mac Fáceta Fácetaḡ aḡur a  
 3350 bídáíre tug Caí Donaiḡ Maíca do Óaball Dianbúilleac  
 mac aipríos Loílonn. ba oíó-áíuim tría an íluaḡ baí  
 maí don íe mac íosḡ Loílonn an tan íoin aḡ teacé do  
 ḡabáil Éíreann. í ḡCúíḡeasó ulasó ír ann tánḡasara í uíre,  
 aḡur trídallao íompa íar íin ḡo Maḡ Maíca. Do tíonóil-  
 3355 íooclanna Ruóíuḡe um Concúbair í n-aḡasó na n-allmupíac  
 do tábairt cáta oíib. Doubairt ḡeannann ḡruasóíolur  
 mac Caíbaíó maí a íuinnitir an tan íoin. “Ír teairc baí  
 íluaḡ, a ullta,” ar íe, “aḡur ír óḡ amulécac ḡac don aḡasíb.”  
 “Cíeasó do-óéanam uime íin,” ar cáé; “Maíeasó,” ar  
 3360 ḡeannann, “tabraíó íomao o’olainn léit líb aḡur cruasó-  
 céanḡlaró an olann da baí n-aḡíctíb ionnur ḡo maí móíre  
 ḡráin ír eadla na n-allmupíac íomáib an ní íin amáil buí  
 íosḡlaoic íb.” Do íunneasara uile comáíle ḡeannainn  
 ḡac don ba hamulécac .i. ḡac don ar nac maíbe féaróḡa aca.  
 3365 Tugasó an caí íar íoin, ír do bupíeasó do na hallmupíeasíb  
 aḡur do cuíeasó a n-áí ann; ḡonao ón ḡeac íoin Donaiḡ  
 Maíca aḡeíreair ulasó íu.

aḡ ío ííor do báí conlaic mic Con ḡCulainn.

Ír é ní íomopíro da oíáinḡ a báí, Cú Cúlainn do cúasó  
 3370 o’íosluim éleair nḡoile ḡo Scátaḡ, banḡaíreacóac do bí  
 í nálbain; aḡur tarla inḡean álainn í nálbain an tan íoin  
 daí b’ainm Doíre inḡean aipríosime tug ḡráó éadmaíre  
 do Cíoin ḡCulainn ar a aipríeaslaíb ḡo oíáinḡ da ííor  
 ḡur cúmaíre í íeín ír Cú Cúlainn íe éíle ḡo oíarla mac  
 3375 ’n-a bípíonn. aḡur ar mbéit aḡ trídall í nÉiríonn do Cíoin  
 ḡCulainn íar b’íosluim na ḡelear líuít ó Scátaḡ, téro do

namely, Beanna, from whom Beanntraighe is named ; Lanna, from whom Lannraidhe is named ; and Glaisne, from whom Glasraidhe is named. But there is no one to-day in Ireland descended from these.

It was this Conchubhar son of Fachtna Fathach and his kinsmen that fought the Battle of Aonach Macha against Dabhall Dianbhuilleach son of the monarch of Lochlloinn. An innumerable host accompanied the son of the king of Lochlainn on that occasion on an expedition to invade Ireland. It was in the province of Ulster they landed, and after that they proceeded to Magh Macha. The clan Rudhruighe rallied round Conchubhar against the foreigners, and gave them battle. Then Geanann Gruadhsholus son of Cathbhadh said to his followers: "Your host is small, O men of Ulster," he said, "and ye are all young and beardless." "What shall we do, then?" said they all. "Well," said Geanann, "bring with you a large quantity of grey wool, and bind fast the wool to your faces, so that the foreigners may hate and fear you all the more for this, as if you were chosen warriors." All those who were *amhulchach*, that is, those who had not beards, followed the advice of Geanann. The battle was afterwards fought, and the foreigners were defeated, and they were slaughtered there ; and it was from this Battle of Aonach Macha that they were called Ulaidh or Ulstermen.

The death of Conlach son of Cuchulainn, as follows.

It was thus his death was brought about : Cuchulainn went to learn feats of valour to Scathach, a female champion that lived in Alba ; and there was a fair lady in Scotland at that time called Aoife daughter of Airdgheim, who cherished a longing affection for Cuchulainn because of his great fame ; and she came to visit him ; and they had intercourse with one another, and she conceived a son. Now, when Cuchulainn was proceeding to Ireland after having learned the feats of agility from Scathach, he paid a farewell





visit to Aoife, and gave her an ornasc, that is, a chain of gold, and told her to keep it till her son should be fit for service ; and when he would be fit for service, to send the chain with him to himself, as a sure token by which to know him ; or, according to others, it was a gold ring, and he told her to send his son to visit him to Ireland as soon as he should be so strong that his finger would fill the ring. Furthermore he imposed three restrictions on the son before his coming to Ireland. The first restriction was that he should not give way to any hero or champion in the world ; the second restriction that he should not give his name through fear to any warrior in the world ; the third restriction that he should not refuse single combat to any man on earth, however strong. Now, when this youth grew up and waxed strong, and when he had learned exercises of valour and championship from Scathach, the instructress of champions, he set out for Ireland to visit Cuchulainn, his father ; and when the youth reached land, Conchubhar and the nobles of Ulster were before him at Tracht Eise ; and Conchubhar sent a champion called Cuinnire to get an account of himself from him ; and when he came into the youth's presence, he asked his name. " I tell my name to no warrior on earth," said Conlaoch. Then Cuinnire went back to Conchubhar, and made known to him this answer. Thereupon Cuchulainn went to get an account from him, but received only the same answer from Conlaoch ; and they engaged in a bloody encounter, and Conlaoch was overpowering Cuchulainn, great as had been his valour and strength in every battle up to that time, so that he was forced to go to the nearest ford and direct Laogh son of Rian Gabhra to get ready the ga bolg for him, which he sent through Conlaoch's body ; and it was thus he died.

## XXXVI.

Tuis, a léaḡtóir, óa ḡcuirinn ríor ahhio maí oo tuit  
 Cú Ćulainn lé clannaiḃ Cailitín aḡur Feaí Uíad mac  
 Uamain lé Coin ḡCulainn aḡur na feaḡt Maíne fá clann  
 3410 o'Oilil ĩmóir ír oo ĩmeiḡb aḡur iomaḡ oile oo ĉuradaiḃ  
 calma naḡ áirimḡṡṡeair ahhio, ḡo mbiaḡ eadṡia adḡal  
 mé a hionludḡ oirua. ḡiḡeasḡ ma'í maḡt leat a bḡor  
 ḡo foirleatḡan o'fagḡail léaḡṡair leat bḡirleac ĩmḡḡe  
 ĩmḡirṡeimne, Oirḡ na ḡCuiradḡ, nó Tain bó Cuailḡne, nó  
 3415 Tain bó Reaḡamain, nó Ueairḡiuatṡair Ćonail Ćeairnaḡḡ,  
 nó Feir Eamna, nó Tain bó Fliothair, nó a raḡmair oile ro  
 oo rṡairiḃ atá mé a bḡairin i nÉirinn ahhú, aḡur oo-ḡeab-  
 air luid ḡo lionmair air an oiruiḡ tṡair ír air iomaḡ oo  
 ĉuradaiḃ ír oo adṡmíleatḡaiḃ oile—air a noálaiḃ ír air a  
 3420 n-imṡeacṡaiḃ ionnta.

Adṡ eana meairam naḡ inṡeanta ueairmaḡ oo Ćoirí  
 mac Uáir ahhio ḡan faḡain a bḡair oo ĉur ríor, air mbeiṡ  
 'n-a ĉrémṡeair oó ír 'n-a fíor comamḡir aḡ Conṡubair  
 aḡur aḡ na curadaiḃ. Moirann ĩmanannaḡ máṡair Ćonmaoi  
 3425 mic Uáir, amair adṡeir an ríle ran rann-ro:

moirann ĩmanannaḡ maḡ nḡlé,  
 inḡean ír mic Uirirde;  
 síur eoaḡ eadṡeoir fá hí  
 máṡair Ćonmaoi mic Uáirí.

3430 Trí haimeadḡ iomaḡoo oo bí oo ĉrémṡeairaiḃ i nÉirinn  
 i ḡcomamḡir; aḡur ní maḡe iomaḡ ná ó rín a leiṡeio oo  
 madaḡ ĩleasḡ ba mḡ ba airiaḡta ba oíḡḡa ba clirṡe ír  
 ba calma i ḡcaṡláiríaiḃ ír i ḡcleairaiḃ ḡoile ír ḡarṡeasḡ  
 ioná iad, ó náir commaṡṡa Fian Laiḡean iú. An ead-  
 3435 aime oíḡ curadḡ na Cmaoibe Ruadḡe fá Conṡubair; an  
 oara haime ḡamairuiḡ ioruaí Uomnonn fá Oilil Fionn,

## XXXVI.

Know, O reader, that if I were to relate here how Cuchulainn fell by the sons of Cailitin, and Fear Diadh son of Damhan by Cuchulainn, and the death of the seven Maines sons of Oilill Mor and of Meadhbh, and of many other stout heroes who are not mentioned here, a long narrative would be needed concerning them. But if thou wishest to get a lengthy account of them, read Brisleach Mhuighe Muirtheimhne; Oidhidh na gCuradh; or Tain Bo Cuailgne; or Tain Bo Reaghamain; or Deargruathar Chonail Chearnaigh; or Feis Eamhnan; or Tain Bo Fliodhais; or similar tales which are now to be seen in Ireland; and thou shalt find therein a copious account of the above-mentioned persons and of many other champions and warriors—of their history and adventures.

Nevertheless, I think I should not omit mention of Curaoi son of Daire here, but should set down the cause of his death, as he was a valiant man, and a contemporary of Conchubhar and of the heroes. Morann Mhanannach was mother of Curaoi son of Daire, as the poet says in this quatrain :

Morann Mhanannach of honour pure,  
 Daughter of Ir son of Uinnseach,  
 Sister of Eochaidh Eachbheoil was she,  
 Mother of Curaoi son of Daire.

There were three orders of champions in Ireland at the same time; and there lived neither before their time nor ever since a body of the sons of Milidh who were bigger, stronger, braver, more skilled, more intrepid on the field of battle, and in exercises of valour and bravery than they; for the Fian of Leinster were not to be compared with them. The first order of these were the champions of the Craobh Ruadh under Conchubhar; the second order the Gamhanruidh of Iorras Domhnonn under Oilill Fionn; and the third order



clanna Deaghaidh under Curaoi son of Daire in west Munster.

It was thus that the death of Curaoi came about. The champions of the Craobh Ruadh went to pillage an island in the ocean near Alba called Manainn, where there was much gold and silver and wealth of various kinds, and many precious valuables besides ; and the lord of the island had a comely, marriageable daughter who surpassed the women of her time in form and beauty. Her name was Blanaid. And when Curaoi heard that the champions were setting out on that expedition, he put on a disguise by magic, and went with the party ; and when they were about to plunder the island in the guise of jugglers, they apprehended great difficulty in seizing on the dun which was in the island in which was Blanaid, and all the precious valuables of the island, both on account of its strength and of the great skill in magic of those who were defending it. Then Curaoi, who was disguised as a man with a grey cloak, said that if he got his choice of the valuables in the dun he would capture it for them. Cuchulainn promised him this ; and thereupon they attacked the dun with the man in the grey cloak at their head. He stopped the magic wheel that was in motion at the door of the fortress, and enabled all to enter ; and they plundered the dun, and took from it Blanaid and all the precious valuables it contained. They thence set out for Ireland and reached Eamhain ; and as they were dividing the valuables, the man in the grey cloak asked for the valuable he should choose as was promised to him. "Thou shalt have it," said Cuchulainn. "Well, then," said he, "Blanaid is my choice of the valuables." "Thou mayst have thy choice of the other valuables excepting only Blanaid." "I will not accept any but her," said the man of the grey coat. Thereupon Curaoi sought an opportunity of carrying off Blanaid, and, seizing her unperceived, he bore her off in an enchanted mask. When Cuchulainn noticed that the lady was missing, he concluded that it was



- 3470 méar supab é Cúmaoi ius leir í ašur leanaíur ar a loirš  
 ʒo méimóireac íao uon muman ʒo ius oiréa aš Solcóio;  
 ašur beiruo na tréimfir ar a céile ir uo nio ʒleic éalma  
 éurata, ʒur triarciad Cú Cúlaimn lé Coinrí ir ʒo utuš  
 ceanʒal na ʒcúir ʒcaol ar ʒur fáʒaib 'n-a éime éuibriʒte
- 3475 ann rin é iar mbeairiad a fúirt lé n-a éloiréam. Ašur  
 beirir féin blánaro leir i n-iaréar muman iar b'fáʒail  
 Con ʒCúlaimn ceanʒailte amail aoubriamari. Tiš iomoirio  
 leir rin laoš mac Riam ʒabria ir rcaoirir uo Coin ʒCúlaimn  
 ir triallaro ar rin ʒo tuarceairt Ulaó, ʒur áitiréadu
- 3480 lámh mé beannuib boirce fearó bliaóna ʒan teacó i ʒcom-  
 óail feari nUlaó nó ʒur fáir folc Con ʒCúlaimn; ašur  
 i ʒceann na bliaóna roin tarla Cú Cúlaimn ar beannuib  
 boirce, ʒo b'racaró ealta móri u'éanaib uubá aš tiʒeacó  
 aotuair uo úruim an mairia, ašur ar moctain i utiri uóib
- 3485 leanaíur ar a loirš íao, ašur marbair ar a ériannabail  
 leir an ʒclear uá nʒairí áitbéim éan ar ʒac cúic úioib;  
 ʒur mairb an uuibéan uéiréanaó úioib aš ʒruib b'rioin  
 i n-iaréar muman. Ašur aš tilleaó amari uó fuarir  
 blánaro ʒo huairneac lámh mé fionnʒlaire i ʒCairriaróe
- 3490 mar a maibe uúirpóit comnuirte Coinmaoi an tan roin ʒo  
 utarila comʒallma eatorria ariao an triac roin ʒur  
 noct riré uó naó maibe ar uruim éalman feari b'annra  
 lé ioná é; ašur iarriar ar an tSamain ba neara uóib  
 teacó lion rluá ʒo b'rieit féin ar áir nó ar éirín leir;
- 3495 ašur ʒo maó córiaoe uó rin uo u'éanam ʒo utiocaró úi  
 féin an triac roin Cúmaoi uo beit i n-uacáó rluá ir  
 rociaróe. ʒeallair Cú Cúlaimn oi-re tiʒeacó fán am roin  
 uá hionnriurte. Ceileabriar iomoirio leir rin oi ir triall-  
 air i nUlaib ašur noctair an uáil uo Concuari.
- 3500 Uála blánaro, aoubairt mé Coinrí ʒur b'oircear uó  
 caóair uo u'éanam uó féin uo-béaríó bairi ar míoʒpóitairb  
 éireann uile; ašur supab amlaró buó éirir rin uo u'éanam  
 clanna Deaʒaró uo éur uo énuarac ir uo éruinnuʒaó a  
 maóadu uo liaʒaib cloó 'n-a fearam i nÉirinn uo u'éanam

Curaoi who carried her off, and he pursued them by direct route to Munster, and overtook them at Solchoid; and the champions grappled with one another and engaged in strong, valorous wrestling; and Cuchulainn was brought to the ground by Curaoi, who inflicted on him the binding of the five smalls, and left him there a bound captive, having cut off his hair with his sword; and, leaving Cuchulainn bound as we have said, he took Blanaid with him to west Munster. But after this Laogh son of Rian of Gabhra came and unbound Cuchulainn; and they proceeded thence to the north of Ulster, and settled down beside Beanna Boirche for a year without coming to a meeting of the men of Ulster until Cuchulainn's hair grew; and at the end of that year Cuchulainn happened to be on Beanna Boirche, and he saw a large flock of black birds coming southwards from the surface of the ocean; and when they reached land he pursued them, and slew with his sling, by the exercise called *taithbheim* or 'return-stroke,' a bird out of each country, till he killed the last black bird of them at Sruibh Broin in west Munster; and as he was returning eastwards, he found Blanaid alone beside the Fionnghlaise in Ciarraidhe, where Curaoi's dwelling-fortress stood at that time. A conversation then took place between them; and she made known to him that there was not on the face of the earth a man she loved more than him, and asked him to come on the following Samhain with a full host and carry her off by fraud or force; and that he might the more easily do this, she would bring about that Curaoi should at that time have but few warriors and attendants. Cuchulainn promised to come to fetch her at that time. Thereupon he bade her farewell, and proceeded to Ulster, and gave Conchubhar an account of the incident.

As to Blanaid, she told Curaoi that he ought to build a stone fortress for himself which would excel all the royal fortresses of Ireland, and that the way in which that could be done was to send the clanna Deaghaidh to collect and bring together all the large stones that were standing in Ireland for



the purpose of making a stone fortress for himself. And Blanaid's object in this was that clanna Deaghaidh might be scattered through the distant regions of Ireland far from Curaoi when Cuchulainn should come to carry her off. Now when Cuchulainn heard that clanna Deaghaidh were thus dispersed throughout Ireland, he set out secretly from Ulster with an army, and no tidings are recorded of him till he reached the oak wood that lay beside Curaoi's fortress; and when he arrived there, he sent word privately to Blanaid that he was there with an army; and the sign she sent him was that she would steal Curaoi's sword, and would thereupon pour a vat of new milk that was in the lios into the stream which was flowing from the homestead through the wood in which Cuchulainn was. Not long after he was informed of this token he saw the stream become white from the milk; and with that they attacked the fortress and sprang upon Curaoi in the lios and slew him alone and unarmed as he was. And the river referred to was called Fionnghlaise, through its having become white from the milk.

Curaoi's poet, who was called Feircheirtne, went after Blanaid to Ulster in the hope of getting an opportunity of slaying her to avenge Curaoi; and on reaching Ulster he found Conchubhar and Cuchulainn and Blanaid, with a large assembly round them, at Ceann Beara point; and when the poet saw Blanaid standing there on the brink of a precipice, he went towards her and twined his arms round her, and cast himself and herself suddenly down the precipice, and thus they were both killed.

## XXXVII.

3535 ʒab eoḋaiõ Διμοῖν mac Finn mic Fionnloḡa mic  
 Roigném Ruaiō mic Eapam̃ain Eam̃na mic bláḋḋḋta mic  
 Labriāḋa Luic mic Éanna Aig̃nig̃ mic Aong̃ura Tuib̃ig̃  
 Team̃iad̃ mic Eoḋaḋ Foilcleaḋain mic Oiliolla Ċair̃fiac̃laig̃  
 mic Connla Ċruaiōḋealḡaig̃ mic Iap̃ainḡleo f̃ḋḋaig̃ mic  
 Meilḡe m̃olbḋaig̃ mic Cobḋaig̃ Ċaoil mb̃reaḡ mic Uḡaine  
 m̃óiri vo j̃iol Éipeam̃óin j̃ioḡḋḋt Éipeann oḋ bliāḋain oḋḡ.  
 Ir uime vo ḡaiḋĩ eoḋaiõ Διμοῖν oḋe, vo b̃rig̃ ḡuab̃ é vo  
 3540 toḋail uaĩm̃ ari oḋúr i nÉip̃unn. Διμοῖν, iomoĩio, ari uaĩme  
 .i. t̃reaḋaḋ nó toḋailt uaĩme; aḡur f̃ḋ oḋeip̃eāḋ vo ḋuit an  
 tEoḋaiõ-re lé Siōḋm̃al̃ i b̃f̃p̃eām̃uinn Teāḋḋa.

3545 ʒab Eioip̃rceol mac Eoḡain mic Oiliolla mic Iapi  
 mic Deaḡaiõ mic Sin mic Roip̃in mic T̃muin mic Roit̃muin mic  
 Aip̃noil mic Mãine mic Forḡa mic F̃eap̃iaḋaig̃ mic Oiliolla  
 Ép̃ann mic F̃iaḋaḋ F̃pi Mãria mic Aong̃ura Tuib̃ig̃ Team̃iad̃  
 mic Eoḋaḋ Foilcleaḋain mic Oiliolla Ċair̃fiac̃laig̃ mic  
 Connla Ċruaiōḋealḡaig̃ mic Iap̃ainḡleo f̃ḋḋaig̃ mic Meilḡe  
 m̃olbḋaig̃ mic Cobḋaig̃ Ċaoil mb̃reaḡ mic Uḡaine m̃óiri vo  
 3550 j̃iol Éipeam̃óin j̃ioḡḋḋt Éipeann ré bliāḋna, ḡuiri ḋuit lé  
 Nuāḋa Neaḋt i nAil̃l̃inn.

3555 ʒab Nuāḋa Neaḋt mac Séaḋna Siot̃baic mic Luig̃-  
 oḋaḋ Lóit̃f̃inn mic b̃p̃eap̃ail b̃p̃ic mic F̃iaḋaḋ Foib̃p̃ic mic  
 Oiliolla ḡlaip̃ mic F̃eap̃iaḋaig̃ Foḡlaip̃ mic Nuāḋat Fullóin  
 mic Eallóit̃ mic Aip̃t mic MoḡaAip̃t mic Ċp̃iom̃ḋainn Ċor̃p̃iaig̃  
 mic F̃eap̃iaḋaig̃ Finn mic F̃eḋl̃im̃iō F̃oiḋt̃muin mic F̃eap̃ḡura  
 For̃taḋm̃ail mic b̃p̃eap̃ail b̃p̃eoḡamãin mic Aong̃ura Ollam̃an  
 mic Oiliolla b̃p̃ácam̃ mic Labriāḋa loḡḡp̃ig̃ mic Oiliolla  
 Áine mic Laoḡaip̃e Luic mic Uḡaine m̃óiri vo j̃iol Éipeam̃óin



## XXXVII.

Eochaidh Airiomh son of Fionn, son of Fionnlogha, son of Roighnen Ruadh, son of Easamhan Eamhna, son of Blathacht, son of Labhraidh Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiaclach, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twelve years. He was called Eochaidh Airiomh because it was he who first dug a cave in Ireland. Now Airiomh is the same as *ar uaimhe*, that is, 'the ploughing or digging of a cave'; and finally this Eochaidh fell by Siodhmall in Freamhainn Teathbha.

Eidirsceol son of Eoghan, son of Oilill, son of Iar, son of Deaghaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Erann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiaclach, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland six years, and he fell by Nuadha Neacht in Aillinn.

Nuadha Neacht son of Seadna Siothbhac, son of Lughaidh Loithfhionn, son of Breasal Breac, son of Fiachaidh Foibhric, son of Oilill Glas, son of Fearadhach Foghlach, son of Nuadha Fullon, son of Ealloit, son of Art, son of Mogh Art, son of Criomhthann Coscrach, son of Fearadhach Fionn, son of Feilimidh Foirthriun, son of Fearghus Fortamhail, son of Breasal Breoghaman, son of Aonghus Ollamh, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of

3560 míogáct éiríann leibléidí. Iy uime do gairtí nuáda  
neáct úe, ón focal nix .i. rneácta. Óir do raimltaoi gile  
a éneir nyr an rneácta; agus do tuit an nuáda-ro lé Conaire  
móir mac Eoirrceoil.

Do gab Conaire móir mac Eoirrceoil mic Eogáin mic  
3565 Oiliolla mic Iairi mic Deagáir mic Sin mic Roirín mic Tiuuin  
mic Roiríuinn mic Aihíní mic Máine mic Forza mic Fea-  
adúig mic Oiliolla éiríann mic Fiacáe Firi Mairia mic Donzura  
Tuirbúig Teahmáe do fíol éiríann míogáct éiríann veic  
mblaidna ríceas, nó do méir úruingse oile, veic mblaidna iy  
3570 trí ríco.

Iy é an Conaire móir-ro céadruine léir tógad éiric a  
atáir .i. Eoirrceoil ar Iairíuib. Do tógadair an orong-ro  
'n-air noiaí an éiric céadna roin ar Iairíuib, mar atá  
Oilill Ólom, Eogan mac Oiliolla, Fiacáir Muilleatán,  
3575 Oilill Flann beag, Iugáir mac Oiliolla Flann búg, agus  
Coiric mac Iuiréad. Fá hí rium na héiric roin, trí céad  
bó ríonn; trí céad leann; trí céad toiric; iy trí céad  
cloiréah órda; agus tugad Orriugse leir an Muíain do  
roinn, mar atá ó Gabrán go Tréin Airb Láim mé Móin Éile;  
3580 agus tugadair máta na n-uile dúl mé híoc na héiric roin  
go briad, amáil doeir an reaná rān rānn-ro:

Orriugse ó Gabrán go Tréin  
Tugad o'éiric Eoirrceíl,  
Lé Muíain toguiré coig,  
3585 Iy Conaire roir ceangoil.

Tuig, a léagtóir, gurab do fíocht an Conaire-re éiríann  
Muíain agus Dál Riada i nAlbain, agus gurab i n-aimirí  
Duac Dálta Deagáir tángadair éiríann don Muíain; agus  
do méir Coiric 'n-a Prálar iy iad clanna Ruóruigse do  
3590 éatrainn don Muíain iad iad mhuiréad oet gácta orra;  
gair gabadair neart móir rān Muíain da éir rín ó aimirí  
Duac Dálta Deagáir go haimirí mhogá nuádat, ionnur  
gair muagadair do méir an leabair Muíinní fíol éirí rān

Eireamhon, held the sovereignty of Ireland half a year. He was called Nuadha Neacht, from the word *nix*, that is, 'snow'; for the whiteness of his skin was likened to snow. And this Nuadha fell by Conaire Mor son of Eidirsceol.

Conaire Mor son of Eidirsceol, son of Eoghan, son of Oilill, son of Iar, son of Deaghaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Erann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland thirty years, or, according to others, seventy years.

This Conaire Mor was the first who exacted from the Leinstermen the eiric of his father, Eidirsceol. The following exacted the same eiric from the Leinstermen, namely, Oilill Olom, Eoghan son of Oilill, Fiachaidh Muilleathan, Oilill Flann Beag, Lughaidh son of Oilill Flann Beag, and Corc son of Lughaidh. The amount of this eiric was three hundred white cows, three hundred mantles, three hundred hogs, and three hundred golden swords; and they joined Osruighe with Munster, that is, from Gabhran to Grian Airbh beside Moin Eile; and they gave all the elements as guarantee that they would pay that eiric for ever, as the seancha says in this stanza:

Osruighe from Gabhran to Grian  
Was joined, on account of Eidirsceol's eiric,  
With Munster, select her choice,  
It was Conaire who made the agreement.

Understand, O reader, that the Earna of Munster, and the Dal Riada of Alba, are descendants of this Conaire, and that it was in the time of Duach Dallta Deaghaidh that the Earna came to Munster; and according to Cormac, in his Psalter, it was the clanna Rudhruighe who banished them to Munster after they had defeated them in eight battles; and they acquired great power in Munster after that from the time of Duach Dallta Deaghaidh to the time of Mogh Nuadhat; so that, according to the Book of Munster, they drove the race of

3595 ʒo ʒeannaib Ó Ráðac ʒo himeall ʒo hoiléanaib ʒaɾɛaɾi  
 munnán ʒaɾi nʒabáil céannaɾ na cɾíceoóib féin ʒo haɾmɾɾi  
 mōʒa nuadac léi oibneac ʒaɾ. Aʒur fá ʒeɾneac ʒo ɛuɾ  
 an Conaɾie mōɾ-ɾo ʒ mɾmɾɾɾin ʒa ʒeɾɾ ʒé haɾnʒcéal  
 Caoć mac mōʒ ʒneacan.

ʒo ʒab luʒaɾo Riab nʒeɾɾ mac na ʒɾɾi ʒɾinneamna  
 3600 mic eoćac ɾeóliʒ mic ɾinn mic ɾinnloʒa mic Roɾɾnéin  
 Ruaió mic eaɾamain eaɾma mic ʒláćacća mic ʒabmaoća  
 luɾic mic éanna Aɾɾnɾ mic Aonʒur ʒuɾibɾ ʒeamɾac  
 ʒo ɾíol éɾneamóin mōʒacć eɾneann ɾíce ʒiaóan, nó ʒo ɾéɾi  
 ʒuɾnʒe oile, ɾé ʒiaóna ɾíceac. ʒeɾiboiʒaɾ ʒnʒean  
 3605 ɾaɾɾaɾll Rioc loćlonn fá beaɾ ʒo luʒaɾo Riab nʒeɾɾ.  
 ʒu uime ʒo ʒaɾići luʒaɾo Riab nʒeɾɾ ʒé ʒo ʒiʒ ʒo  
 ɾaibé ɛioɾcaɾll ʒeɾɾ ʒimćeall a ʒiaćʒa ʒu ɛioɾcaɾll  
 oile ʒimćeall a meaoóin; óɾi ʒu ʒa na ɾɾi ɾinn ʒo ɾinne  
 ɾé n-a ʒeɾibɾaɾi é, Cloćɾa ʒnʒean eoćac ɾeóliʒ a haɾnm,  
 3610 aɾi mbeɾć aɾi meɾce oóib; ʒonać aʒ ɾaɾneɾ an ʒnóma  
 ɾoin acća an ɾann ɾeancur-ɾo ɾíor aɾ a ʒuɾɾɾeɾ ʒuɾab  
 ʒ an Cloćɾa-ɾo ʒé ɾuʒać luʒaɾo Riab nʒeɾɾ ʒa ʒeɾib-  
 ɾacćmaib ɾuʒ Cɾiomćann nia náɾi ʒon luʒaɾo céaona ɾoin  
 ɾá mac ʒi ɾéin. Aʒ ɾo an ɾann:

3615

luʒaɾo Riab nʒeɾɾ ʒo Cɾiomćann éain  
 ɾá acćaɾi ʒu ɾa ʒiaćaɾi;  
 ʒu Cloćɾa an éroća ʒnaćaɾɾ  
 ʒa mac ɾo ʒa ɾeannćaćaɾi.

ʒo meɾać an ɾiać ɾoin ʒuɾab ʒé mac oóib ʒaɾi ʒ'ainm  
 3620 náɾi ɾá coɾmaɾl a ɾaibé ón ɛioɾcaɾll uacćaɾi ɾuac ʒo  
 luʒaɾo Riab nʒeɾɾ aʒur ɾé ʒneɾ a ɾaibé ʒuɾi an ʒa  
 ɛioɾcaɾll, aʒur ɾé loćaɾi a ɾaibé ón ʒa éɾioɾ ɾíor. ʒu  
 amlaio ʒo ɛuɾ an luʒaɾo-ɾe .i. ʒnʒeac aɾi a cloćeam  
 ʒo ɾinne ʒo ʒeacćaio ɾíu.

3625

ʒo ʒab Conćućaɾi Aćmaoɾuacć mac ɾinn ɾíleacć mic

Eibhear back to the territory of Ui Rathach to the borders and the islands of west Munster, having acquired the sovereignty of the region for themselves, which they held up to the time of Mogh Nuadhat, by whom they were expelled ; and finally this Conaire Mor fell in Bruighean Da Bhearg by Aingceal Caoch son of the king of Britain.

Lughaidh Riabh nDearg son of the three Finneamhnas, son of Eochaidh Feidhlioch, son of Fionn, son of Fionnlogha, son of Roighnen Ruadh, son of Easamhan Eamhna, son of Blathacht, son of Labhraidh Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach of the race of Eir-eamhon, held the sovereignty of Ireland twenty years, or, according to others, twenty-six years. Dearbhorgaill daughter of Fargall, king of Lochloinn, was wife of Lughaidh Riabh nDearg. He was called Lughaidh Riabh nDearg because there was a red circle round his neck, and another circle round his waist ; for he was the offspring, in their drunkenness, of the three Fionns by their sister who was called Clothra daughter of Eochaidh Feidhlioch ; and as a setting forth of this deed is the following historical stanza from which it will be understood that it was this Clothra who bore Lughaidh Riabh nDearg to her brothers that also bore Criomhthann Nia Nar to this same Lughaidh who was her own son. Here is the stanza :

Lughaidh Riabh nDearg to fair Criomhthann  
Was father and was brother ;  
And Clothra of the comely form  
Was grandmother to her son.

At that time it was believed that what was above the upper circle of Lughaidh Riabh nDearg resembled the one of the youths who was called Nar, and that what was between the two circles resembled Breas, and that what was below the waist resembled Lotar. This Lughaidh died by falling on his sword, which cut him through.

Conchubhar Abhradhruadh son of Fionn File, son of



Ropra Ruaid mic Feargusa Fairrige mic Nuadat Neact  
 mic Séadna Siotbaid mic Luigthead Loitfinn mic Bhearaíl  
 bhuic mic Fiacad Foirbhuic mic Oiliolla Glair mic Fearmadais  
 Foglaí mic Nuadat Fullóin mic Eallóit mic Airt mic Moza  
 3630 Airt mic Cmuiméann Corcraí mic Feirlimí Foirémuin  
 mic Feargusa Forcáin mic Bhearaíl Bheogáin mic  
 Donghusa Olláin mic Oiliolla Buidéin mic Labradá  
 Loingis mic Oiliolla Áine mic Laozáire Luic mic Uzáine  
 Mórí vo íol Éireamóin míogact Éireann donbliadain  
 3635 áinín. Agus ír uime vo gairtí Concuíar Abriámuad  
 óe, vo búiú gairb fabriáda muad vo bí ag a íúilb; agus  
 fá úeiread vo tuit ré lé Cmuiméann Níá Náí.

## XXXVIII.

Vo gab Cmuiméann Níá Náí mac Luigthead Riab nDeairg  
 mic na tpi bFinneáin mic Eocad Feirlis mic Finn mic  
 3640 Finnloga mic Roignén Ruaid mic Earámuin Eáin mic  
 Bláctá mic Laozáire Luic mic Éanna Aigis mic Don-  
 ghusa Tuibis Teáin mic vo íol Éireamóin míogact Éireann  
 ré bliadna véas. Ír uime vo gairtí Cmuiméann Níá Náí  
 óe óí ír ionann níá ír gairceadac nó tréinfeair. Agus  
 3645 ír ar tugad Náí air vo búiú gair bá náí leir a gáineáin  
 ioir a úeairbíctair ír a mactair. An daia bliadain véas  
 vo ílaidair an Cmuiméann Níá Náí-íe mugad Cúirt.  
 Ír áinlaid vo báirgead an Cmuiméann-íe .i. tuitim da ead  
 vo inne go bfuair báí go gíio da éir ínn.  
 3650 Vo gab Fearadac Fionn Feáctnac mac Cmuiméann  
 Níá Náí mic Luigthead Riab nDeairg mic na tpi bFin-  
 neáin mic Eocad Feirlis vo íol Éireamóin míogact Éir-  
 eann píe bliadán. Náí Tuáctúac ingean Lóic mic Dáire  
 vo Cmuíteanpuat mactair Fearadais Feáctnais. Ír uime

Rossa Ruadh, son of Fearghus Fairrge, son of Nuadha Neacht, son of Seadna Siothbhac, son of Lughaidh Loithfhionn, son of Breasal Breac, son of Fiachaidh Foibhric, son of Oilill Glas, son of Fearadhach Foghla, son of Nuadha Fullon, son of Ealloit, son of Art, son of Mogh Airt, son of Criomhthann Coscrach, son of Feilimidh Foirthriun, son of Fearghus Fortamhail, son of Breasal Breoghaman, son of Aonghus Ollamh, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland one year. And he was called Conchubhar Abhradhruadh because he had red eyelashes ; and in the end he fell by Criomhthann Nia Nar.

## XXXVIII.

Criomhthann Nia Nar son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch, son of Fionn, son of Fionnlogha, son of Roighnen Ruadh, son of Easamhan Eamhna, son of Blathacht, son of Laoghaire Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland sixteen years. He was called Criomhthann Nia Nar, for *ní* is the same as 'champion' or 'brave man'; and he was called Nar, 'ashamed,' for he felt ashamed of being the offspring of his brother and mother. It was in the twelfth year of the reign of Criomhthann Nia Nar that Christ was born. This Criomhthann met his death by a fall from his horse, soon after which he expired.

Fearadhach Fionn Feachtnach son of Criomhthann Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland twenty years. Nar Tuathchuach daughter of Loch son of Daire of Cruitheatuaith was the mother of Fearadhach Feachtnach. He was



called Fearadhach Feachtnach because justice and truth were maintained in Ireland in his time. For *feachtnach* means 'truthful.' It was in his reign that Morann son of Maon lived, the just judge who possessed the Morann collar; and one of the virtues of this collar was that whoever wore it round his neck while delivering an unjust judgment the collar would close in tightly on his neck till he delivered a just judgment. It behaved similarly as regards one who came to give false testimony until he had confessed the truth. From this collar comes the old saw, that is, when one orders that Morann's collar be round the neck of one giving evidence so that he might tell the truth; and Fearadhach Feachtnach died in Liath Druim.

Fiatach Fionn, a quo the Dal bhFiatach, son of Daire, son of Dluthach, son of Deitsin, son of Eochaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Earann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland three years; and he fell by Fiachaidh Fionnoladh.

Fiachaidh Fionnoladh son of Fearadhach Fionn Feachtnach, son of Criomhthann Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years. He is called Fiachaidh Fionnoladh, for *oladh* is a name for a cow, and most of the cows of Ireland were white (*fionn*) in his time; hence he was called Fiachaidh Fionnoladh. Know that, according to Stowe's Chronicle, there were Scots residing in Alba in the year of the Lord 73, very soon after Fiachaidh Fionnoladh held the sovereignty of Ireland, and that was before Cairbre Riada lived. And this Fiachaidh was treacherously slain by the rustic tribes of Ireland.

Cairbre Chinn Chait son of Dubhthach, son of Rudhruighe,

mic Dóicón Uaighuóndais mic Tait Teómannais mic Luaisne  
 3690 Laidóinn mic Oihur Eadlónnais mic Eapnuilb mic Rionnais  
 Oadármaidis mic Rios Loelonn táinig mair don mé Labriar  
 Loingreadó go buíoin Tuama Teannbadoe agus doieiuo  
 oiong oile guria o' fdearib bolg é, miosdact Éieann.  
 Cúig bliadna i miosdact oó guri éas go éam. Agus i' uime  
 3695 gairtédar Cairibrie Cinn Cait oe, oo bús guri ba cormaid mé  
 cludairb cait a cludara amail doieiu an file ran mionn-ro :

Amail oo bí Cairibrie cruaid,  
 oo gab Éie teap i' tuaid:  
 Oá cludair cait um a ceann cain,  
 3700 fionnfad cait tré n-a cludairb.

i' é cori ar a miong miosdact Éieann Cairibrie, feall oo  
 hollmuigadó lé doieclannab nó lé haedctudab Éieann  
 uile i gcoinne mios i' uairle Éieann; agus i' é moó ar ar  
 cuireadair mionn an feall-ro oo éadnam flead o'ollmuigadó  
 3705 mé n-a oáil oo miosdab i' o'uairle Éieann; agus i' é áit  
 'n-ar oáilead an fleadó roin i Maid Cú i gConnadab  
 agus oo bádar tré bliadna as a hollmuigadó; agus ar fead  
 na haimrie rin oo coigilroo trian a otopad i n-oieill  
 na flead; agus tángadair doieclanna Éieann mair don mé  
 3710 tré miosdab oá caitéam .i. fadadó Fionnoladó mé Éieann i'  
 Eitne ingean mios Alban a bean; Feig mac Fideic Cadoic  
 mé Mumán agus beapta ingean gairtnio mé briedan fá  
 bean oó; briedal mac Frib mé Ulad i' ingean mios Sadran  
 fá bean oó; Áine a hainm, agus Caimneall ainm a haedair.  
 3715 Tré doieig oo bí as an adadctud mair adá Monad, buan i'  
 Cairibrie Caitcéann; agus i' é an Cairibrie-re fá ceann oiea  
 uile. Naoi lá oo bádar as caitéam na flead rin agus fá  
 oieiad oo lingroo an adadctud ar doieclannab Éieann  
 oá mairbadó guri tuirroo uile leo ar an láedair rin adt na  
 3720 tré geine oo bí i mbuinnib an trian ban oo bí as na tré



son of Diochun Uairiodhnach, son of Tat Teadhmannach, son of Luaighne Laidhcinn, son of Oiris Eachlonnach, son of Earndolbh, son of Rionnal Dagharmagh, son of the king of Lochloinn, who came with Labhraidh Loingseach to the fortress of Tuaim Teannbhaoth, and others say that he was of the Fir Bolg, assumed the sovereignty of Ireland; he reigned five years, and died of the plague. And he was called Cairbre Chinn Chait because his ears were like the ears of a cat, as the poet says in this stanza :

Thus was Cairbre the hardy,  
Who ruled Ireland south and north :  
Two cat's ears on his fair head,  
Cat's fur upon his ears.

Cairbre obtained the sovereignty of Ireland in this manner. The serfs or rustic tribes of all Ireland devised a treacherous plot against the king and the nobles of the country; and they resolved to carry out this plot by getting ready a feast to be given to the kings and the nobles of Ireland; and the place in which that feast was given was Magh Cru in Connaught; and they were three years preparing it, and during that time they set apart a third of their crops with a view to the feast; and the free tribes of Ireland came to partake of it; and with them came three kings, namely, Fiachaidh Fionnoladh, king of Ireland, whose wife was Eithne daughter of the king of Alba; Feig son of Fidheic Caoch, king of Munster, whose wife was Beartha daughter of Goirtniad, king of Britain; Breasal son of Furb, king of Ulster, whose wife was the daughter of the king of Sacsá; her name was Aine, and her father's name was Cainneall. The rustic tribes had three chiefs, namely, Monach, Buan, and Cairbre Caitcheann; and this Cairbre was chief of them all. They had been partaking of the feast for nine days when at length the rustic tribes sprang upon the free tribes of Ireland and slew them, so that they all fell by them on the spot, except the three unborn children who were in the wombs of the

míoḡaib do luaidéamair. Éaluisio iomoirio na mná go  
 hálbain aḡur muḡadair tuiar mac ann mar aḡá Tuatál  
 Teactmair, Tiobairde Tíreac iḡ Corib Ólom. Dála éireann  
 do fáir ḡoirta móir aḡur teirce toirad iḡ iomaio míoiraḡa ar  
 3725 éirinn aḡur do bí rin uirre go beir do éirair mac na uirí  
 míoḡ roin do mairbair i breaill ionairim. Aḡur ar n-a élor  
 o' feairib éireann ḡur mairadair tuiar mac na míoḡ roin  
 do éiradair feara iḡ teacta 'n-a noáil da iairaid oirra  
 flaitear a rean iḡ a rinreair féin do ḡlacad aír aḡur do  
 3730 éiradair ḡuran iḡ éarca i rlanad nó i ḡoiradéact oirra  
 féin fá umlad do éabairt oíib, iḡ fá beir oílear go birad  
 aír oíib. Leir rin tairḡadair na macairim iḡ do ḡlacadair  
 oirreact a n-aḡair go uairmḡ a irad féin ar éirinn aír  
 de rin. Aḡur do éaḡ Cairbre Cinn Cait do éáin.

3735 Do ḡab Eilim mac Connair mic Roira Ruaid mic Ruó-  
 mair mic Siḡmair mic Duib mic Foróir mic Airreairmair  
 mic Sióirlair mic Finn mic birad mic Labairda mic Cairbre  
 mic Ollairmair fóola do rliact íi mic Mílead míoḡact  
 éireann irce blaidan; ḡur éur lé Tuatál Teactmair i ḡCac  
 3740 aiclé.

three wives of the three kings we have mentioned. Now the women fled to Alba, and there gave birth to three sons, namely, Tuathal Teachtmhar, Tiobraide Tireach, and Corb Olom. As to Ireland great famine and failure of crops and much adversity came upon that country. And this continued to be her lot till the three sons of the three kings they had treacherously slain were able to bear arms. And when the men of Ireland heard that the three sons of these kings were living, they sent envoys to them asking them to assume the sovereignty which their ancestors had held before them ; and they gave the sun and moon as surety or guarantee that they would yield them obedience and be faithful to them evermore. Upon this the youths came, and accepted the inheritance of their fathers ; and this brought back again her usual prosperity to Ireland. And Cairbre Chinn Chait died of the plague.

Eilim son of Connra, son of Rossa Ruadh, son of Rudhruighe, son of Sithrighe, son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty years ; and he fell by Tuathal Teachtmhar in the Battle of Aichill.

## XXXIX.

Do gáb Tuatál Teac̃tm̃ar mac Fiac̃ac̃ Fionnolaõ mic  
 Feam̃ad̃aig̃ Fínn Feac̃tnaig̃ mic Ciuom̃c̃aínn Nía Náĩr mic  
 Luig̃d̃eac̃ Ríab̃ nDeaig̃ mic na t̃rí b̃Fínned̃m̃na mic Eoc̃ac̃  
 Feĩol̃ig̃ vo fíol̃ Éíneam̃óin ríog̃ac̃t̃ Éíneann veic̃ mbliad̃na  
 3745 ficeaõ. Ĩr uime g̃aírẽar Tuatál Teac̃tm̃ar ve ó t̃eac̃t̃  
 g̃ac̃a maírẽara ré n-a linn. Níor̃ f̃ág̃aib̃ iom̃or̃ro Fiac̃aiõ  
 Fionnolaõ vo c̃loinn ac̃t̃ doñmac̃ ṽa ñg̃aírẽí Tuatál  
 Teac̃tm̃ar. Ag̃ur 1 mb̃roinn Eic̃ne iñg̃ine ríog̃ Alb̃an vo  
 c̃uaiõ ar̃ éaló̃ a har̃g̃ain M̃aig̃e C̃rú 1 g̃Connac̃taib̃ vo b̃í  
 3750 an mac̃ roiñ an t̃an vo m̃ar̃b̃ãoar̃ an Ãc̃ac̃t̃uaic̃ Fiac̃aiõ  
 Fionnolaõ ĩr f̃aor̃c̃lanna Éíneann. Ag̃ur 1ãr mb̃reic̃ t̃uãc̃-  
 aíl 1 nAlb̃ain vo hoileaõ ĩr vo b̃ẽar̃m̃úineaõ ann é go beic̃  
 1 g̃c̃ionn a c̃úig̃ mbliad̃an ficeaõ ṽo; ag̃ur feaõ na ré riñ vo  
 b̃í m̃íorãc̃ ar̃ Éíriñn; ag̃ur ar̃ mb̃eic̃ 1 g̃c̃ruãd̃õaíl m̃óir̃  
 3755 voñ Ãc̃ac̃t̃uaic̃ vo c̃uãoar̃ vo c̃inneaõ c̃om̃aí̃le ré n-a  
 nõraoĩc̃ib̃ ṽa f̃íor̃ c̃ionñur̃ nó c̃r̃eaõ an mõṽ ṽa ṽt̃áiñig̃ an  
 m̃íorãc̃ vo b̃í ar̃ Éíriñn an t̃rá̃c̃ roiñ, nó c̃ionñur̃ vo f̃óir̃r̃í̃e  
 uaõ í. Ĩr eaõ ãoũb̃rãoar̃ na ṽraoĩc̃e g̃urãb̃ uime vo b̃í  
 an m̃íorãc̃ uir̃re t̃ré mãr̃ vo riñneaõar̃ an feall̃ ar̃ ríog̃aib̃  
 3760 ĩr ar̃ f̃aor̃c̃lannaib̃ Éíneann; ãoũb̃rãoar̃ f̃ór̃ nãc̃ fill̃feaõ  
 a mãc̃ f̃éiñ ar̃ Éíriñn go ñg̃ab̃aõ neac̃ éig̃in vo f̃líoc̃t̃ na  
 ríog̃ roiñ vo mãr̃b̃aõ ceanñar̃ Éíneann. Ag̃ur ĩr f̃án am̃  
 roiñ vo c̃uãlãoar̃ an Ãc̃ac̃t̃uaic̃ go mãib̃e mac̃ ag̃ Fiac̃aiõ  
 Fionnolaõ 1 nAlb̃ain vãr̃ b̃áinñ Tuatál Teac̃tm̃ar; ag̃ur vo  
 3765 c̃uãoar̃ ṽroñga m̃óirã voñ Ãc̃ac̃t̃uaic̃ 1 g̃com̃aí̃le ag̃ur ĩr  
 eaõ vo c̃inneaõ leo t̃eac̃ta vo c̃ur̃ 1 g̃c̃oinne t̃uãc̃aíl go  
 hAlb̃ain. Do b̃á̃oar̃ f̃ór̃ ṽroñga ṽ' 1ãr̃m̃ar̃ f̃aor̃c̃lanñ  
 Éíneann mãr̃ ãt̃áiõ clanñ an Duinñ D̃ẽara vo L̃aig̃ñib̃  
 Fiac̃aiõ Cãr̃án ĩr Fionñb̃all̃ a b̃rá̃c̃aí̃r̃ ag̃ur ré c̃eaõ fõg̃-  
 3770 lũí̃e mãr̃ doñ iú̃ ag̃ ãr̃g̃ain Éíneann 1 nõíog̃aíl na feille

## XXXIX.

Tuathal Teachtmhar son of Fiachaidh Fionnoladh, son of Fearadhach Fionn Feachtnach, son of Criomhthann Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland thirty years. He was called Tuathal Teachtmhar, as every good came in his time. Now Fiachaidh Fionnoladh left no issue but one son, who was called Tuathal Teachtmhar; and that son was in the womb of Eithne daughter of the king of Alba, who escaped by flight from the destruction of Magh Cru in Connaught, when the Athachthuaith slew Fiachaidh Fionnoladh and the free tribes of Ireland. And after the birth of Tuathal in Alba he was brought up and educated in politeness there till he had reached the age of twenty-five years; and during that time Ireland had been in adversity; and the Athachthuaith being in a great difficulty went and consulted their druids as to the cause and origin of the adversity in which Ireland was at that time, and as to the way in which she might be freed from it. The druids replied that the cause of her adversity was that they had acted treacherously towards the kings and the free tribes of Ireland, and added that her wonted prosperity would not come back to Ireland until some one of the descendants of those kings who were slain assumed the sovereignty of the country. And it was about this time that the Athachthuaith heard that there was in Scotland a son of Fiachaidh Fionnoladh, whose name was Tuathal Teachtmhar; and a large party of the Athachthuaith took counsel together, and they agreed to send envoys to Tuathal to Alba. There were also companies of the remnant of the free races of Ireland, namely, clann an Duinn Deasa of Leinster, Fiachaidh Casan and Fionnbhall his brother, and six hundred pirates with them, devastating Ireland to avenge the treachery



vo mórtao an d'ádcúaid ar míoḡaibh ir ar fáorclannaidh éireann.

Ar gcloir an rceoil rin vo t'uaḡal Teacḡmair t'uaillair  
 féin ir a m'ádaí .i. Eitne inḡean míoḡ Alban i nÉirinn ḡo  
 3770 f'luaḡ lionmair maille m'ú. Cúig bliad'na ficeao vo b'aoir  
 vo t'uaḡal an t'rác roim aḡur vo ḡab'aoar cuan i nIorruir  
 'Doimnann ḡo o'arfa f'iaḡaíó Carán ḡo n-a b'rádaí m'ú  
 ann rin. T'uaillao ar rin ḡo Team'raíḡ ir tionóilao a  
 mannta ar ḡaḡ a'ir vo 'Éirinn i noáil Tuac'ail ḡo Team'raíḡ  
 3780 aḡur ḡa'irmt'ear leo m'í éireann oe. T'ig Eilim mac Conn'raḡ  
 vo bi i b'f'laitear éireann an t'rác roim ar n-a t'og'a lé  
 h'ádcúuaḡaibh o' éir b'áir 'Cairb'ie 'Cinn 'Cait vo t'ad'air  
 'Cáda 'Aic'le i n-aḡaíó t'uaḡail. B'uirtear o'Eilim ir o'ádc-  
 t'uaḡaibh ir m'ar'b'ear é féin ir u'ir'óir a f'luaíḡ ran c'at roim.  
 3785 Tuḡ Tuac'ail ir a mannta u'et ar ádcúuaḡaibh feao éireann  
 ann rin ḡur b'uir cúig caḡa ficeao i n'ulltaibh aḡur cúig  
 caḡa ficeao i 'Laiḡn'ibh ir cúig caḡa ficeao i ḡConn'raḡaibh  
 aḡur cúig caḡa o'eaḡ ir fice ran m'um'ain o'ir'a.

1ar m'bir'ead' iom'oir'io na ḡcaḡ roim vo t'uaḡal aḡur iar  
 3790 b'róir'it'ion fáorclann éireann a han'bir'ioir na n-ádcúuaḡ, vo  
 rinneao f'eir Team'raḡ leir, am'ail ir ḡn'at m'ir ḡaḡ m'íḡ i  
 o'túr a f'laic'ir míoḡ'óáil c'oit'ceann vo c'uir'nniuḡaḡo ir vo  
 c'oit'ct'ionól m'é ho'ir'ouḡaḡo m'eaḡt ir nóir na c'ri'ce. T'ánḡa'ar  
 u'air'le ḡae'oeal ar ḡaḡ cúig'eaḡo i nÉirinn cúig'e iar rin; aḡur  
 3795 vo ḡab'aoar m'ar m'íḡ m'ir t're m'ar vo fáor iao féin ó m'og-  
 ra'ine na no'aoirclann .i. na na'ádcúuaḡ; aḡur tuḡa'ar  
 m'áda na no'úl m'é míoḡaḡt éireann vo léig'ean o'ó féin ir o'a  
 c'loinn, am'ail vo ḡeall'ao m'oir'e rin o' uḡa'ine m'óir.

1ir ann rin f'óir f'ua'ir c'eiḡ'ie m'ir'e vo na cúig'eaḡaibh o'a  
 3800 no'ea'ir'na f'é an m'ir'oe-ir ann an'oir m'ar f'ea'ir'ann c'inn'te vo  
 ḡaḡ a'ir'oir'íḡ o'a m'biaḡo i nÉirinn. Óir tar ceann ḡo m'áib'e

of the Athachthuaith towards the kings and free tribes of Ireland.

When Tuathal Teachtmhar heard these tidings, he set out for Ireland with his mother, Eithne daughter of the king of Alba, accompanied by a large host. Tuathal was twenty-five years of age at that time. And they put into port at Iorrus Domhnann, where they met Fiachaidh Casan with his brother. Thence they proceeded to Tara, and there assembled their supporters from all parts of Ireland to meet Tuathal, and they proclaimed him king of Ireland. Eilim son of Connra, who at that time held the sovereignty of Ireland, having been elected by the Athachthuaith after the death of Cairbre Chinn Chait, came and fought the Battle of Aichill against Tuathal. In that battle Eilim and the Athachthuaith were defeated, and himself and the greater part of his army slain. Then Tuathal and his supporters went against the Athachthuaith throughout Ireland, and defeated them in twenty-five battles in Ulster, and twenty-five battles in Leinster, and twenty-five battles in Connaught, and thirty-five battles in Munster.

When Tuathal had won these battles, and rescued the free races of Ireland from the tyranny of the Athachthuaith, he convened the Feis of Tara ; as it is customary for every king in the beginning of his reign to convene and bring together a great general assembly to regulate the laws and customs of the country. Then the nobles of the Gael from every province in Ireland came to him, and accepted him as their king, as he had delivered them from the slavery of the serfs and the Athachthuaith ; and they pledged themselves by the elements, that they would leave the sovereignty of Ireland to himself, and to his children, as had formerly been promised to Ughaine Mor.

It was then, too, that he was given four portions of the provinces, out of which he made the present Meath, as the peculiar territory of the successive high kings of Ireland.

Míðe o' ainm ar an t-uidé fedaíonn atá lámh ré hUirneac  
ó ainmíu cloinne Neimíó go haínníu Tuaeáil, maeáó ní  
maíbe Míðe o' ainm ar na míuib do beanaó do na cúigeaó-  
3805 aib go haínníu Tuaeáil go nveanna críoc ar leic ó na  
cúigeaódaib ói.

Tar éiríomho maí do éirí Tuaeáil na ceitíre míre-re  
ré céile go nveanna doin críoc amáin oíob da ngoirtear  
Míðe, do cógaib ré ceitíre príomlongpúirt innce, maí atá  
3810 longpóirt i n-gac mír oíob. Do cógaib ceana Tlaéctá ran  
mír don Mumáin atá leir an Míðe, agus ír ann rin do  
hoirúigeaó Teine Tlaéctá maí a gcleaótaoi leo oíaoite  
Éireann do éirínniugaó ír do cóimíonól oíóce Sáma do  
óeanaí ióóbará do na huile oíib. Ír ann ran teimíó rin  
3815 do loirctí a n-íóóbará leo agus fá héigean i bpéin ánaó  
teinnce Éireann do múcaó an oíóce rin, agus ní lámáó  
neac o' fedaib Éireann teine o' aónaó acé ón teimíó rin;  
agus gac teine do bíóó ar n-a haónaó aírte i néirinn do  
bíóó rceaball nó trí rinínnce ag níg Mumáin do éirí uirre  
3820 do bríg gúrab don mír máiní ón Mumáin don Míðe an  
ponn ar a bfuil Tlaéctá.

Do rinne an daí longpóirt ran mír máiní do Cúigeaó  
Connacé é, maí atá Uirneac maí a mbíóó coimíóil coitceann  
fear nÉireann ar a t-ugtaoi móiódáil uiríng; agus um  
3825 bealltáine do bíóó an t-aonaó roin ann maí a gcleaótaoi  
leo maíairt a maíne ír a n-eaíraó ír a réaó do óeanaí  
fá reac. Do cleaótaoi leo fóir íóóbará do óeanaí don  
aírtoia da n-aóraóaoir da n-gaírtí béil, agus fá gnaó leo  
da teine do óeanaí i n-onóir do béil i n-gac tuidé i néirinn,  
3830 agus beibléan da gac cinéal rpréíóe da mbíóó ran tuidé  
do éimáin roir an da teimíó maí uirórc da gcaóma da  
gac gálar feaó na bliaóna roin; agus ír ón teimíó rin do-  
níctí i n-onóir do béil gáirmtéar bealltáine don féil

For, although Meath was the name of the territory which is beside Uisneach from the time of the children of Neimhidh to the time of Tuathal, still Meath was not the name of the portions that were taken from the provinces until the time of Tuathal, and he made it into a territory distinct from the provinces.

Now, when Tuathal had put these four parts together and made them into one territory called Meath, he built therein four chief fortresses, that is, a fortress in each of the portions. Accordingly he built Tlachtgha in the portion of Munster which goes with Meath; and it was there the Fire of Tlachtgha was instituted, at which it was their custom to assemble and bring together the druids of Ireland on the eve of Samhain to offer sacrifice to all the gods. It was at that fire they used to burn their victims; and it was of obligation under penalty of fine to quench the fires of Ireland on that night, and the men of Ireland were forbidden to kindle fires except from that fire; and for each fire that was kindled from it in Ireland the king of Munster received a tax of a screaball, or three-pence, since the land on which Tlachtgha is belongs to the part of Munster given to Meath.

On the portion he had acquired from the province of Connaught he built the second fortress, namely Uisneach, where a general meeting of the men of Ireland used to be held, which was called the Convention of Uisneach, and it was at Bealltaine that this fair took place, at which it was their custom to exchange with one another their goods, their wares, and their valuables. They also used to offer sacrifice to the chief god they adored, who was called Beil; and it was their wont to light two fires in honour of Beil in every district in Ireland, and to drive a weakling of each species of cattle that were in the district between the two fires as a preservative to shield them from all diseases during that year; and it is from that fire that was made in honour of Beil that the name of Bealltaine is given to the noble

uafail ar a bfuil lá an dá árrtal mar atá pílir agus  
 3836 Séamur; bealltaine .i. béilteine nó teine béil. Do bíos  
 fóir ead ír eapmáó gac flada tigeadó i móirúail Uirniú uadā  
 do míú Connacēt mar cíor, do bhríú gumarb don mír mánis ó  
 Cúigeadó Connacēt mur an Míre an áit 'n-a bfuil Uirnead.

An trear longróir do éoguib Tuadál, Tailte a  
 3840 ainm, atá ran mír mánis do Cúigeadó Ulaó mur an Míre  
 agus ír innce do-níú donac Tailtean mar a gceanglaodair  
 fíir Éireann cleammar ír cáirreoir mé céile; agus ír rí-  
 béirac an nóir do bíos eadormar ran comóadíl rin, mar atá  
 na fíir ar leir leo féin agus na mná ar leir don tairib oile  
 3845 agus a n-áirreacā ír a máirreacā ag ríadomā eadormar go  
 bróiradair mé céile gac lánamāin oíob do ríreacā i n-eacāib  
 ír i gconnaircāib a céile, amāil aoir an ríle:

San teacēt fear i bparmāó ban,  
 San mná i bparmāó bfeair bponnglan,  
 3850 acēt cāc i gacādar ó a ríre  
 i n-áirur an ardonoir.

Tar ceann iomoirio gumarb é luğair lāmāra do éionnirāin  
 donac Tailtean ar ríur mar cūmniugāó blāōna ar a  
 buimis féin Tailtein inūin māgāoir rí eapmāinne rā  
 3855 beann o'eoāir māc eiric rí réireanac ffeair mbolū amāil  
 aoubriamaircuar—ar mbeir ríar do Tailtein ar n-a hāōnacāil  
 lé luğair ran tulāis rin do commōmāó donac Tailtean  
 leir mar náraó nó mar cūmniugāó uirre, gōnacā uime rin  
 do gaircī luğnara, .i. náraó nó cūmniugāó loğā don céadā  
 3860 o'Augur ar a bfuil réil gēibeann beadair donū—tar  
 ceann go mairre fearc ír donac Tailtean ann ó amirir  
 luğōeac lāmāra maread ní mairre Tailte 'n-a ríre  
 go hāirir tūadāil Teacēmāir. Do bhríú iomoirio gumarb



festival on which falls the day of the two Apostles, namely, Philip and James ; Bealltaine, that is *Beilteine*, or the fire of Beil. The horse and the trappings of every chieftain who came to the great meeting of Uisneach were to be given as a tax to the king of Connaught, as the place in which Uisneach is belongs to the part of the province of Connaught given to Meath.

The third fortress which Tuathal built, called Taillte, is in the portion of the province of Ulster joined to Meath ; and it was here the fair of Taillte was held, in which the men of Ireland were wont to form alliances of marriage and friendship with one another. And a most becoming custom was observed in that assembly, namely, the men kept apart by themselves on one side, and the women apart by themselves on the other side, while their fathers and mothers were making the contract between them ; and every couple who entered into treaty and contract with one another were married, as the poet says :

The men must not approach the women,  
Nor the women approach the fair bright men,  
But every one modestly biding apart  
In the dwelling of the great fair.

Although it was Lughaidh Lamhfhada that first instituted the fair of Taillte as a yearly commemoration of his own foster-mother, Taillte daughter of Maghmor, king of Spain, who was the wife of Eochaidh son of Earc, the last king of the Fir Bolg, as we have said above—now when Taillte had been buried by Lughaidh in that mound he inaugurated the fair of Taillte as a *nasadh* or commemoration of her ; it was for that reason that the name of Lughnasa, that is the *gracious nasadh* or commemoration, was given to the first day of August, on which is now held the feast of the Chains of Peter—although the mound and fair of Taillte existed from the time of Lughaidh Lamhfhada, still Taillte was not a royal fortress till the time of Tuathal Teachtmhar. Now



since the place in which Taillte is belongs to the part that was taken from the province of Ulster, the tax on the fair of Taillte went to the king of Ulster. This was the amount of that tax, namely, an ounce of silver for each couple that got married there.

The fourth royal fortress, Tara, is situated in the part of Leinster given to Meath, and there the Feis of Tara was held every third year after the sacrifice had been offered to all the gods at Tlachtgha (as we have said) as a prelude to that royal assembly called the Feis of Tara, at which they were wont to institute laws and customs, and to confirm the annals and the records of Ireland, so that the ardollamhs might inscribe all that was approved of them in the Roll of the kings, which was called the Psalter of Tara; and every custom and record that was in Ireland that did not agree with that chief book were not regarded as genuine. We shall not give here in detail the laws or the customs that were severally ordained at the Feis of Tara, for the books of the Breithemhnas Tuaithe are full of them. I shall only give here the custom that was instituted at the Feis of Tara regarding the placing of the nobles and warriors for meals in the banquet-halls when they met for a feast.

There was indeed no doctor of seanchus in Ireland who did not write in the Roll of Tara the names of the nobles who were lords of territories, each according to his rank and title as regulated at the Feis of Tara, and every leader of those bands of warriors who had free quartering for the defence and protection of the lands of Ireland, had his name similarly inscribed by the ollamh; and there was none of these, either territorial lords or leaders of bands of warriors, who was not accompanied by a shield-bearer. Moreover, the banquet-halls they had were narrow and long, with tables along the side-walls. Along each of these side-walls there was placed a beam in which there were numerous hooks above the seats on which the company used to sit, with only the breadth of a

- leiteasú rcéite iomú gac úá bacán uíob. Agus ír ar na  
 bacánaiḃ uo cúipeasú an reanḃa rciaḃa na n-uasal  
 3900 ír na laocḃaiḃe mé fúíḃe uóibḃ, gac don uíob fá n-a rcéit  
 féin iomú uasal ír laoc. Gúeasú uo bíosú moḡa rleasra as na  
 flaitibḃ fearḃainn agus an rlior oile as na ceannaiḃ fearḃna,  
 agus éasḃan an tige as na hollamḃaiḃ agus an t-éasḃan  
 oile as luḃt fearḃail mé fúiteolam an teagḃlaig.
- 3905 Uo ba nóí uóibḃ fóí gḃan doinneasú uo fúíḃe 1 briaḃnaíre  
 acḃ gac don uo fúíḃe uíuim mé fúoiḡ iomú rlaḃaiḃ fearḃainn  
 ír ceannaiḃ fearḃna fá n-a rcéit féin. Ní cleasḃaḃoi leo  
 fóí mḃa uo beit 'n-a bprionntiḡibḃ acḃ áiuí ar leit uo beit  
 asa féin mḃa a mḃaḃaḃoi ías. Fá gḃaḃuḡasú asa fóí mé  
 3910 huḃt na comḃála uo mḃaí forḃaḃasú nó folmḡasú uo  
 uéasḃam ar an bprionntasú go naḃ anasú ann acḃ tpiúí,  
 mḃa atá reanḃa ír bollḃaíre .i. mḃaírcál tige agus fearḃ  
 rḃuic as a mbíosú baíu buabḃailḃ nó asḃaí mé toḡaíuim  
 éaiḃ uon rḃionntasú. Uo fḃinneasú a rḃoc tḃí huaiíre. An  
 3915 éasḃasḃaḃt uo fḃinneasú é uo éionóilóir luḃt iomḃaíu rḃiaḃ  
 na n-uasal timḃeall uoiuí an rḃionntiḡe agus uo ḡlasasú  
 an bollḃaíre rḃiaḃ gac uasail uo méi a ḡaíma agus  
 uo fúíḃeasú ar oíuḡasú an treanḃaíḃ gac rḃiaḃ uíob 'n-a  
 hionasú éinnte féin. Uo fḃinneasú fearḃ an rḃuic an asḃa  
 3920 asḃaḃt an baíu buabḃailḃ uo bíosú aige agus uo éionóilóir  
 luḃt iomḃaíu rḃiaḃ na laocḃaiḃe go uoiuí an rḃionntiḡe  
 agus uo ḡlasasú an bollḃaíre na rḃiaḃa uasḃa agus uo  
 fúíḃeasú gac rḃiaḃ uíob ar oíuḡasú an treanḃaíḃ ar rlior  
 oile an tige óí éionn buíro na laocḃaiḃe. Uo fḃinneasú  
 3925 éasḃa fearḃ an rḃuic an baíu buabḃailḃ an treasḃ asḃaḃt,  
 agus leit rin uo éionóilóir na huaiíle ír na laocḃaíḃ rḃan  
 rḃionntasú agus uo fúíḃeasú gac don uíob fá n-a rcéit  
 féin ionnuí ná bíosú iomḃasḃan ná easḃasḃa fá ionasú fúíḃe  
 easḃaíu.



shield between each two of the hooks, and on these hooks the seancha hung the shields of the nobles and of the warriors before they sat down, each under his own shield, both nobles and warriors. But the territorial lords had the choice of a side, and the leaders of warriors had the other side ; the upper end of the hall was occupied by the ollamhs, and the other end by the attendants who waited on the company.

It was also their custom that no one should sit immediately opposite to another, but that all, both territorial lords and leaders of warriors, should have their backs to the wall and sit each under his own shield. It was their custom also not to have women in the banquet-halls, but they were given a separate apartment in which they were served. It was, moreover, their custom, before the company were served, to clear out or empty the banquet-hall, so that only three remained in it, namely, a seancha, a *boltsaire*, that is a marshal of the house, and a trumpeter who had a trumpet or horn to call all the guests to the banquet-hall. He sounded his trumpet three times. The first time he sounded it, the shield-bearers of the nobles assembled at the door of the banquet-hall ; and the *boltsaire* took the shield of each noble according to his title, and placed, according to the direction of the seancha, each of the shields in its own appointed place. The trumpeter sounded his trumpet a second time, and the shield-bearers of the leaders of warriors assembled at the door of the banquet-hall ; and the *boltsaire* took the shields from them and placed each shield, according to the direction of the seancha, at the other side of the house, over the warriors' table. Then the trumpeter sounded his trumpet the third time ; and thereupon the nobles and warriors assembled in the banquet-hall, and each of them sat beneath his own shield, so that there was no contention or disagreement between them as to their seats.



## XL.

3930 1r é an Tuacal Teacmhairi-ro ar a bfuilmio as triáctad  
 vo ceangail an bóraithe ar Laignib mar éain i noiol báir  
 a óá inġean .i. Fíthir 1r Óáinne a n-anmanna. Rí iomorro  
 vo bí ar Laignib dar b'áinm Eocáio Ainġean asur tug ré  
 Óáinne inġean Tuacal Teacmhairi vo mnaoi, asur rug  
 3935 leir i Laignib da longróir féin .i. i Maig Luadac i.  
 asur i gcionn aimirie da éir rin téio go Teamhairg asur  
 noctair vo Tuacal go bfuair Óáinne báir, asur iairriar  
 an veirbírúir oile .i. Fíthir air, go utug Tuacal oó í, asur  
 beirur leir go Laignib da longróir féin i. asur mar vo  
 3940 conndairc Fíthir a veirbírúir Óáinne moimpe beo vo ling  
 a hanam go hobann airte tré náir; asur táinig Óáinne  
 da caoinead asur fuair báir vo láthair da cumáio; gonad  
 da fáirnéir rin vo minne an ríle an man-ro:

3945 Fíthir asur Óáinne,  
 Óá inġin Tuacal curaid,  
 marb Fíthir vo náirighe,  
 marb Óáinne da cumáio.

Mar vo éualaid iomorro Tuacal báir na veire ban, vo  
 gáb fearig móir é, asur vo cuir teacda uaid vo gac leir  
 3950 go huairib éireann vo caraoio na feilbeirte vo minne  
 rí Laignean air; asur uime rin tugrad uairle éireann con-  
 gnaim rluag 1r rocaioe vo Tuacal ré víogail an mígníoma  
 roin; asur mar vo breacnuig Tuacal Laignin o'arigain 1r  
 vo éreacad asur gan 1ad ioncáitighe mair, vo doimdar  
 3955 cáin vo víol uad féin 1r ó n-a rliocht 'n-a noiaio i n-íoc  
 báir na mban roin vo Tuacal 1r da gac mág da otiofao  
 ar a loirg.

As ro ruim na cána vo víolcái lé Laignib vo víogail  
 éireann gacá dar b'blaidain i noiol báir éloinne Tuacal,

## XL.

It was this Tuathal Teachtmhar of whom we are speaking who imposed the 'Boraimhe' on the people of Leinster, as a tax to avenge the death of his two daughters, whose names were Fithir and Dairine. Now, there was a king over Leinster whose name was Eochaidh Aincheann, and he married Dairine, daughter of Tuathal Teachtmhar, and took her to Leinster to his own fortress, that is to Magh Luadhat; and some time after that he went to Tara, and told Tuathal that Dairine had died, and asked him to give him his other daughter, that is Fithir, and Tuathal gave her to him, and he took her to Leinster to his own fortress; and when Fithir saw her sister Dairine alive before her, her soul quitted her body suddenly through shame; and Dairine having come to lament her died of her grief on the spot. And it was to relate this that the poet composed the following stanza:

Fithir and Dairine  
Two daughters of princely Tuathal;  
Fithir died of shame,  
Dairine died of her grief.

Now when Tuathal heard of the death of the two ladies he became enraged, and sent out messengers in all directions to the nobles of Ireland to complain of the treachery which the king of Leinster had practised against him; and accordingly the nobles of Ireland gave aid in warriors and auxiliaries to Tuathal with a view to avenge this outrage; and when Tuathal resolved to plunder and despoil the people of Leinster though they were unable to meet him in the field, they agreed to pay a tribute, themselves and their descendants after them, to Tuathal, and to each king who should succeed him, as a retribution for the death of these ladies.

The following is the amount of the tribute that was paid every second year by the Leinstermen to the kings of Ireland

3960 marí atá trí píctó céad bó; trí píctó céad uinge o'airgead;  
 trí píctó céad bhrat; trí píctó céad torc; trí píctó céad  
 molt; ir trí píctó céad coipe umha. Agus ir í roinn do  
 bíodáir an gcáin rin, a trian o'fearaib Connacht, a trian  
 o'oirgiallaib, agus a trian do uib néill. Agus ro marí  
 3965 doeir an Stair na ngoirdear bómaime laigean rna man-  
 naib-re ríor:

Trí píctó céad bó flabha,  
 Tugta gan mead,  
 La trí píctó céad uinge  
 O'airgead ar deac

3970

La trí píctó céad leann liogda  
 léiré a oirne,  
 La trí píctó céad ró-torc  
 fá róio roirne

3975

La trí píctó céad do moltaib,  
 Tugad umne,  
 La trí píctó céad coipe n-umha  
 do cumhad lare

3980

A trian do Connachtaib,  
 A noliad ó éin,  
 A trian do Oirgiallaib,  
 A trian do uib néill.

Ir don cáin rin do gairtí bómaime laigean agus do bí  
 rí agus a tabad ré linn dá ficead míog dar gá flaitear  
 3985 éireann marí atá ó aimirir tuadail Teachtair go haimirir  
 fionnachta do beir i bflaitear éireann, amail doeir an rle  
 ran man-ro:

Ceadra da míg do rala  
 lé rugad an bóma  
 ó aimirir tuadail Teachtair  
 go haimirir fionnachta.

3990

Ir é Moling ruair maiteam uirne ran cáirde ruair ó  
 fionnachta go luan, agus ir é luan do tuig Moling luan  
 laoi an bhráda. Do bíodáir iomairio an cáin rin real 'ga  
 3995 díol go humal agus laigneadab; agus uair eile nac dom-

as a penalty for the death of the children of Tuathal, namely, three score hundred cows, three score hundred ounces of silver, three score hundred mantles, three score hundred hogs, three score hundred wethers, three score hundred bronze caldrons. And this tribute was thus divided :—a third part of it to the men of Connaught, a third to the Oirghialla, and a third to the Ui Neill. The tract entitled Boraimhe Laighean speaks thus in the following verses :

Three score hundred kine with spancels,  
 Gifts without fault,  
 With three score hundred ounces  
 Of silver in addition,  
 With three score hundred fine mantles  
 Of largest measure,  
 With three score hundred large hogs  
 Of lusty strength,  
 With three score hundred wethers,  
 Generous gift,  
 With three score hundred brazen caldrons  
 As a bright ornament.  
 A third part to the men of Connaught,  
 The ancient law,  
 A third part to the Oirghilla,  
 A third to the Ui Neill.

This was the tribute called Boraimhe Laighean, and it was in force during the reigns of forty kings who ruled Ireland, that is from the time of Tuathal Teachtmhar to the time that Fionnachtá held the sovereignty of Ireland, as the poet says in this stanza :

There were forty kings  
 Who carried off the Boromha  
 From the time of Tuathal Tlachtgha  
 To the time of Fear Fionnachtá.

It was Moling who got it remitted by means of the respite until Monday which he got from Fionnachtá ; but the Monday Moling meant was the Monday of the Day of Judgment. The Leinstermen paid this tribute submissively





at times, but at other times they would not consent to pay it, whence arose much strife and conflict between both parties, in which a great number of the nobles of Ireland fell on either side. And Tuathal Teachmthar fell by Mall son of Rochruidhe.

Mal son of Rochruidhe, son of Cathbhadh, son of Giallachaidh Fionn, son of Fionnchadh, son of Muireadhach, son of Fiachna Fionnamhnas, son of Irial Glunmhar, son of Conall Cearnach, son of Aimhirgin Iairghiunach, son of Cas Trillseach, son of Cas, son of Fachtna, son of Capa, son of Gionga, son of Rudhruighe Mor from whom clanna Rudhruighe are called, of the race of Ir son of Milidh, held the sovereignty of Ireland four years, and he fell by Feidhlimidh Reachtmhar.

Feidhlimidh Reachtmhar son of Tuathal Teachtmhar, son of Fiachaidh Fionnoladh, son of Fearadhach Fionn Feachtnach, son of Criomhthain Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, sons of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland nine years. Baine daughter of Scal Balbh, wife of Tuathal Teachtmhar, was the mother of Feidhlimidh Reachtmhar, and he was called Feidhlimidh Reachtmhar through the excellence of the legal judgments delivered in Ireland in his time. Now, the law Feidhlimidh ordained in his own time in Ireland resembled the law which is called in Latin *lex talionis*; this means that when one injures or wounds another a similar infliction would be visited on himself in retribution; thus trespass for trespass, a cow for a cow, a hand for a hand, a leg for a leg, an eye for an eye, and so on for every other injury beginning from these. And the result of this law was that the men of Ireland improved in their behaviour in the time of Feidhlimidh, whence he was called Feidhlimidh Reachtmhar. And at length this man died on his pillow.

Conaire Mor son of Feidhlimidh Fiorurghlas, son of Cormac Gealta Gaoth, son of Nia Corb, son of Cu Corb, son of Mogh

Corb mic Moḡa Corb mic Concúbair Abraðiuad mic  
 Finn Fílead mic Rorpa Ruad mic Fearḡura Fahirge mic  
 Nuadac Neac mic Séadna Siotbaic mic Luigheac Loitinn  
 4030 mic Bpearail Bric mic Fíacac Foirb mic Oiliolla ḡlair  
 mic Fearadaiḡ Foḡlair mic Nuadac Fullóin mic Eallóit  
 mic Airt mic Moḡa Airt mic Ciuométann Corcraḡ mic  
 Feólimiú Foiréum mic Fearḡura Forcainail mic Bpearail  
 Bpeodain mic Donḡura Ollainn mic Oiliolla Briadain  
 4035 mic Labrad Loingriḡ vo fíol Éireainn míoḡac Éireann  
 trí bliadna. Vo bádar iomorro tríoac mac aḡ Caḡair,  
 ainail aoir an fíle fan man-ro :

Tríoac mac, fá maic an élan,  
 Vo éinn ó Caḡair éalann ;  
 4040 Trí veineabair, fá réimí reol,  
 'n-a bfeim éleireamair érad.

ḡíeac vo éadar fíe von éloinn rin ḡan tríoac, aḡur  
 táinig fíeac ar an veineabair oile óib. aḡ ro anman-  
 na na mac ar a vtainiḡ fíeac : Rorpa fáilḡeac rinnear  
 na cloinne ar a vtainiḡ fíeac, Dáire bairiac, Bpearail  
 4045 Einocḡlar, Fearḡur, Oillil, Ciuométann, Dearḡmoraḡ, Eoc-  
 air Teimín, Donḡur ir Fíacair Aiceadá ríear na cloinne  
 tar ceann ḡurab aḡ a fíeac fá ḡnátaiḡe míoḡac Láḡean.  
 Ar fíeac Fíacac Aiceadá mic Caḡair móir atá ó Bric  
 4050 ir ó Tuadail. Ar fíeac Bpearail Béalaiḡ mic Fíacac  
 Aiceadá atá mac Muicadá. Ar fíeac Rorpa Fáilḡiḡ mic  
 Caḡair móir atá ó Concúbair Fáilḡe aḡur. Ó Díomaraḡ  
 aḡur O Duinn aḡur clann. Colḡan ainail aoiram va  
 éir-ro aḡ eiaobreaoilead mac Milead ; aḡur ir lé Conn  
 4055 Céadacac vo tuir an Caḡair móir-ro i ḡCaḡ Maiḡe háḡa.

Vo ḡab Conn Céadacac mac Feólimiú Reacéimair mic  
 Tuadail Teacéimair vo fíol Éireainn míoḡac Éireann  
 fíe bliadna ḡur tuir le Tiobairve Tireac mac Máil  
 mic Rocúirve i bfeall i vtuait Teamrac aḡur é uaiḡneac

Corb, son of Conchubhar Abhradhruadh, son of Fionn File, son of Rossa Ruadh, son of Fearghus Fairrge, son of Nuadha Neacht, son of Seadna Siothbhac, son of Lughaidh Loithfhionn, son of Breasal Breac, son of Fiachaidh Foibhric, son of Oilill Glas, son of Fearadhach Foghla, son of Nuadha Fullon, son of Ealloit, son of Art, son of Mogh Airt, son of Criomhthann Coscrach, son of Feidhlimidh Foirthriun, son of Fearghus Fortamhail, son of Breasal Breodhamhan, son of Aonghus Ollamh, son of Oilill Bracain, son of Labhraidh Loingseach of the race of Eireamhon, held the sovereignty of Ireland three years. Now Cathaoir had thirty sons, as the poet says in this stanza :

Thirty sons, good the progeny,  
Sprang from Cathaoir of Cuala ;  
Thrice ten—a beauteous company,  
A troop of champions with stout spears.

But twenty of these children went without issue, and the other ten had issue. Here are the names of the sons who had issue :—Rossa Failgheach senior of the sons who had issue, Daire Barrach, Breasal Einiochghlas, Fearghus, Oilill, Criomhthann, Deargmhosach, Eochaidh Teimhin, Aonghus, and Fiachaidh Aiceadha, the youngest of the children, although it was his descendants who mostly held the sovereignty of Leinster. From Fiachaidh Aiceadha son of Cathaoir Mor sprang O Broin and O Tuathail ; from Breasal Bealach son of Fiachaidh Aiceadha sprang Mac Murchadha ; from Rossa Failgheach son of Cathaoir Mor sprang O Conchubhair Failghe and O Diomasaigh and O Duinn [and clan Colgan, as we shall afterwards state when we are giving the genealogy of the sons of Milidh. And this Cathaoir Mor fell by Conn Ceadchathach in the Battle of Magh hAgha.

Conn Ceadchathach son of Feidhlimidh Reachtmhar, son of Tuathal Teachtmhar of the race of Eireamhon, held the sovereignty of Ireland twenty years, and was treacherously slain in the district of Tara, being found alone there by Tiobraide Tireach son of Mal, son of Rochruidhe, king of

- 4060 **Δ**ΑΝΝ. **Δ**ΑΟΖΑΘ ΙΟΜΟΡΗΟ ΛΑΟΪ ΤΟ **Ε**ΥΗ ΤΙΟΒΡΑΙΘΕ Ι ΠΕΔΕΤΑΙΒ  
 βΑΝ ΤΑ ΜΑΡΙΒΑΘ **Δ**ΖΥΡ Η **Δ** ΗΕΑΜΑΙΝ ΤΟ **Ε**ΡΙΑΛΛΑΥΔΑΙ ΤΟ  
 ΤΕΑΝΑΜ ΝΑ ΠΕΙΛΛΕ ΠΙΝ. **Υ**ΝΑ, ΙΝΓΕΑΝ ΡΙΟΖ ΛΟΚΛΑΝΝ, ΡΑ  
 ΜΑΤΑΙΡ ΤΟΝ **Ε**ΟΝΝ-ΡΟ. ΙΡ ΤΟΝ **Ε**ΟΝΝ-ΡΟ ΤΟ ΒΕΑΝ ΜΟΖ  
 ΝΥΑΘΑΤ ΛΕΑΤ **Ε**ΡΠΕΑΝΝ ΙΑΙ ΜΒΥΡΕΑΘ ΤΕΙΕ ΖΑΕΤ ΑΡ **Ε**ΟΝΝ  
 4065 **Ο**Ο. **Σ**ΙΟΤΑ ΙΝΓΕΑΝ **Π**ΛΟΙΝΝ ΜΙΕ **Π**ΙΔΕΑΘ ΤΟ **Ε**ΑΡΗΝΑΙΒ ΜΑΤΑΙΡ  
 ΜΟΖΑ ΝΥΑΘΑΤ. ΙΡ ΑΜΛΑΙΘ ΙΟΜΟΡΗΟ ΤΑΡΛΑ ΙΟΜΡΑΡΑΝ ΙΟΥΗ  
 ΜΟΖ ΝΥΑΘΑΤ **Δ**ΖΥΡ **Ε**ΟΝΝ ΜΑΡ ΤΑΡΛΑ Τ'ΕΑΡΗΝΑΙΒ ΤΟ **Π**ΙΟΕΤ  
**Π**ΙΔΕΑΘ **Π**ΙΡ ΜΑΡΙΑ ΤΟ **Π**ΙΟΛ **Ε**ΡΠΕΑΜΟΙΝ ΤΡΕΙΡΕ ΤΟ ΖΑΒΔΑΙΛ  
 ΡΑΝ ΜΜΑΙΝ ΑΡ **Π**ΙΟΛ **Ε**ΙΒΗ, ΙΟΝΝΥΡ ΖΟ. ΠΑΒΑΥΔΑΙ ΤΡΗΥΗ ΤΟΙΒ  
 4070 Ι Ν-ΔΟΙΝΠΕΑΤ Ι ΖΕΑΝΝΑΡ ΝΑ ΜΜΑΝ ΥΙΕ ΜΑΡ ΑΤΑ ΛΥΖΑΙΘ  
**Ε**ΑΛΛΑΙΖΤΕΑΘ **Ο**ΔΙΡΕ **Ο**ΟΥΜΜΑΡ **Δ**ΖΥΡ ΔΟΝΖΥΡ. **Δ**ΖΥΡ ΜΑΡ ΤΟ  
**Ε**ΟΝΝΑΙΡΕ ΜΟΖ ΝΥΑΘΑΤ **Π**ΙΟΛ **Ε**ΡΠΕΑΜΟΙΝ Ι ΖΕΑΝΝΑΡ ΜΜΑΝ  
 ΤΡΙΑΛΛΑΙΡ ΖΟ ΛΑΙΖΝΙΒ ΜΑΡ ΑΡ ΗΟΙΛΕΑΘ **Ε** **Δ**Ζ **Ο**ΔΙΡΕ ΒΑΡΡΙΑΘ  
 ΜΙΕ **Ε**ΑΤΑΟΙΡ ΜΟΙΡ ΖΟ ΤΟΥΖ **Π**ΛΥΑΖ ΛΙΟΝΜΑΡ ΛΕΙΡ ΤΟ **Ε**ΟΝΖΝΑΜ  
 4075 **Ο** **Ο**ΔΙΡΕ ΠΕ **Π**ΛΑΙΤΕΑΡ ΜΜΑΝ ΤΟ ΖΑΒΔΑΙΛ ΑΜΑΙΛ ΡΑ ΤΟΥΑΛ ΤΟ;  
**Δ**ΖΥΡ ΤΟΥΖ ΥΕΤ ΑΡ ΤΟΥΡ ΑΡ ΤΕΙΡΠΕΑΙΡ ΜΜΑΝ Ι Ν-ΥΙΒ ΛΙΑΤΑΙΝ  
 ΜΑΡ ΑΡ ΖΑΒ ΑΝ ΤΔΟΝΖΥΡ **Ε**ΥΑΡ ΤΡΕΙΡΕ, **Δ**ΖΥΡ ΒΥΡΥΡ ΜΟΖ  
 ΝΥΑΘΑΤ ΤΕ **Δ**ΖΥΡ ΙΟΝΝΑΡΙΒΑΙΡ ΑΡ ΑΝ ΤΤΙΡ **Ε**, ΖΟ ΝΥΕΑΘΑΙΘ  
 ΑΡ ΠΙΝ Τ'ΙΑΡΡΙΑΘ **Ε**ΟΝΖΑΝΤΑ ΑΡ **Ε**ΟΝΝ **Δ**ΖΥΡ ΤΟΥΖ **Ε**ΟΝΝ **Ε**ΥΙΖ  
 4080 **Ε**ΑΤΑ ΤΟ .Ι. **Ε**ΥΙΖ ΜΙΛΕ ΤΕΑΖ ΠΕΑΡ ΙΝΠΕΑΘΜΑ. ΤΡΙΑΛΛΑΙΡ ΛΕΙΡ  
 ΑΝ **Π**ΛΥΑΖ ΠΟΙΝ ΖΟ **Ε**ΡΙΕ ΛΙΑΤΑΙΝ ΜΑΡ **Δ** ΤΟΥΖ ΜΟΖ ΝΥΑΘΑΤ  
**Ε**ΑΤ ΑΡΤΑ **Π**ΕΙΜΙΘ ΤΟ ΜΑΡ ΑΡ ΒΥΡ ΤΕ **Δ**ΖΥΡ ΜΑΡ **Δ** ΤΟΥΖ  
 ΑΡ **Δ** ΜΜΑΝΤΙΡΕ.

- Ο**Α **Ε**ΙΡ ΠΙΝ ΤΟ **Ε**ΑΤΡΑΙΝΝ ΜΟΖ ΝΥΑΘΑΤ **Ε**ΑΡΗΝΑ ΑΡ  
 4085 ΜΜΑΝ, ΑΝ ΜΕΙΤΟ ΝΑΘ ΠΑΙΒΕ ΥΜΑΛ ΤΟ ΠΕΙΝ ΤΟΙΒ ΖΥΡ ΠΑΡ  
 ΤΑ ΒΙΤΙΝ **Ε**ΟΖΑΘ ΜΟΡ ΙΟΥΗ ΜΟΖ ΝΥΑΘΑΤ **Δ**ΖΥΡ **Ε**ΟΝΝ ΖΥΡ  
 ΒΥΡ ΜΟΖ ΝΥΑΘΑΤ ΤΕΙΕ ΖΑΕΤΑ ΑΡ **Ε**ΟΝΝ ΜΑΡ ΑΤΑ **Ε**ΑΤ  
**Β**ΥΟΡΗΝΑΙΖΕ **Δ**ΖΥΡ **Ε**ΑΤ **Σ**ΑΜΠΑΙΤΕ **Ε**ΑΤ **Σ**ΛΕΙΒΕ ΜΥΡΑΙΖ **Ε**ΑΤ  
**Ζ**ΑΒΡΑΙΝ **Ε**ΑΤ **Σ**ΥΑΜΑ **Δ**ΖΥΡ **Ε**ΑΤ **Ζ**ΡΕΙΝΕ **Δ**ΖΥΡ **Ε**ΑΤ **Α**ΤΑ ΛΥΑΙΝ  
 4090 **Δ**ΖΥΡ **Ε**ΑΤ **Μ**ΑΙΖΕ **Ε**ΡΟΙΕ ΜΑΡ ΑΡ **Ε**ΥΙΤ **Π**ΙΔΕΑΙΘ **Ρ**ΙΟΖΠΑΥΑ



Ulster. Indeed Tiobraide sent fifty warriors disguised as women to slay him ; and it was from Eamhain they set out to do that treacherous deed. Una daughter of the king of Lochloinn was the mother of this Conn. Mogh Nuadhat wrested half of Ireland from this Conn, having defeated him in ten battles. Sioda daughter of Flann son of Fiachaidh, one of the Earna, was the mother of Mogh Nuadhat. The contest between Mogh Nuadhat and Conn arose in this way: The Earna of the race of Fiachaidh Fear Mara of the race of Eireamhon had gained supremacy in Munster over the race of Eibhear, so that three of them held conjointly the sovereignty of all Munster, namely, Lughaidh Eallaightheach, Daire Dornmhar, and Aonghus. And when Mogh Nuadhat saw the race of Eireamhon holding the sovereignty of Munster, he proceeded to Leinster, where he had been brought up by Daire Barrach son of Cathoir Mor, and brought thence a numerous host from Daire to assist him in recovering the kingdom of Munster, which was his birthright. He first turned to Ui Liathain in the south of Munster, where the above-mentioned Aonghus had established his sway, and Mogh Nuadhat defeated him, and drove him from the territory, so that he went to seek the aid of Conn, who gave him five battalions, that is, fifteen thousand fighting men. With this host he proceeded to the territory of Ui Liathain, where Mogh Nuadhat fought against him the Battle of Ard Neimhidh, in which he defeated him with great slaughter of his followers.

After this Mogh Nuadhat expelled the Earna from Munster, as many of them as would not submit to him, whence arose a great war between Mogh Nuadhat and Conn, and Mogh Nuadhat defeated him in ten battles : namely, the Battle of Brosnach and the Battle of Samhpait; the Battle of Sliabh Musach ; the Battle of Gabhran ; the Battle of Suama and the Battle of Grian and the Battle of Ath Luain ; and the Battle of Magh Croich, wherein fell Fiachaidh



mac fíorlímíú Reachtmáir; Cāt Arail aḡur Cāt Uirniḡ.  
 Aḡur vo bī an t-iompeardan-ro eatorpa ḡur bean Moḡ  
 Nuadāt leāt Éireann vo Conn marí atá a bfuil ón ḡaillim  
 aḡur ó Át Clíat buō úear o'Éirinn aḡur Eirceir Ríada  
 4095 'n-a teoridinn eatorpa; aḡur ír é ainm ḡairmtearí von  
 leāt roim leāt Moḡa ó Eoḡan va nḡaircí Moḡ Nuadāt.  
 Aḡur leāt Cuinn ḡairtearí von leíť buō tuidíó ó Conn  
 Céadócáć; ḡonad aḡ fairnéir na rionna-ro vo minne ríle  
 éiḡin an ríann-ro:

4100

Eoḡan móir fá móir a ríat  
 Comápo ré Conn Céadócáć;  
 an t-iar rín fá caom a ḡclú,  
 Roinnro Éire eatorpu.

ríat oile fáir bean Moḡ Nuadāt leāt Éireann vo Conn  
 4105 marí tairla ḡoríta móir reāt mbliadóna i nÉirinn lé n-a  
 linn; aḡur ríul táinḡ aimpearí na ḡoríta roim ann vo  
 tairminḡirí oríaoi Eoḡain cian ré an nḡoríta vo teāt ḡo  
 otíocraō rí ar Éirinn uile aḡur ír ead vo minne Eoḡan  
 ari rín i n-oríclí na ḡoríta caíteam ar feolmáć aḡur ar  
 4110 íaríac aḡur an t-aríbarí vo cóigill; aḡur ríor ḡac cíor aḡur  
 ḡac cáin va ríocíeā tó ír ar aríbarí vo-beiríeā é, ḡur  
 líonad a íoclanna leir, aḡur marí ríuḡ an aimpearí ḡann  
 ari tánḡadār ar ḡac leíť móirán o'feairíab Éireann 'n-a  
 tóil aḡur vo ḡabdarí cíor aḡur cáin orípa réim o'Eoḡan  
 4115 tré n-a mbeātḡad ríeā na haírríre cīuadíe rín, amáil  
 léaḡtarí ran vudín vairab torac, Eoḡan móir fá móir a ríat:

4120

Vo tairírcuḡ Eoḡan tar Conn,  
 ní ar líon ḡeāt ná ar comíann—  
 fá lía bíad Eoḡain eadtríaiḡ  
 va feolad ar rítreacatíab

Doirceir orípa an ḡoríta ḡann—  
 fá maíť o'Eoḡan a tadall—  
 ḡo n-ítead cāć a céile  
 ar fuo Éireann aḡmíle

Rioghfhada son of Feidhlimidh Reachtmhar ; the Battle of Asal and the Battle of Uisneach ; and this conflict lasted till Mogh Nuadhat wrested half of Ireland from Conn, that is, the part of Ireland to the south of Gaillimh and Ath Cliath, Eiscir Riada being the boundary between them ; and that half is called Leath Mogha, from Eoghan who was called Mogh Nuadhat ; and the northern half is called Leath Cuinn, from Conn Ceadchathach. In declaration of this division some poet composed this stanza :

Eoghan Mor, great was his success,  
Was as exalted as Conn Ceadchathach.  
These two, noble was their fame,  
Shared Ireland between them.

Another reason, also, why Mogh Nuadhat wrested half of Ireland from Conn is that there was a great famine in Ireland for seven years in his time ; and, before the time of this famine came, Eoghan's druid foretold, long before the coming of the famine, that it would come upon all Ireland : and Eoghan, to make provision for the famine, used venison and fish for food, and stored the corn, and, moreover, he spent on corn all the rents and tributes he received, so that he filled his granaries ; and, when the time of scarcity arrived, many of the men of Ireland came to him from all sides, and laid themselves under rent and tribute to Eoghan for his supporting them during that time of distress, as we read in the poem which begins, Eoghan Mor, great was his success :

Eoghan transcended Conn,  
Not in number of battles and conflicts—  
More plenteously the food of adventurous Eoghan  
Was being distributed according to laws of peace.

Lean famine rained on them—  
Its visitation was good for Eoghan—  
So that men eat their kind  
Throughout distressful Erin.

4125

Óo éualaid cád—cīan po éar—  
 lionn ir biad iomda as eogan,  
 fordoirrao féin, féada an moó,  
 o'eogan ar n-a mbeačuzoó.

Do bádair iomorroio ceitpe hanmanna ar moš nuadac,  
 4130 mar atá eogan fiófeadač, eogan móir, eogan taoiúleac  
 asur moš nuadac amail dveir an file ran rann-ro:

4135

Ceitpe hanmanna san brón  
 do bádair for eogan móir:  
 eogan fiófeadač rial, garc,  
 eogan taoiúleac moš nuadac.

Má'f maic leac iomorroio fíor fáda sad foranma da  
 luaidtear ran rann-ro o' fádaíl léis an cōir anmann asur  
 vo-šéadair innte iao. Ir í fá baircēile o'eogan móir .i.  
 beara ingean éibir móir mic moóna rí na carfile asur  
 4140 rus rí mac asur vīar ingean vó. Oīlīl ólom an mac  
 asur scoitniadā asur coinnel anmanna an da ingean.  
 As ro veirmieacā an treanāid ar an ní-re:

4145

beara ingean éibir uīl,  
 mádar oīlīlla óluim;  
 's mádar na veire véine  
 coinnle asur scoitnéime.

Ir lé Conn céadācāc fōr vo marbāo moš nuadac 'n-a  
 leabaid tré feall (vo méir ōruinge mé reanūr), ar vtab-  
 airc ionnruižče maivne air, asur iao mé huēt caā vo  
 4150 tābairc da cēile ar maig léana. Ir uime žairčear Conn  
 céadācāc ar an rīž-re ar a bfuilmīo as trācāo ó na  
 céadāib caē vo cūir ar cūigeaōāib éireann amail nočtar  
 an rann-ro:

4155

Céao caē ar an muīain móir,  
 do bīur Conn céadācāc cōir;  
 Céao caē ar uīlāib go ngoil,  
 searcao caē ar laigneacōib.

Ir lé Tiobairve tíreac vo marbāo Conn i bfeill i  
 vTeamraig.

When men heard—far it spread—  
 That Eoghan had ale and food in plenty,  
 They bound themselves as vassals—good the custom—  
 To Eoghan for their sustenance.

Mogh Nuadhat had four names, namely, Eoghan Fidhfheacach, Eoghan Mor, Eoghan Taoidhleach, and Mogh Nuadhat, as the poet says in this stanza :

Four names without grief  
 Had Eoghan Mor,  
 Eoghan Fidhfheacach the generous, the hospitable,  
 Eoghan Taoidhleach, Mogh Nuadhat.

Now, if thou desirest to learn the reason of each of these names mentioned in this stanza, read the Coir Anmann and thou wilt find it there. Eoghan Mor's wife was Beara daughter of Eibhear Mor son of Modhna, king of Castile, and she bore him a son and two daughters ; the son's name was Oilill Olom, and the two daughters' names Scoithniamh and Coinneal. Here is the seancha's proof of this :

Beara daughter of great Eibhear  
 Was mother of Oilill Olom,  
 And mother of the two pure ones,  
 Coinneal and Scoithniamh.

Moreover, Conn Ceadchathach slew Mogh Nuadhat in his bed, having treacherously, according to some seanchas, attacked him at early morning, as they were on the point of engaging in battle against each other on Magh Leana. This king of whom we are treating was called Conn Ceadchathach, from the hundreds of battles he fought against the provincial kings of Ireland, as this stanza sets forth :

A hundred battles against great Munster  
 Won Conn Ceadchathach the just,  
 A hundred battles against Ulster with valour,  
 Sixty battles against the Leinstermen.

Conn was treacherously slain by Tiobraide Tireach at Tara.

4160      Do gáb Conaíre mac Moḡa Láma mic Luigḡeacá Alladaíḡ  
           mic Caírbre Ćroimcinn mic Dáire Dóimḡaí mic Caírbre  
           Fionnmóir mic Conaíre Mḡoir mic Eoirrceoil do fíol Éir-  
           easḡóin míoḡacá Éireann reacá mbliaḡna sup tuit lé  
           Neimḡ mac Smaibḡinn. Eirne ingean Luigḡeacá mic Dáire  
 4165      mádaí an Conaíre-re. Ir ar flioct an Conaíre-re aḡaio  
           Dál Ríada Alban aḡur ulao, baírcnig ó léim Con  
           ḡCulaínn, aḡur Múrcuirḡe, amail aḡeir an fíle ran  
           iannn-ro :

4170                      Albanaíḡ Ríada von roinn,  
                           baírcnig ó léim Con ḡCulaínn,  
                           múrcuirḡe ḡan aoir a le,  
                           Cineao an éaoimḡ-Conaíre.

## XLI.

          Do gáb Art Doimḡeari mac Cuinn Éaoḡacádaíḡ mic Feḡ-  
           lmaḡ Reacámaí mic Tuacáil Teacámaí do fíol Éireasḡóin  
 4175      míoḡacá Éireann veic mbliaḡna ríeao. Aḡur ir í ba  
           baírcéile oó .i. Meaoḡ Leicḡeasḡ ingean Conáin Culaínn,  
           aḡur ir uaiḡe ainmnigḡeari Ráic Meaoḡba i oḡaoib Team-  
           maḡ. Ir uime do ḡairḡi Art Doimḡeari oe do bḡig naḡari  
           maí do maḡaib a aḡari acá é fém amáin ó do maḡbaḡ  
 4180      a oíar veaíbḡmaḡari maí aḡá Connla aḡur Cḡionna lé  
           heoḡaio Fionn veaíbḡmaḡari Cuinn. Oíar iomḡḡa veaíb-  
           maḡari do bí aḡ Conn, maí aḡá eoḡaio Fionn aḡur  
           fiaḡaio Suiḡḡe, aḡur ir leo do tuitaḡari oá bḡaḡari  
           Airt; ḡonaḡ oá fāirnéir rin aḡaio an oá iann-ro ar an  
 4185      reancur :

                          Oá bḡaḡari Cuinn ḡan eoḡe,  
                           eoḡaio Fionn fiaḡaio Suiḡḡe;  
                           Do maḡḡraḡ Connla ir Cḡionna,  
                           Oá maḡ Cuinn oá éaoimḡiolla.

4190                      eoḡaio Fionn ba fuaḡ lé harḡ,  
                           a haḡe maḡḡa an oá maḡ;  
                           Art Doimḡear an t-ainn roḡ ḡab  
                           O'aḡe maḡḡa a oá bḡaḡari.



Conaire son of Mogh Lamha, son of Lughaidh Allathach, son of Cairbre Cromcheann, son of Daire Dornmhar, son of Cairbre Fionnmhor, son of Conaire Mor, son of Eidirsceol of the race of Eireamhon, held the sovereignty of Ireland seven years, and fell by Neimhidh, son of Sraibhgheann. This Conaire's mother was Eithne daughter of Lughaidh son of Daire. From this Conaire are descended the Dal Riada of Alba and of Ulster, the Baiscnigh from Leim Chon gCulainn, and the Muscruidhe, as the poet says in this stanza :

The Albanians of Riada from the promontory,  
The Baiscnigh from Leim Chon gCulainn,  
The Muscruidhe beyond, without reproach,  
Sprang from the fair Conaire.

## XLI.

Art Aoinfhear son of Conn Ceadchathach, son of Feidhlimidh Reachtmhar, son of Tuathal Teachtmhar of the race of Eireamhon, held the sovereignty of Ireland thirty years; and his wife was Meadhbh Leithdhearg daughter of Conan Cualann, and from her is called Raith Meadhbha beside Tara. He was called Art Aoinfhear, for of his father's sons he alone survived, as his two brothers, namely, Connla and Crionna were slain by Eochaidh Fionn brother of Conn. For Conn had two brothers, namely, Eochaidh Fionn and Fiachaidh Suighdhe, and by them were slain Art's two brothers; and in testimony of this are these two quatrains from the seanchus :

The two brothers of Conn without faults  
Were Eochaidh Fionn and Fiachaidh Suighdhe;  
They slew Connla and Crionna,  
Conn's two sons, two fair youths;

Art hated Eochaidh Fionn  
After the two sons had been slain;  
He took the name of Art Aoinfhear  
After his two brothers were slain.



Conn, indeed, had six children, namely, Art Aoinfhear, Connla, and Crionna, Maoin, Sadhbh, and Saruit, as we read in the poem which begins with the following stanza :

I can name Conn's six children :  
Maoin, Sadhbh, Saruit, mother of the race of Olom ;  
The fair, valiant, bright-skinned men,  
Connla, Crionna, Art Aoinfhear.

As we have said, Connla and Crionna were slain by Eochadh Fionn and by Fiachaidh Suighdhe. Saruit was married to Conaire son of Mogh Lamha, and she bore him the three Cairbres, namely, Cairbre Rioghfhada and Cairbre Baschaoín and Cairbre Musc. It was the descendants of Cairbre Rioghfhada who went to Alba ; and it is they who are called Dal Riada. For Eochaidh Muinreamhar, a descendant of Cairbre Rioghfhada, had two sons, namely, Earc and Olchu. From Earc are descended the Dal Riada of Alba, and from Olchu the Dal Riada of Ulster, from whom the Ruta is called. Similarly Sadhbh daughter of Conn was married to Maicniadh son of Lughaidh of the race of Lughaidh, son of Ioth, and she bore him a son called Lughaidh, that is, Mac Con son of Maicniadh. And after the death of Maicniadh she was married to Oilill Olom, and bore him nine sons, namely, the seven who fell in the battle of Magh Muchruimhe, as Oilill Olom himself says in this stanza :

Mac Con has slain my seven sons ;  
Pitiful is my bitter, grievous cry,  
Eoghan, Dumbhmearchon, Mogh Corb,  
Lughaidh, Eochaidh, Diochorb, Tadhg,

and the two sons of Oilill who returned from the Battle of Magh Muchruimhe, namely, Cormac Cas and Cian. Now, although Oilill Olom had nineteen sons, that is nine by Sadhbh daughter of Conn, and ten by other women, still

ní éáimig ríocht aét ar tpiúir oíob, amáil a veiri an ríle ran  
riann-ro :

naoi mic véas vata as an donn,  
as Oilill áluinn ólom ;  
doineiriar nar éríon cinead ann,  
ór ríolaó ríocht na raorélan

4230

rá clann vo Sairóib inigin Cuinn an tpiúir-ro ar a vécáimig  
ríocht. An céirfeair oíob Eogan móri mac Oilioilla vo  
tuit i gCac mairge mucruime lé béinne bpiot mac ríog  
4235 bpeactan, asur rá mac von Eogan roin ríacáiró Muilleactan  
ór ríolaó clann Cáiricáig asur ríol Súilleabáin go n-a  
ngablaib geinealaig ; asur rá hí Monca ingean Oil mic  
Dá Cpeasga an vmaoi rá máctair vó. Asur ir as ác Uireal  
ar Siuir ruzad é asur vo gaircí ríacáiró feari vó líaó ve.  
4240 lonann iomoirio líaó asur rcéal voilig, asur ir voilig an  
vó rcéal tarla vó-ran, mari atá a aétair vo mairbáó i gCac  
mairge mucruime go gpiot iari n-a geineamain i mbpionn,  
asur a máctair v'fagáil báir vo láctair iari n-a bpeit ;  
gonad ve rin vo lean ríacáiró feari vó líaó ve. As go mar  
4245 a veiri Oilill Ólom féin ar an ní-re, amáil léagctair i gCac  
mairge mucruime :

vó líaó vuit a n-éas  
mari aon 'rir rcéal móri,  
v' aétair ir vo máctair,  
Ro voo bácturó bpión.

4250

v' aétair ir vo máctair  
vó móiréact nar mairé,  
gaoon an feari i gCac,  
mairb an bean goon bpeit.

4255 vo gaircí fóir ríacáiró Muilleactan ve óiri ar vteact v'ion-  
bairó a beirte, mari avubairt a fearnactair an vmaoi ré  
Monca, vó gcongbad an mac gan bpeit go ceann céirpe  
n-uairpe bpiéad go mad pí é ; asur vó mbepiad von leit  
irig von ré rin é náó baid aét 'n-a vmaoi. “marad,” ar

only three of them left issue, as the poet says in this stanza :

Nineteen pleasant sons had the chief—  
The beauteous Oilill Olom ;  
Of one sole trio the race did not decay,  
From whom have sprung the progeny of the free-born.

These three who left issue were children of Sadhbh daughter of Conn. The first of them, Eoghan Mor son of Oilill, fell in the Battle of Magh Muchruimhe, by Beinne Briot, son of the king of Britain ; and Fiachaidh Muilleathan, from whom clann Charrthaigh and the tribe of Suilleabhan, with their branches, are sprung, was the son of this Eoghan ; and his mother was Moncha daughter of Dil son of Da Chreaga the druid ; and he was born at Ath Uiseal on the Siuir, and was called Fiachaidh Fear-da-Liach. For *liach* means 'sad event'; and sad were the two events that took place with regard to him, namely, the slaying of his father in the Battle of Magh Muchruimhe very soon after his conception in the womb, and the death of his mother immediately after his birth. Hence the name Fiachaidh Fear-da-Liach clung to him. Thus does Oilill Olom himself refer to this matter as we read in the Battle of Magh Muchruimhe—

A two-fold woe to thee their death  
Together, and a great disaster,  
Thy father and thy mother—  
Grief has overwhelmed thee.

Thy father and thy mother,  
Two great permanent losses :  
The man in battle was struck down,  
Died the wife at thy birth.

Moreover he was called Fiachaidh Muilleathan, because when the time of his birth arrived his grandfather the druid said to Moncha that if she delayed the birth of her son for twenty-four hours, he would be a king ; but if she brought him forth within that time, he would be only a druid.



- 4260 Monca “i n-óis zō mbiaō mo mac-ra ’n-a mīz nī bēaī é zō  
ceann cēitīe n-uaipe rīceaō aēt muna tī pé tīēm fīor.”  
Ašur leir rin tēro ran aēt vo bī aī Siuir lāmīé mē vūn a  
hačarī ašur ruiōir aī cīoic aīn, zūī an feaō cēitīe n-uaipe  
rīceaō ’n-a ruiōe aī cīoic aīn; ašur i zcīonn na haīmpīe rin  
4265 tāmīz ar an aīaīn, zō muz rī mac ašur ruaiī rī fēin bār  
vo lāčarī īaī n-a bīeīt. Ir voīn mac-ro īaīaī vo zārīcī  
fīačarī Muilleačān; ašur īr uīme aīeīcī Muilleačān mīr  
ó mullač leačān vo bēīt aīze. Aī mbeīt īomōīīo va  
māčarī ’n-a ruiōe aī an leīc ran aēt mē huēt a bēīcē vo  
4270 leačnuīz baīčear an leīnī i vteaīnna na leīce aī a mībe  
a māčarī ’n-a ruiōe ran aēt; zōnaō ve rin vo leaī fīačarī  
Muilleačān ve.

- An vaīa mac v’Oīlīl Ólom aī a vāīnīz fīoēt mārī  
atā Cormac Car ó vāīnīzārī vāl zcārī ašur rīol aōōa  
4275 .ī. clann mīc na māīa ašur rīol fīlannēīrōe. Ir aš an  
zcōīmac zcār-ro tīā vo fāzāīb Oīlīl Ólom oīzīeāēt  
mūīan zō bīruaiī a fīor zō mībe fīačarī Muilleačān aī  
n-a bīeīt v’eoīān mōī ašur aī n-a cīor rin īr é oīrouzāō  
vo mīnne an fīaīčear v’fāzāīl va ēīr fēīn aš Cormac feaō  
4280 a mē ašur a bēīt aš fīačarī Muilleačān v’ēīr bār cōīmaīc  
feaō a mē rin aīīr; ašur mār rin an fīaīčear vo bēīt fā  
feač zāč mē nglūī īoīī fīoēt cōīmaīc Carī ašur fīačarī  
Muilleačāīn vo fīorī. Ašur vo cāīčearārī feaī zlūī aī  
an oīrouzāō rōīn i bīfīaīčear mūīam.

- 4285 Vo b’ē an Cormac Car-ro mac Oīlīolla Óluīm an cūīz-  
eaō zārīceaōāč īr feārī vo bī i nēīrīnīn ’n-a mē fēīn. An  
ceačārī oīle luīzārī lāmīa, fīonn mac Cuīaīlī, luīzārī mac  
Con, Cārībīe zāīlīn, ašur Cormac Car an cūīzēāō zārī-  
ceaōāč. Ašur nī mīb aōnouīne i nēīrīnīn īoncōīlāīn mē  
4290 haōnouīne vīob aēt īaō fēīn. Ir é an Cormac Car-ro  
cēaōnouīne vo cūīī cīorēāīn aī tūačāīb mūīan aī vāīr.

“Then,” said Moncha, “in the hope that my son may become a king, I will not bring him forth for twenty-four hours unless he come through my side.” And then she went into the ford of the Siuir that was beside her father’s dun, and there sat upon a stone, and remained twenty-four hours seated on the stone. And at the end of that time she came out of the river and gave birth to a son, and she herself died immediately after having brought him forth. It was this son, then, that was called Fiachaidh Muilleathan; and he was called Muilleathan from the crown of his head being broad. For while his mother was sitting on the flag-stone in the ford, on the point of bringing him forth, the child’s crown grew broad by the pressure of the flag-stone on which his mother sate in the ford; hence the name Fiachaidh Muilleathan clung to him.

The second son of Oilill Olom who left issue was Cormac Cas, from whom sprang the Dal gCais and siol Aodha, that is, clan Mac na Mara and siol Flannchuidhe. It was to this Cormac Cas that Oilill Olom had left the inheritance of Munster, until he was informed that Fiachaidh Muilleathan had been born to Eoghan Mor; and when he heard this, he directed that the sovereignty be left after him to Cormac during his life, and that it belong after Cormac’s death to Fiachaidh Muilleathan during his life; and in this way that the sovereignty belong alternately in each succeeding reign to the descendants of Cormac Cas and those of Fiachaidh Muilleathan for ever. And for some generations they held the sovereignty of Munster according to this arrangement.

This Cormac Cas son of Oilill Olom was the fifth best champion in Ireland in his own time; the other four were Lughaidh Lamha, Fionn son of Cumhall, Lughaidh Mac Con, Cairbre Gailin, the fifth champion being Cormac Cas; and there was no one in Ireland fit to fight with any of them outside of their own number. This Cormac Cas was the first to impose a rent-tax on the districts of Munster. He gave in one

1r é tús naoi n-uinge ašur cúis céad uinge o'airgead  
 i n-don ló o'éisrib ašur o'llamnaib tpié n-a molaó. 1r é  
 tús tríóca chead a bheadtain oia maibe i loingear aš  
 4295 iomluaó cošaró fori laigrib; šur šiallrao laigin oó.

An tpear mac o'Oilill ari a o'táimš rlioct .i. Cían. 1r  
 ari rlioct an éin rin atá ó Ceadbail ašur ó Meacáiri  
 ó headóia ašur ó Šadóia ašur ó Cačaraiš ašur ó Con-  
 cúbairi Cíannačta.

4300 1r é Oilill Ólom céirí ainmnigčeari ran Réim Ríošuríoe  
 oari šab fealb flaitčeara oá cúigead Mumán vo řiol éibiri.  
 Trí bliadóia piceao vo bí Oilill i bflaitčear Mumán. Óri  
 řul vo óibiri Oilill mac Con vo báoari oá rlioct i šceannar  
 Mumán mari atá rlioct Oáirine vo rlioct Luigčead mac  
 4305 íoča ó o'táimš mac Con ašur rlioct Oeiričine vo řiol  
 éibiri ó o'táimš Oilill Ólom. Ašur an tan vo bíoó ríoščat  
 Mumán aš rlioct Oáirine vo bíoó briečeamnar ašur táim-  
 irčead aš rlioct Oeiričine, ašur an tan vo bíoó rlioct  
 Oeiričine i bflaitčear vo bíoó an ní céadna aš rlioct  
 4310 Oáirine, šo noeáčaró mac Con tairi briečeamnar Oilioila  
 Óluim amáil ir iontuigčte ar an ní aočairam 'n-ari noiaró.  
 Mari vo oruig Oilill oó šan párit Neimíó mic Šraibšinn  
 vo šábáil i šcoinne eošain mic Oilioila a bmadari řein ašur  
 na otri ščairibie; ašur ionnur šurab móioe vo tuigčioe  
 4315 řáč ionnarbčta mic Con cuirčead řioř anro an ní oá  
 o'táimš mac Con vo čačpann a héirunn, mari atá tuicim  
 Aingčéil mic Oeigill vo bí i bpočairi Neimíó mic Šraibšinn,  
 ašur ir leir vo marbáo Conairie mac Moša Láma aš cornam  
 éirčann vo Neimíó, ašur ir vo bíčim Aingčéil vo marbčao  
 4320 na tri Čairibie Neimíó mac Šraibšinn řeari a máčari řein  
 Šářuit ingčean Čuinn. Óri ir é Neimíó vo marib Conairie řá

day nine ounces and five hundred ounces of silver to bards and learned men for praising him. He brought thirty preys from Britain when he was in exile, stirring up war against the Leinstermen; and the Leinstermen submitted to him.

The third son of Oilill who left issue was Cian. From this Cian are descended O Cearbhaill and O Meaghair, O hEadhra and O Gadhra and O Cathasaigh and O Conchubhar of Ciannachta.

Oilill Olom was the first king of the race of Eibhear who is named in the Reim Rioghruidhe as having held the sovereignties of the two provinces of Munster. Oilill held the sovereignty of Munster twenty-three years. For before Oilill banished Mac Con there were two races holding sway over Munster, namely, the descendants of Dairine of the race of Lughaidh son of Ioth, from whom sprang Mac Con, and the descendants of Deirgthine of the race of Eibhear, from whom sprang Oilill Olom. And whenever the sovereignty of Munster was held by the descendants of Dairine, the brehonship and tanistship were held by the descendants of Deirgthine; and when the descendants of Deirgthine held supreme power, the descendants of Dairine held the other offices, until Mac Con transgressed the command of Oilill Olom, as may be understood from what we are about to say. For Oilill ordered him not to take sides with Neimhidh son of Sraibhgeann against Eoghan son of Oilill, his own kinsman, and the three Cairbres. And in order that the cause of Mac Con's banishment may be better understood, I shall set down here the event that led to Mac Con's expulsion from Ireland, namely, the fall of Aingceal son of Deigheall, who was with Neimhidh son of Sraibhgeann; and by Neimhidh, in his struggle for the possession of Ireland, Conaire son of Mogh Lamha was slain; and it was because of Aingceal that the three Cairbres slew Neimhidh son of Sraibhgeann, the husband of their own mother, Saruit daughter of Conn. For it was Neimhidh who

haḁḁaṛi uóib. Tairlaḁaṛi tṛíto rin tṛí mic Conaṛie i bṛoḁaṛi  
Aṛit mic Cuinn.

Této Cairebṛie Riḁaḁa uon mṛmḁain go teḁc Neimṛó  
4325 aḁur Sáruiṛe inḁine Cuinn a mḁḁaṛi féin, óiṛi iṛ aḁ  
Neimṛó uo bṛí rí pórta u'éir Conaṛie mic Moḁa Láma, aḁur  
tairla Aingcéal i uciḁ Neimṛó aṇ tṛaḁc roin; aḁur iṛ  
aṁlaidṛó uo bṛí aḁur ḡleacuiṛe tṛéimṛiṛi uar b'ainm Uaṛtaḁa  
'n-a fṛoḁaṛi aṇn, aḁur ḡaḁ uṛionḡ aṇaṁtṛó tṛḡeḁó go teḁc  
4330 Neimṛó rḁa héḡeḁaṇ u'fṛoiṛi uóib uul uo ḡleic ié Uaṛtaḁa  
aḁur aṛi mbeitṛ uo Cairebṛie Riḁaḁa aḁ teḁcṛ u'fṛoiṛi a mḁḁaṛi  
go teḁc Neimṛó uo cṛuidṛó uo ḡleic ié Uaṛtaḁa, aḁur  
buaṁlṛiṛ aṛi ríogḁoṛie aṇ tṛḡe é, ḡuṛi maṛibḁó leṛi aṁlaidṛó  
rin é. Aḁur leṛi rin tṛillṛi go Teḁmṛiaḡ aḁur aṛi noḁṛaḁó  
4335 a uḁál u'Aṛit Aomṛeḁaṛi aḁuḁaṛit Aṛit ḡuṛi rṛaṛa aṇ tṛoiṛc  
ié noeḁcḁaṁtṛ rṛaṛi aṇé aḁur tṛḡeḁcṛ aṇaṛi aṇuṁ, ḡonaḁó uo  
rin aḁeḁaṛiaṛi Cairebṛie Riḁaḁa rṛiṛ.

Aṛi n-a éloiṛ uon uḁá Cairebṛie oile maṛi aṛá Cairebṛie  
mṛiṛc aḁur Cairebṛie Uaṛcḁaoin Aingcéal ié maṛibe a bṛala  
4340 féin uo beitṛ i uciḁ Neimṛó iṛ eḁó a uoḁṛiaḁaṛi “Iṛ roimṛe  
rin ionaḁ uul i mḁṛieḁṛnaṁb uḁa éoṛiaṁeḁṛ.” Aḁur leṛi rin  
tṛiaḁllaṛo na tṛí Cairebṛie uon mṛmḁain go bṛuiṛuṇn laoc  
'n-a bṛoḁaṛi aḁur maṛi mḁṇḡaḁaṛi go teḁc Eoḡaṛi mṛóṛi  
mic Oiliolla Óluim této Eoḡaṛi aḁur iḁo féin i ḡcoinne  
4345 Neimṛó aḁur tṛḡ Neimṛó aḁur Mac Con 'n-a fṛoḁaṛi aḁur  
feṛiṛṛaṛi caṛ feḁbṛiaḁ eḁtṛoṛṛia aṇn. ḡonaṛi Cairebṛie mṛiṛc  
Mac Con ran éaṛc roin, aḁur maṛibṛaṛi Aingcéal aṇn, aḁur  
teitṛiṛ Neimṛó go mḁámuḡ maṛi a maṛibe Sáruiṛ. “Comaṛice,  
a mḁaḁa,” aṛi rí, aḁ leaṛṛaḁ a láim tṛimḁeall Neimṛó. “bṛaidṛó  
4350 comaṛice aḁ a bṛuil roṛi uo uḁá láim uo,” aṛi Cairebṛie mṛiṛc,  
aḁur leṛi rin tuḡ beim uó ḡuṛi beaṇ a cḁaṇn uo, aḁur tuḡ  
aṇ uḁaṛia beim léṛi beaṇ a cṛoṛa uo. “Iṛ áṛc mṛóṛi rin a



slew Conaire, their father. On account of this Conaire's three sons were with Art son of Conn.

Cairbre Riada went to Munster, to the house of Neimhidh and Saruit daughter of Conn, his own mother, for she married Neimhidh after Conaire son of Mogh Lamha, and Aingceal happened to be in Neimhidh's house at that time; and there was a strong wrestler there with him, called Dartadha, and whenever a party who were not known came to the house of Neimhidh, one of their men was forced to engage in wrestling with Dartadha. And as Cairbre Riada was going to the house of Neimhidh to visit his mother, he engaged in wrestling with Dartadha, and laid him on the great caldron of the house, and thus he slew him. Thereupon he returned to Tara; and on his relating his adventure to Art Aoinfhear, Art said that it was on a quick errand that he went westward yesterday, seeing that he returned eastward to-day, and hence he is called Cairbre Riada.

When the other two Cairbres, namely, Cairbre Musc and Cairbre Baschaoin, heard that Aingceal, with whom they were at enmity, was at the house of Neimhidh, they exclaimed, "That is pleasanter than to pursue him to Britain." And upon this the three Cairbres set out for Munster with a company of warriors; and when they came to the house of Eoghan Mor son of Oilill Olom, Eoghan and themselves marched against Neimhidh, and Neimhidh approached in the company of Mac Con, and the Battle of Feabhra then took place between them. Cairbre Musc wounded Mac Con in that battle, and Aingceal was slain there, and Neimhidh fled till he came to where Saruit was. "Protection, O my sons," said Saruit, extending her arms round Neimhidh. "As much of him as is within thy arms will be protected," said Cairbre Musc; and forthwith he dealt him a blow that cut off his head, and dealt him a second blow by which he cut off his legs. "That is a great disgrace,

“Cairibhíe,” arí. Sonadó de do lean Cairibhíe múrc de .i. mó  
a áirc ionáio a bhráitíre, óir ír é do mairb fearí a máctarí.

- 4355 Sonadó tríé ceangal cóimmbáioe do m<sup>ac</sup> Con mé Neimíó  
mac Sraibhínn, a<sup>g</sup>ur tríé c<sup>ur</sup> í gcoinne Eo<sup>g</sup>ain m<sup>ó</sup>irí a<sup>g</sup>ur a  
bhráitíreac<sup>ó</sup> marí atáio na trí Cairibhíe, do hionnairb<sup>ó</sup> lé  
hOíilíll a hÉirínn é, go mairb<sup>e</sup> fear<sup>í</sup> arí veoiríóeac<sup>t</sup>; a<sup>g</sup>ur mé  
l<sup>inn</sup> a v<sup>e</sup>oiríóeac<sup>t</sup>a do m<sup>unne</sup> m<sup>ann</sup>ta a<sup>g</sup>ur cairíao v<sup>ó</sup> féin,  
4360 go v<sup>ó</sup>atíon<sup>is</sup> féin a<sup>g</sup>ur b<sup>e</sup>ínn<sup>e</sup> b<sup>ri</sup>ot mac ríog<sup>í</sup> na b<sup>ri</sup>eat<sup>aine</sup>  
m<sup>ó</sup>iríe a<sup>g</sup>ur íom<sup>ao</sup> eac<sup>t</sup>riann oíle leo í nÉirínn s<sup>ur</sup>  
f<sup>ó</sup>g<sup>ra</sup>v<sup>ar</sup>í ca<sup>t</sup> arí ar<sup>it</sup> doir<sup>í</sup>earí ríí Éiríeann tríé beir<sup>t</sup> a<sup>g</sup>  
neair<sup>it</sup>u<sup>g</sup>ad<sup>ó</sup> lé hOíilíll Ólom, s<sup>ur</sup> commóir<sup>ao</sup> Ca<sup>t</sup> Mair<sup>í</sup>ge  
m<sup>u</sup>c<sup>í</sup>ruíne eac<sup>or</sup>ir<sup>a</sup> marí a v<sup>ó</sup>atíon<sup>is</sup> ar<sup>it</sup> go líon a íl<sup>u</sup>ad<sup>í</sup>  
4365 a<sup>g</sup>ur na<sup>oi</sup> m<sup>ic</sup> Oíilílla go fear<sup>ó</sup>t g<sup>ca</sup>t<sup>ar</sup>b<sup>í</sup> m<sup>u</sup>m<sup>an</sup> marí don  
m<sup>í</sup>ú do c<sup>on</sup>gn<sup>am</sup> lé hAr<sup>it</sup>, a<sup>g</sup>ur m<sup>ac</sup> Con go n-a al<sup>l</sup>m<sup>u</sup>ir<sup>í</sup>c<sup>ar</sup>b<sup>í</sup>  
v<sup>on</sup> leir<sup>t</sup> oíle ’n-a n-a<sup>g</sup>ad<sup>í</sup>ó, s<sup>ur</sup> fear<sup>í</sup>ad<sup>ó</sup> Ca<sup>t</sup> Mair<sup>í</sup>ge m<sup>u</sup>c<sup>í</sup>ruíne  
eac<sup>or</sup>ir<sup>a</sup>, s<sup>ur</sup> b<sup>ri</sup>re<sup>ad</sup>ó v<sup>’</sup>ar<sup>it</sup> ír v<sup>ó</sup>a íl<sup>u</sup>ad<sup>í</sup>, a<sup>g</sup>ur s<sup>ur</sup> mair<sup>í</sup>b<sup>ad</sup>ó  
ar<sup>it</sup> do l<sup>am</sup> an tr<sup>í</sup>énm<sup>í</sup>l<sup>í</sup>ó l<sup>u</sup>g<sup>ad</sup>ó l<sup>am</sup>a b<sup>ri</sup>ad<sup>ar</sup>í Oíilílla  
4370 Ól<sup>uim</sup> do b<sup>í</sup> a<sup>g</sup> c<sup>on</sup>gn<sup>am</sup> lé m<sup>ac</sup> Con; a<sup>g</sup>ur do t<sup>u</sup>ite<sup>ad</sup>ar<sup>í</sup>  
m<sup>ó</sup>irí<sup>í</sup>re<sup>ar</sup>í do c<sup>lo</sup>inn Oíilílla Ól<sup>uim</sup> ann.

- Don<sup>g</sup>ur f<sup>á</sup> hainm arí v<sup>ó</sup>t<sup>ur</sup> v<sup>’</sup>Oíilíll Ólom a<sup>g</sup>ur ír uime  
t<sup>u</sup>g<sup>ad</sup>ó Oíilíll Ólom arí, fear<sup>í</sup> do m<sup>unne</sup> r<sup>é</sup> mé h<sup>á</sup>ine in<sup>g</sup>in  
Eo<sup>g</sup>ab<sup>ar</sup>íl a<sup>g</sup>ur arí m<sup>beir<sup>t</sup></sup> ’n-a co<sup>ol</sup>ad<sup>ó</sup> í b<sup>ro</sup>c<sup>ar</sup>í Oíilílla v<sup>í</sup>  
4375 do c<sup>í</sup>reim ríí a c<sup>lu</sup>ar<sup>í</sup> ó n-a c<sup>é</sup>ann í n<sup>ó</sup>íog<sup>ar</sup>íl a h<sup>eir</sup>g<sup>í</sup>g<sup>í</sup>te a<sup>g</sup>ur  
a h<sup>at</sup>ar<sup>í</sup> do mair<sup>í</sup>b<sup>ad</sup>ó v<sup>ó</sup>. Sonadó tríó r<sup>in</sup> g<sup>ar</sup>ir<sup>í</sup>ear<sup>í</sup> Oíilíll  
Ólom .i. cl<sup>u</sup>ar<sup>í</sup>lom v<sup>e</sup>. Ír uime f<sup>ó</sup>r g<sup>ar</sup>ir<sup>í</sup>ear<sup>í</sup> Oíilíll v<sup>e</sup>: ion<sup>ann</sup>  
íom<sup>or</sup>ir<sup>í</sup> Oíilíll a<sup>g</sup>ur oíll oíll .i. ar<sup>í</sup>ir m<sup>ó</sup>irí, a<sup>g</sup>ur tar<sup>í</sup>l<sup>u</sup>v<sup>ar</sup>í  
trí ar<sup>í</sup>re ain<sup>í</sup>ead<sup>á</sup> v<sup>’</sup>Oíilíll do lean v<sup>e</sup> go b<sup>ar</sup>, marí at<sup>á</sup>  
4380 a beir<sup>t</sup> cl<sup>u</sup>ar<sup>í</sup>lom v<sup>ó</sup> a<sup>g</sup>ur a v<sup>é</sup>ad<sup>ó</sup> do v<sup>u</sup>b<sup>ad</sup>ó a<sup>g</sup>ur a an<sup>ál</sup>  
do beir<sup>t</sup> b<sup>ri</sup>éan. Ír am<sup>í</sup>l<sup>ar</sup>ó t<sup>á</sup>on<sup>is</sup> r<sup>in</sup>, íarí g<sup>ca</sup>íll a c<sup>lu</sup>ar<sup>í</sup>e  
lé h<sup>á</sup>ine, am<sup>í</sup>ar<sup>í</sup> v<sup>u</sup>b<sup>í</sup>am<sup>ar</sup>, do g<sup>ab</sup> fear<sup>í</sup>g<sup>í</sup> é, a<sup>g</sup>ur leir<sup>í</sup> r<sup>in</sup>  
t<sup>u</sup>g<sup>í</sup> r<sup>á</sup>t<sup>ad</sup>ó íl<sup>í</sup>ge tríé áine go tal<sup>í</sup>am<sup>í</sup>in go v<sup>o</sup>tar<sup>í</sup>la m<sup>un</sup> na  
íl<sup>í</sup>ge í g<sup>cl</sup>oí<sup>c</sup> s<sup>ur</sup> r<sup>í</sup>ar<sup>í</sup>ad<sup>ó</sup> í, a<sup>g</sup>ur cuir<sup>í</sup> r<sup>í</sup>rean f<sup>á</sup> n-a

O Cairbre," said she ; and hence he used to be called Cairbre Musc, that is, greater his disgrace than that of his brethren, for it was he who slew his mother's husband.

And on account of Mac Con's forming an alliance of friendship with Neimhidh son of Sraibhgheann, and because of his opposing Eoghan Mor and his kinsmen, namely, the three Cairbres, he was banished out of Ireland by Oilill, and was for a time in exile ; and in the course of his exile he gained supporters and made friends for himself, so that himself and Beinne Briot, son of the king of Great Britain, and many other foreigners with them, came to Ireland and declared war on Art Aoinfhear king of Ireland, because of his having helped Oilill Olom ; and the Battle of Magh Muchruimhe was arranged between them, to which Art came with all his host and the nine sons of Oilill with the seven battalions of Munster to help Art, while Mac Con with his foreigners were against them on the other side ; and the Battle of Magh Muchruimhe was fought between them, and Art and his host were beaten, and Art himself slain by the hand of the champion Lughaidh Lamha, kinsman of Oilill Olom, who was taking part with Mac Con ; and seven of the children of Oilill Olom fell there.

Oilill Olom's first name was Aonghus, and he was called Oilill Olom because he had intercourse with Aine daughter of Eoghabhal, and as she slept with Oilill she bit his ear off his head in retribution for his rape of her and for his having slain her father. Hence he was called Oilill Olom, that is ear-cropped. He was called Oilill also, because Oilill is the same as *oil oll*, 'a great blemish' ; and he had three deforming blemishes which clung to him till death, namely, he was ear-cropped, his teeth had become black, and his breath was foul, which blemishes he thus came by : when he had lost his ear through the means of Aine, as we had said, he got enraged, and forthwith he drove his spear through her body into the earth, and the point of the spear struck against a

4385 **Ó**éad **o**a **o**íoríḡad̃ **a**n **mu**nn, **a**ḡur **t**éio, **a**n **neim** **o**o **bí** **i** **mu**nn  
**n**a **r**léiḡe **'n**-**a** **ó**éad **su**ri **o**ub̃ad̃ **o**o **l**áḡairi **i**, **a**ḡur **su**ri **f**ár  
**b**réd̃ant̃ar **a**náile **a**r **rin** **o**ó **o**o **le**an **o**e **ḡ**o **b**ár **t**ré **ó**oil̃ **n**a  
**o**t̃rí **n**ḡear **o**o **bí** **a**r **a**n **r**léiḡ **rin**, **m**ar **a**tá **ḡ**an **a** **mu**nn **o**o  
**ó**ur **i** **ḡ**cloic̃, **ḡ**an **a** **mu**nn **o**o **ó**ur **f**á **ó**éad, **a**ḡur **ḡ**an **b**ainéad̃t̃  
4390 **o**o **ó**éañam̃ **lé**; **ḡ**ona **ó** **n**a **ḡ**ear̃aib̃ **rin** **o**o **ó**oil̃ **t**ar̃l̃ad̃ar  
**n**a **h**aic̃ir̃e **r**éd̃m̃r̃aí̃oḡe **ó**ó, **a**ḡur **su**riab̃ **ó** **n**-**a** **h**aic̃ir̃ib̃ **m**óir̃a  
**r**oiñ **a**õub̃r̃ad̃ **ó**il̃il̃ **.i.** **ó**il̃ **ó**il̃ **.i.** **a**ic̃ir̃ **m**oir̃ **mu**r̃ **m**ar̃ **r**oir̃-  
**a**inñ. **a**ḡur **ir̃** **i** **ḡ**Caḡ **m**aíḡe **m**uc̃r̃uim̃e **o**o **m**ar̃b̃ad̃ **a**rit̃  
**a**oiñfeair̃.

## XLII.

4395 **o**o **ḡ**ab̃ **lu**ḡaí̃o **.i.** **m**ac **Con** **m**ic **m**aic̃ñad̃ **m**ic **lu**iḡóeac̃  
**m**ic **ó**áir̃e **m**ic **f**ir̃ **u**ill̃ne **m**ic **é**ad̃buil̃ḡ **m**ic **ó**áir̃e **m**ic  
**s**íot̃buil̃ḡ **m**ic **f**ir̃ **u**ill̃ne **m**ic **o**eaḡam̃r̃aí̃ḡ **m**ic **o**eaḡaí̃o  
**o**eir̃ḡ **m**ic **o**eir̃ḡc̃ine **m**ic **n**uaḡat̃ **a**ir̃ḡc̃iḡ **m**ic **lu**c̃t̃air̃e **m**ic  
**l**oḡa **f**er̃óliḡ **m**ic **é**r̃eac̃m̃óiñ **m**ic **e**ad̃am̃aiñ **m**ic **ḡ**or̃am̃aiñ  
4400 **m**ic **s**iñ **m**ic **m**aic̃riñ **m**ic **l**oḡa **m**ic **e**ad̃am̃aiñ **m**ic **m**áil̃ **m**ic  
**lu**iḡóeac̃ **m**ic **í**ot̃a **m**ic **b**reog̃aiñ **r**íog̃ad̃t̃ **é**r̃eac̃nñ **o**eic̃  
**m**b̃l̃iaḡna **f**ic̃eao. **ir̃** **i** **s**ad̃b̃ **in**ḡeañ **ó**uinñ **f**á **m**áḡairi **o**o  
**m**ac **Con** **a**m̃aíl̃ **a**õub̃ram̃ar̃ **mu**m̃aiññ. **ir̃** **u**ime **o**o **ḡ**aír̃c̃i  
**m**ac **Con** **o**o **lu**ḡaí̃o **m**ac̃ **m**aic̃ñad̃ **.i.** **cú** **o**o **bí** **a**ḡ **ó**il̃il̃  
4405 **ó**lom̃ **o**a **n**ḡaír̃c̃i **e**al̃óir̃ **ó**ear̃ḡ, **a**ḡur **a**ñ **t**añ **o**o **bí** **m**ac  
**Con** **'n**-**a** **n**aor̃óiñ **i** **o**t̃iḡ **ó**il̃ioillã **o**o **t**riall̃ad̃ **a**ñ **le**añb̃ **a**r̃  
**a** **l**ám̃aib̃ **o**'ioññr̃uḡe **n**a **con** **a**ḡur̃ **o**o **ḡ**l̃ac̃ad̃ **a**ñ **cú** **'n**-**a**  
**ḡ**lot̃aiñ **é** **a**ḡur̃ **n**íor̃ **r**éd̃oḡad̃ **a** **t**ear̃ar̃ḡaiñ **ḡ**añ **t**eaḡt̃ **'n**-**a**  
**o**áil̃ **o**o **ḡ**náḡt̃, **ḡ**onaḡ **u**ime **rin** **ḡ**o **ḡ**aír̃meaḡ **m**ac **Con** **o**e.

4410 **a**r̃ **n**ḡab̃áil̃ **a**rr̃aḡt̃air̃ **o**o **m**ac̃ **Con** **a**ḡur̃ **ia**r̃ **o**teaḡt̃  
**ó** **n**-**a** **ó**eoir̃aí̃oēac̃t̃ **a**ḡur̃ **ia**r̃ **ḡ**c̃ur̃ **ó**at̃a **m**aíḡe **m**uc̃r̃uim̃e  
**a**m̃aíl̃ **a**õub̃ram̃ar̃ **t**uar̃ **a**ḡ **t**ráḡt̃ad̃ **a**r̃ **a**rit̃ **a**oiñfeair̃, **o**o

stone and got bent, and he put the point between his teeth to straighten it, and the venom of the spear's point got into his teeth and blackened them at once, and thence foulness of breath came upon him, which clung to him till death, for he had violated the three geasa that were upon that spear, namely, not to allow its point to come against a stone, not to put its point between the teeth, and not to slay a woman with it. And it was from the violation of these geasa that the forementioned blemishes came upon him, and it was from these great blemishes that he was called Oilill—that is, *oil oll*, or great blemish. And Art Aoinfhear was slain in the Battle of Magh Muchruimhe.

## XLII.

Lughaidh, that is, Mac Con son of Maicniadh, son of Lughaidh, son of Daire, son of Fear Uillne, son of Eadbholg, son of Daire, son of Siobhbolg, son of Fear Uillne, son of Deaghamhrach, son of Deaghaidh Dearg, son of Deirgthine, son of Nuadha Airgtheach, son of Luchtaire, son of Logha Feidhlioch, son of Eireamhon, son of Eadaman, son of Gosaman, son of Sin, son of Maitsin, son of Logha, son of Eadaman, son of Mal, son of Lughaidh, son of Ioth, son of Breoghan, held the sovereignty of Ireland thirty years. Sadhbh daughter of Conn was Mac Con's mother, as we have said above. Lughaidh son of Maicniadh was called Mac Con because Oilill Olum had a hound called Eloir Dhearg, and when Mac Con was an infant in the house of Oilill, the child used to creep on his hands to the hound, and the hound used to take him to her belly, and he could not be prevented from going constantly to visit her, whence he was called Mac Con.

When Mac Con had become powerful and had returned from his exile, and had fought the Battle of Magh Muchruimhe, as we have said above in treating of Art



bean fíaitéar éireann amac mé haoineadéctmáin, ašur vo  
 cōtuis̃ tríočao bliadān é, amāil léaštar ran vuain vārab  
 4415 torac: Cnuca cnoc ór cionn lēfe. Aš ro mar vōei ran  
 vā man-ro:

Ré readé lāitib, lič nac šann,  
 vo šab lušarō iac nēireann;  
 tāmiz va rīge neartmair  
 4420 tāt éireann ré haoineadéctmáin.

Tríočao bliadān šan mīne,  
 vo m̃ac Con i n-airopīge;  
 nō šo vtorčair an cur car,  
 šan léan for a aineadār.

4425 An m̃ac Con-ro ar a bfuilmio aš trīacāo, ní vo rlioct  
 éanna munčoin vo rīol éibir é, mar vōei an vuain  
 vārab torac, Conaire caom clāmāin čuinn, acō vo rlioct  
 lušōeac mic íoča mic b̃reošain. Fā clann iomorro vā  
 vearbrātar lušarō mac íoča mic b̃reošain ašur m̃ilō  
 4430 Eapráinne, vā nšairči šalam̃, mac bile mic b̃reošain, ionnur  
 tar ceann šurab v'fine šaeōil rlioct lušarō mic íoča,  
 nac vo clannaiš m̃ileao iao acō cōmmbrāit̃re vōib amāil  
 vōei an rīle aš labhairt ar črī aicmeaoāib vo rlioct  
 lušōeac mic íoča ran man-ro:

4435 Ó cobtaiz na šcōrn b̃fleaō-ōil,  
 ó f̃loinn arao, ó heit̃irceoil;  
 triar nac f̃acarō f̃arō a read,  
 triar nac vo macaib m̃ileao.

Aš ro f̃ór cur vo na r̃loinnit̃ib oile tāmiz ó lušarō mac  
 4440 íoča, mar atā Ó laošaire Ruir, Ó b̃aire Arann i Rinn  
 m̃uinnit̃re b̃aire i šcāirb̃reacāib i r̃ Ó Cuirín i r̃ m̃ac Ailín i  
 nAlbāin tāmiz ar r̃lioct f̃arō cānann mac mic Con mic  
 m̃aicm̃ao. Ir é an m̃ac Con-ro an t̃rear rī vo r̃lioct  
 lušōeac mic íoča vo šab ceannar éireann. An cétoirī

Aoinfhear, he obtained for himself the sovereignty of Ireland in a single week, and kept it for thirty years, as we read in the poem which begins "Cnucha, a hill over Lithfe." It thus speaks in these two stanzas :

In the space of seven days, no slight cause of joy,  
Lughaidh became ruler of the land of Erin ;  
He came to his strong kingdom  
The ruler of Erin in one week.

Thirty years without flagging  
Was Mac Con in supreme sovereignty,  
Till the nimble champion fell  
With his supremacy unimpaired.

This Mac Con of whom we are treating was not of the descendants of Eanna Munchaoin of the race of Eibhear, as is stated in the poem which begins "Fair Conaire, son-in-law of Conn," but of the race of Lughaidh son of Ioth, son of Breoghan. Now Lughaidh son of Ioth, son of Breoghan, and Milidh of Spain, who is called Golamh son of Milidh, son of Breoghan, were sons of two brothers, so that, though the descendants of Lughaidh son of Ioth are of the race of Gaedheal, still they are not of the progeny of Milidh, but only kinsmen to them, as the poet says, speaking of three branches of the descendants of Lughaidh son of Ioth in this stanza :

O Cobhthaigh of the feast-serving goblets,  
O Floinn of Ard, O hEidirsceoil,  
A trio who traced not the genealogy of their ancestors (?),  
A trio not sprung from the sons of Milidh.

Here follow some of the other families who sprang from Lughaidh son of Ioth, namely, O Laoghaire of Ros, O Baire of Ara in Rinn Muinntire Baire in Cairbreacha, and O Cuirnin and Mac Ailin in Alba, who was descended from Fathadh Canann son of Mac Con, son of Maicniadh. This Mac Con was the third king of the race of Lughaidh son of Ioth who held the sovereignty of Ireland. The first of these kings was

4445 óioḃ .i. Eoḃaio Ḃaoḡoḃḃaḃ mac Oḃaie mic Conḡaio mic  
 Eaoamain mic Mái mic Luigḡeac mic Íoḃa mic Bḡeoḡain  
 vo ḡaḃ ceannar Éḡeann cēiḡe bḡiaḃna, ḡur cūit le  
 Ceapḡna mic Eibḡic; an oḃa feap Eoḃaio Apḃaḃ mac Fḡinn  
 mic Oioḡḡa vo ḡaḃ ceannar Éḡeann naoi mḡbḡiaḃna ḡur  
 4450 cūit le Fḡionn mac Bḡiaḃa; an tḡeap feap vo ḡḡioḃḃ Luigḡeac  
 mic Íoḃa vo bḡi i bḡḡaiteap an Mac Con-ro ap a bḡuḡḡio  
 aḡ ḡaḃaḡḡ aḡoiḡ; ḡonaḃ oḃa oḃeapḡḡaḃ ḡin aḃa an ḡann-  
 ro ap an ḡeapcūḡ:

4455                   Tḡi ḡiḡ ó mac Íoḃa ap  
                       oḃa Eoḃaio Luḡaio ḡaḡapḡ;  
                       noḃa ḡḡioḡḡaḃ naḃ ḡioḃ ḡinn  
                       ḡap vo oioḡḡaḃ íoḃ aoiḃinn.

Ir é Fḡeapcūḡ mac Comáin Éḡeap ap ḡoḡaḡeapḡ Cōḡmaic  
 mic Aḡḡ vo ḡaḡḡ Mac Con leḡ an ḡḡa oḃa ḡḡaḡḡi ḡḡḡe  
 4460 aḡur a oḡuḡ ḡé caḡḡe cloice ap ḡoḡḡ an Óḡi ḡáḡḡ ḡé  
 Oeapḡḡaḃ i Máiḡ Fḡeapḡ voḡ leḡ cḡai oḃaḃ na ḡCaḡḡaḃ  
 aḡur é aḡ bḡonnaḃ oḡi aḡur aḡḡo oḃeḡḡḡ aḡur oḃḡḡaḡ-  
 naḡḡ ann. Ap n-a cḡoḡ ḡin oḃFḡeapcūḡ mac Comáin Éḡeap  
 aḡur é 'n-a cōḡḡuḡe i naḡo na nḡeapḡeac ḡé ḡaḡḡeap  
 4465 an Cḡocaḃ aḡuḡ tḡḡ ḡan cōḡḡaḡ i meapc cḡaḃ aḡur an  
 ḡḡḡe leḡ. Aḡur iap ḡoḃḡaḡ vo ḡáḃai ḡic Con oḃ, tḡḡ  
 ḡáḃaḃ voḡ tḡḡeḡ ḡin tḡio i oḡeapḡḡaḃ an cḡaḡḡe ḡé ḡaḡḡe a  
 oḡuḡ ḡur éaḡaḡ Mac Con vo ḡáḃai oḡe ḡin. ḡoḡḡ an  
 Óḡi ḡaḡḡeap voḡ ḡMáiḡ ap ap ḡaḡḡaḃ Mac Con óḡ am  
 4470 ḡoin aḡe ó n-ap bḡonnaḃ oḃoḡ ḡaiḡ-ḡeap oḃeḡḡḡ aḡur  
 oḃḡḡaḡḡaḡḡ ann. Ir é ḡáḃ ḡá oḃaḡḡ Mac Con voḡ  
 ḡḡuḡaḡ vo bḡiḡ ḡur cḡaḡḡḡḡḡo a oḡaḡḡe oḃ naḃ  
 ḡaḡḡeap i bḡḡaiteap Éḡeapḡ leḡḡḡaḃaḡ muna bḡáḡḡaḃ  
 Teapḡai. Uḡe ḡin cḡaḡḡ oḃaḡḡaḃ cōḡḡḡaḡe ap a  
 4475 bḡaḡḡḡ .i. ḡḡioḃḃ Oioḡḡa Óḡuḡ; ḡḡeap vo cūḡḡḡeap  
 an tḡeapḡaḃa oḃ, ḡap aḃa ḡaḡḡaḃ Eoḡain ḡoḡi aḡur a

Eochaidh Eadghothach son of Daire, son of Conghal, son of Eadaman, son of Mal, son of Lughaidh, son of Ioth, son of Breoghan, who held the sovereignty of Ireland four years till he fell by Cearmna son of Eibric; the second was Eochaidh Apthach son of Fionn, son of Oilill, who held the sovereignty of Ireland nine years, when he fell by Fionn son of Bratha; the third of the race of Lughaidh son of Ioth who held the sovereignty was this Mac Con of whom we are now speaking. And it is in testimony of this that we have this stanza from the seanchus:

Three kings sprung from the proud son of Ioth,  
Two Eochaidhs, the ferocious Lughaidh,  
It is not a deed that displeases us,  
The way in which pleasant Ioth was avenged.

Feircheas son of Coman Eigeas, at the command of Cormac son of Art, slew, with the spear called ringcne, Mac Con, as he stood with his back against a pillar-stone at Gort-an-oir, beside Deargraith in Magh Feimhean, to the west of Ath na gCarbad, while he was there distributing gold and silver to bards and ollamhs. When Feircheas son of Coman Eigeas, who resided at Ard na nGeimhleach, which is now called An Chnocach, he came to the meeting among the rest, having the ringcne; and when he had come into the presence of Mac Con, he drove that spear through him into the pillar-stone against which his back rested, and this caused his death without delay. From that time to this the plain on which Mac Con was slain is called Gort-an-Oir, from the quantity of gold he there bestowed on bards and ollamhs. The reason why Mac Con came to Munster was that his druids foretold to him that he would not live half a year on the throne of Ireland unless he left Tara. Hence he came to Munster, to seek the aid of his kinsmen—that is, the descendants of Oilill Olom; but they remembered their old grudge against him, namely, that he had slain Eoghan Mor and his kinsmen in the Battle of Magh Muchruimhe. And

briáitíreac i gCac Maise Muéruime. Agus ir de rin táinig  
a beir ag tillead go laigníb an tan do marbadó é.

Do gab feargus Dubhéadac mac Fionnéada mic  
4480 Ogamain mic Fiatac Finn mic Dáire mic Olúctais mic  
Deirín mic Eodac mic Sin mic Roirín mic Tíuín mic Roí-  
tíuín mic Aínnóil mic Máine mic Forga mic Fearmadais mic  
Oíliolla Éarann mic Fiadac Fí Mára mic Donngura Tuiribis  
Teamrac do íol Éireannóin míogac Éireann doin bliadain  
4485 ainm. Ir uime do gairtí Feargus Dubhéadac de .i. dá  
óead nóra uba do bí aige. Ir é an Feargus-ro táinig  
rá briádaio Cormaic mic Aíre i bflaitear Éireann iar  
n-ionnabhadó Cormaic lé hulltaib i gConnactaib iar  
mbreic a gíall agus iar nóeandam na fletóe dóib do Cormac  
4490 i otuairceairt Maise breag mar a otug síolla míog ulaó  
an coinneal rá íolt Cormaic guri loire go móir é.

Trí mic iomóirio Fionnéada mic Ogamain mic Fiatac  
Finn .i. Feargus Dubhéadac Feargus Cairfiadac ir Fear-  
gus Fuileadabair do imir an t-anfórlann-ro ar Cormac;  
4495 agus téio Cormac o'iarriaró conganta ar Tadó mac Céin  
do bí neairtmar an trác roin i néilb. Ir ead doubairt  
Tadó rir go otubriaró congann dó dá bfuigeadó fearann  
uairó. “Do-béar uirt,” ar Cormac, “a otiméallraio do  
éarbad do Máis breag ran ló iar mbuiread catá ar na trí  
4500 Feargusraib.” “Maread,” ar Tadó, “briatim-re uirt cá  
bfuigbiri an tréinnílió lúgaio lámá briatari mo fearnadar,  
agus dá otugair ran cat é ir cormaid go muirbrió pé  
na trí Feargusir, agus ir é áit i n-a bfuigfiri é i neadar-  
lais lánm pé Slab gCiot. Triallair Cormac leir rin go  
4505 headarlais mar a bfuair lúgaio lámá i briabhóit 'n-a  
lúige. Cuir Cormac a ga trér an briabhóit agus gonaí  
lúgaio 'n-a óruim. “Cia gonaí mé?” ar lúgaio. “Cormac



it thus happened that he was returning to Leinster when he was slain.

Fearghus Duibhdheadach son of Fionnchaidh, son of Oghaman, son of Fiatach Fionn, son of Daire, son of Dluthach, son of Deitsin, son of Eochaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Earann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland a single year. He was called Fearghus Duibhdheadach, as he had two large black teeth. This Fearghus came inside Cormac son of Art in the sovereignty of Ireland, when Cormac was expelled by the Ultonians to Connaught, after they had taken his hostages, and he had made the feast for them in the north of Magh Breagh, whereat an attendant on the king of Ulster held a lighted candle to Cormac's hair, and scorched him severely.

Now, it was the three sons of Fionnchaidh son of Oghaman, son of Fiatach Fionn, namely, Fearghus Duibhdheadach, Fearghus Caisfhiachlach, and Fearghus Fuiltleabh-air, who committed this outrage on Cormac; and Cormac went to ask the help of Tadhg son of Cian, who was powerful in Eile at that time. Tadhg said to him that he would give his help if he got territory from him. "I will give thee," said Cormac, "as much of Magh Breagh as thou canst go round with thy chariot on the day on which thou shalt have overcome the three Fearghuses in battle." "Then," said Tadhg, "I can tell you where you will find the champion, Lughaidh Lamha, my grandfather's brother, who, if you bring him to the battle, will in all likelihood slay the three Fearghuses; and the place where you will find him is in Eatharlach beside Sliabh gCrot. Upon this Cormac set out for Eatharlach, where he found Lughaidh Lamha lying down in a hunting-booth. Cormac stuck his javelin through the hunting-booth and wounded Lughaidh in the back. "Who

mac Airt," ar ré. "Maic fuairear mairé do fionn," ar  
 Luḡaid, "óir ir mé do mairib é'atáir .i. Airt Domfeair."  
 4510 "Éiric dam ann," ar Cormac. "Ceann níos i gcat éiric,"  
 ar Luḡaid. "Maread," ar Cormac, "tabair ceann níos  
 ulaó .i. fearḡur Dubódadac óam atá ag cur im aḡaid  
 féin fá fíaitear éireann." "Do-ḡeabair rin," ar Luḡaid.  
 Leir rin triallair go Taḡ mac Céin i néilib aḡur ḡlaidir-  
 4515 ro féin aḡur Taḡ go lion a rluag go bhuḡ mic an óig  
 i ḡCionna Cinn Comair mar ar commórad Cat Cionna  
 roir Cormac aḡur ná trí fearḡur.

Do bí fóir fáct oile ag Taḡ mac Céin fá óul i n-aḡaid  
 ulaó, do bhuḡ gurab é an fearḡur Dubódadac-ro do  
 4520 mairib a atáir i gcat Samna. ḡóead níoir léig Taḡ  
 Cormac ran cat, acat do fáḡaid ar énoc ar cúl an catá é  
 aḡur ḡiolla 'n-a fócáir ann. Tuḡ iomoirio Taḡ aḡur  
 Luḡaid láim aḡaid ar na trí fearḡuraid go n-a rluag,  
 gur éiric fearḡur fuilteabair lé lúḡair láim, gur bean  
 4525 an ceann de, aḡur triallair gur an otulag 'n-ar maidhe  
 Cormac mur an ḡceann. Ir ead iomoirio do minne Cormac  
 mé huét cáic do óul ran cat éadac Deilionn Druic, a  
 ḡiolla, do cur uime féin aḡur a éadac-ran ar an ḡiolla;  
 óir fá veair leir an tan do fárrad lonn laoié luḡóead  
 4530 aḡur do-ḡeabad conrad catá é, nar b'iontaobta do neac é.

Dála luḡóead tig leir an ḡceann do bí aige do látar  
 an ḡiolla do bí i moct Cormaic aḡur fiarfiuḡir de nar  
 b'é rin ceann fearḡur Dubódadag. "Ní hé," ar an  
 ḡiolla, "acat ceann a b'atáir." Leir rin téir Luḡaid rán  
 4535 gcat air aḡur beandair a ceann o' fearḡur Cairfiacac  
 aḡur tuḡ 'n-a láim gur an otulag i maidhe an ḡiolla i  
 moct Cormaic é. "An éro ceann níos ulaó?" ar Luḡaid.

wounds me?" asked Lughaidh. "Cormac son of Art," replied the other. "It is well thou didst wound me," said Lughaidh, "for it was I who slew thy father, that is, Art Aoinfhear." "Give me an eric for him," said Cormac. "A king's head in battle for thee," said Lughaidh. "Then," said Cormac, "give me the head of the king of Ulster, namely, Fearghus Duibhdheadach, who is coming between me and the sovereignty of Ireland." "It shall be given thee," said Lughaidh. Upon this Cormac proceeded to Eile to Tadhg son of Cian, and himself and Tadhg marched with their full forces to Brugh-Mic-an-Oigh at Crionna Chinn Chomair, where the Battle of Crionna was convened between Cormac and the three Fearghuses.

Tadhg had, moreover, another reason for going against Ulster, as it was this Fearghus Duibhdheadach who slew his father in the Battle of Samhain. But Tadhg did not permit Cormac to go into the battle, but left him on a hill to the rear of the battle, and an attendant with him there. Now, Tadhg and Lughaidh Lamha attacked the three Fearghuses and their host; and Lughaidh Lamha slew Fearghus Fuitleabhair and beheaded him, and took the head to the hill on which Cormac was. Now, Cormac, when all were on the point of going to the battle, clothed himself in the garments of Deilionn Druit, his attendant, and put his own clothes on the attendant; for he was certain that when his warrior frenzy should come upon Lughaidh, and when the rage of battle should seize him, he could not be trusted by anyone.

As to Lughaidh, he came with the head which he had into the presence of the attendant who was disguised as Cormac, and asked him whether that was not the head of Fearghus Duibhdheadach. "It is not," said the attendant; "it is the head of his brother." Upon this Lughaidh went into the battle again, and cut off the head of Fearghus Caisfhiachlach, and took it in his hand to the hill on which was the attendant disguised as Cormac. "Is this the head of the king of Ulster?" asked

“Ní hé,” ar an gíolla, “áit ceann a b'áit oile.” Téir an tpeaf feaíct fán gcaí go dtug ceann feaigíura Duib-  
 4540 úeádaí leir, agus vo fíafíuig an céada von ngíolla.  
 Vo fíeasdaí an gíolla agus aoubairt sup b'é ceann níog  
 ulaó é. Leir rin tug luíad uíad von ceann von gíolla  
 sup buail 'n-a b'íolla é, sup éas an gíolla vo ládaí;  
 agus téir luíad féin i néall íar dtéigean iomaí fola  
 4545 óó trí líonmáire a éreáct.

Tála táirg mic Céin vo éir an b'íreá ar fíuag ulaó  
 ionnup go dtug feaíct maíomanna oíra fan lá gcaíona ó  
 Émionna go Glair Neaíra i tdaíb Óíoma íeafclainn,  
 amáil aóirí. Flannasán fíle fan man-ro ríor:

4550

Taóg mac Céin éadú i Ráit Cíó,  
 Ro b'íreá gcaí i n-aonló,  
 For ulltaí go mionna féin  
 Ó áit Émionna go harí-Céin.

Téir Taóg íar rin 'n-a éaríad agus trí éreáctá ó trí  
 4555 fíeasdaí aír; agus aoubairt fé n-a gíolla an éaríad vo  
 óíoríad ó'ionnupíge na Teamíad go dtugad níu Teamíad  
 von leir írtí go tímeall a éaríad an lá íoin. Tríall-  
 aro go fíemíreá íompa agus Taóg as uil i néall go  
 mionn ó éreígean fola ar a éreáctáí; agus ar íoíctáin  
 4560 láim lé h'áit Cláit oíí vo fíafíuig Taóg von gíolla an  
 dtugad ar Teamíar leo fan tímeall íoin. “Ní éuamár,”  
 ar an gíolla. Leir rin buailtear agus marb'ear lé Taóg  
 é; agus íar marb'ad an gíolla tíg Corímac mac Aír vo  
 ládaí, agus marí vo éonnáir na trí éreáctá móra vo bí ar  
 4565 táirg tug ar an láig vo bí 'n-a íoíar íar eorína vo éir  
 i gceáct vo éreáctáí Táirg, agus oííí beo i gceáct  
 oile, agus ícolb vo mionn gáí fan tpeaf éreáct, agus  
 cneafíad táí gíom vo éeánam oíra ionnup go maíbe  
 Taóg feaí bládaí na bíctín rin i íeíngíge, go íeaféar  
 4570 luíad láma von ímíam ar ceann an táíleasga. Táíng  
 an láig go n-a trí íalíad íar go gcaíad ar éasgaíne

Lughaidh. "It is not," said the attendant, "it is the head of his other brother." He went the third time into the battle and brought the head of Fearghus Duibhdheadach with him, and he asked the same question of the attendant. The attendant answered and said that it was the head of the king of Ulster. Upon this Lughaidh aimed a blow at the attendant with the head and struck him in the chest, and the attendant died on the spot; and Lughaidh himself fell into a swoon because of the quantity of blood he had lost through his many wounds.

As to Tadhg, son of Cian, he defeated the Ulster host so that he routed them seven times in the same day between Crionna and Glas Neara on the side of Drom Ineasclainn, as the poet Flannagan says in the following stanza :

Tadhg son of Cian in Raith Cro in the north  
Won seven battles in one day,  
Against Ulster, with brilliant success,  
From Ath Crionna to Ard Cein.

After this Tadhg went into his chariot, having three wounds from three spears; and he told his attendant to direct the chariot towards Tara, so that he might include the walls of Tara within the circuit made by his chariot on that day. They drove straight on, though Tadhg fainted several times through loss of blood from his wounds; and as they were approaching Ath Cliath, Tadhg asked the attendant if they had included Tara in that circuit. "We have not," replied the attendant. Upon this Tadhg struck him dead; and when the attendant had been slain, Cormac son of Art came up, and seeing Tadhg's three great wounds, he ordered the physician who was with him to put an ear of barley into one of his wounds, and a live worm into another of them, and a splinter of a javelin-head into the third wound, and to heal the wounds externally, so that Tadhg was a year in a wasting condition from this treatment, until Lughaidh Lamha went to Munster to fetch the surgeon. The surgeon came with his three pupils, and they heard



4576 *Ṫaíōz* *az* *tigēadēt* *sur* *an* *túin* *tóib*. *Fiaḡḡuiḡir* *an* *táitlaidiḡ*  
*oon* *céadṡadlta* *oon* *triúir* *ar* *ḡclor* *na* *céadṡmaidige* *ó* *Ṫaōz*  
*criéad* *é* *ráct* *na* *maidige* *rin*. “*Cnead* *ro*,” *ar* *ré*, “*oo* *colz*, *ar*  
*mbeic* *oo* *colz* *eoḡna* *’n-a* *créadēt*.” *Ar* *ḡclor* *an* *ṡaia*  
*maidige* *fiaḡḡuiḡir* *oon* *ṡaia* *ṡadlta* *crieas* *é* *adṡbair* *na*  
*maidige* *rin*. “*Cnead* *oo* *míol* *beo* *ro*” *ar* *an* *ṡaia* *ṡadlta* “*ar*  
*mbeic* *oo* *tóirib* *beo* *ran* *ṡaia* *créadēt*.” *Ar* *ḡclor* *an* *trieas*  
*maidige* *oon* *táitlaidiḡ* *fiaḡḡuiḡir* *oon* *trieas* *ṡadlta* *crieas* *é*  
 4580 *adṡbair* *na* *cneioe* *rin*. “*Cnead* *oo* *ḡinn* *airim* *ro*” *ar* *an* *trieas*  
*ṡadlta*. *Aḡur* *ar* *ḡoētain* *oon* *tig* *’n-a* *maidibe* *Ṫaōz* *oon* *táit-*  
*laidiḡ* *ir* *ead* *oo* *ḡinne* *colltar* *iaiainn* *oo* *éur* *ran* *teallad*  
*ḡo* *nṡeairna* *caoiri* *tṡeariḡ* *tṡe* *aḡur* *a* *ṡadṡairc* *ṡa* *inneall*  
*ar* *bḡuinnib* *Ṫaíōz* *iair* *rin*. *Maḡ* *oo* *connairic* *Ṫaōz* *an*  
 4585 *t-iaiainn* *ṡeairiḡ* *ṡa* *inneall* *rié* *a* *ráctad* *’n-a* *éoirp* *oo* *ḡab*  
*crioētṡuḡad* *crioirṡe* *é*, *ionnur* *ḡo* *ṡáinḡ* *oon* *uadṡbár* *roin*  
*ḡur* *ṡeirlḡ* *ḡo* *roiréiḡnead* *an* *ṡiair* *an* *ṡoirib* *aḡur* *an* *roclb*  
*oo* *ḡinn* *ḡai* *ar* *a* *créadṡtaib*; *aḡur* *leir* *rin* *oo-ní* *an* *táit-*  
*laidiḡ* *cneairuḡad* *iomlán* *ar* *a* *créadṡtaib* *ḡur* *bá* *rlán*  
 4590 *Ṫaōz* *ḡan* *ruiread* *ṡa* *éir* *rin*.

*Ṫo* *ḡinne* *an* *Ṫaōz-ro* *ḡabáltair* *móira* *i* *leic* *Cuinn* *ṡa*  
*éir* *rin*. *Ṫá* *mác* *imoirio* *oo* *bí* *az* *Ṫaōz* *mác* *Céin* *míe*  
*Oilliolá* *Óluim*, *maḡ* *adá* *Connla* *aḡur* *Coimac* *ḡaileang*.  
*Ó* *lomṡairṡ* *mác* *Connla* *táinḡ* *Ó* *Céairṡaill*, *aḡur* *ó* *fionn-*  
 4595 *adṡta* *mác* *Connla* *táinḡ* *Ó* *meadair*. *Ó* *Coimac* *ḡaileang*  
*mác* *Ṫaíōz* *míe* *Céin* *táinḡ* *Ó* *heṡóira* *aḡur* *Ó* *ḡadóira* *aḡur*  
*Ó* *Concubair* *Ciannaṡta*. *Aḡ* *ro* *na* *tíre* *oo* *ḡabṡṡair*, *maḡ*  
*adá* *ḡaileangṡa* *ṡoir* *aḡur* *ṡiair*, *Ciannaṡta* *ṡear* *aḡur*  
*ṡuairṡ*, *luighe* *ṡoir* *aḡur* *ṡiair*.

4600 *Ṫo* *ḡabṡas* *fór* *ṡionḡ* *oile* *oo* *ríol* *éirbir* *crioṡa* *oile*  
*i* *leic* *Cuinn*, *maḡ* *adáir* *rlíoēt* *Coṡláin* *míe* *loirṡáin* *míe*  
*Ṫadáin* *míe* *Ṫreacuir* *míe* *Ṫrién* *míe* *Siṡe* *míe* *Ainṡile*

Tadhg's moaning as they approached the dun. The surgeon asked the first of the three pupils when they had heard from Tadhg a moan arising from the first wound, what was the cause of that moan. "This is the moan caused by a prickle, as there is a barley-prickle in his wound." On hearing a moan caused by the second wound, he asked the second pupil what was the cause of that moan. "This is the moan caused by a live creature," said he, "for a live worm has been put into the second wound." When the surgeon heard the third moan, he inquired of the third pupil what was the cause of that moan. "This is the moan caused by a weapon-point," said the third pupil. And when the surgeon reached the house in which Tadhg was, he placed an iron coulter in the fire until it became red hot, and then got it in readiness in front of Tadhg. When Tadhg saw the red-hot iron put in readiness for the purpose of thrusting it into his body, his heart trembled greatly; and, as a result of the terror that seized him, he violently ejected from his wounds the ear of barley, the worm, and the splinter of javelin-head, and thereupon the surgeon completely healed his wounds; and after that Tadhg was well without delay.

This Tadhg made large conquests in Leath Cuinn afterwards. For Tadhg son of Cian, son of Oilill Olom, had two sons, namely, Connla and Cormac Gaileang. From Iomchaidh son of Connla comes O Cearbhaill, and from Fionnachta son of Connla comes O Meachair. From Cormac Gaileang son of Tadhg, son of Cian, comes O Eadhra and O Gadhra and O Conchubhair Ciannachta. The following are the territories they acquired, namely: Gaileanga, east and west; Cianachta, south and north; Luighne, east and west.

Moreover, another company of the race of Eibhear took possession of other territories in Leath Cuinn: these are the descendants of Cochlan son of Lorcan, son of Dathan, son of Treachuire, son of Trean, son of Sidhe, son of Ainbhile, son

mic bíg mic doúain mic Dealbdaoit mic Cair mic Conaill  
 Eadluid mic Luigthead Meinn (to minne fearmann cloitím  
 4605 oá bfuil ó Luimneac go Sliab Ectge) mic Dongurá Tírúg  
 mic Fíu Cuirb mic Moza Cuirb mic Cormaic Cair mic  
 Oiliolla Óluim. Az ro na fearmann, mar atáto na reáct  
 nDealbna .i. Dealbna mhóir, Dealbna beag, Dealbna  
 Eadra, Dealbna Iarctair mhóe, Dealbna Síte Neannta,  
 4610 Dealbna Cúile Fabbair aghur Dealbna Tíre oá loó i  
 gConnaéctuib. Sonad oá foillruigad rin cuirear an file  
 na poinn-re ríor ar an fearncur:

na reáct nDealbna fá donn rleaga,  
 Síol an Dealbdaoit donnarmaid;  
 4615 táto i leit Cuinn an éomóil,  
 nac beag onóir o' ollamhnaib:

Dealbna mhóir, Dealbna beag breagda,  
 Dealbna Eadra rinnreahair;  
 4620 aicme fá mearrda motha,  
 Dealbna an bpoza bárrleabair;

Dealbna Síte miamglain neannta,  
 Dealbna nuadac neamhócrui;  
 Dealbna Cúla pionnglain fobair,  
 náir dealuig ré deaglocaib.

4625 Tuis guraib lé luigad lánna ar foráileam Cormaic mic  
 Airt to éuit an fearghur-ro ar a bfuilmio az triáctad  
 aghur guraib i gCaé Cionna to marbadó é.

of Beag, son of Aodhan, son of Dealbhaoth, son of Cas, son of Conall Eachluath, son of Lughaidh Meann (who reduced to swordland the territory between Luimneach and Sliabh Echtghe), son of Aonghus Tireach, son of Fear Corb, son of Mogh Corb, son of Cormac Cas, son of Oilill Olom. Here are the territories, namely, the seven Dealbhnas, that is Dealbhna Mhor, Dealbhna Bheag, Dealbhna Eathra, Dealbhna Iarthair Mhidhe, Dealbhna Shithe Neannta, Dealbhna Chuile Fabhair, and Dealbhna Thire da Loch in Connaught. To describe these the poet sets down the following stanzas taken from the seanchus :

The seven Dealbhnas of brown spears,  
The race of Dealbhaoth of brown arms,  
They are in Leath Cuinn of the feasting,  
Where there is great honour for ollamhs :

Dealbhna Mhor, Dealbhna Bheag of Breagha,  
Dealbhna of Eathra of strong headlands ;  
A race of pleasant customs,  
Dealbhna of the tall-peaked Brugh ;

Dealbhna of the brilliant Sith Neannta,  
Dealbhna of harmless Nuadha ;  
Dealbhna of fair bright Cul Fobhair,  
Which never was without good lakes.

Know that it was Lughaidh Lamha, by the direction of Cormac son of Art, who slew this Fearghus of whom we are treating, and that it was at the Battle of Crionna he was slain.

## XLIII.

Do ḡab Cormac Ulḡaḡa mac Airt Doimḡir mic Cuinn  
 Céadḡaḡaḡ mic Feolmḡo Reaḡḡaḡ mic Tuḡaḡ Teḡḡ-  
 4630 mḡir vo ḡiol Éireamḡoḡ ḡioḡaḡt Éireann oḡ ḡicḡo bliḡḡan.  
 Ir uime ḡairḡear Cormac Ulḡaḡa ḡe, ulḡa ḡaḡa .i. féarḡḡ.  
 ḡaḡa vo bḡ air, nó ón bḡocall-ro Ulḡaḡa .i. Ulḡo 1 bḡaḡ  
 mḡir ḡur cḡir na hUlḡaḡaḡ ar veoraiḡeaḡt feaḡ ré mbliḡḡan  
 noḡaḡa ḡ hUlḡaḡaḡ tḡé n-ar imḡeaḡar oḡulc air ḡul ḡáinḡ.  
 4635 ḡlaḡḡear Éireann é. Aḡur ir í ḡá máḡair voḡ Ćormac-  
 ro Éḡḡaḡ inḡean Ulḡeaḡaḡaḡ an ḡaḡann. Aḡur ir ḡé huḡt  
 Caḡa Mḡaḡe Muḡḡuime vo cḡir vo ḡinne Airt Doimḡear  
 Cormac ḡé hinḡin an ḡaḡann aḡur í ar cḡibḡe aḡe. Óir  
 ḡá nóḡ 1 nḡḡinn an tḡaḡt roin ḡibé ḡí nó mac ḡioḡ vo  
 4640 cḡurḡeaḡ oḡul 1 n-inḡin bḡuḡaḡo nó bliḡḡaḡaḡ ḡé luḡe nó  
 leannánaḡt vo ḡéanaḡ ḡia, ḡur bḡ héiḡean vo ḡaḡḡaḡil  
 ḡan aḡt cḡibḡe nó cḡoḡ nuḡaḡair vo ḡáil oi. Aḡur ir ar  
 an moḡ roin ḡuaḡir Airt máḡair Ćormac, óir nioḡ bḡi ḡá  
 bean ḡóḡḡa ḡó, aḡt Meaḡb Leitḡearḡ, inḡean Ćonán Cuall-  
 4645 ann, aḡur ir uaḡḡe ainmḡiḡḡear Ráit Meaḡba láim ḡé  
 Teamḡair.

Ir ionḡnaḡ an airḡinḡ vo cḡonnaḡc Éḡḡaḡaḡ úo .i.  
 máḡair Ćormac. Oar lé, iomoḡio, ar mbeit 'n-a cooḡaḡ  
 mḡir don ḡé hAirt oi, vo teapḡaḡ ḡ ceann vo coláinn aḡur  
 4650 vo ḡár bile móḡ ar ḡ muinéal vo leaḡnuḡaḡ ḡ ḡéaḡa óḡ  
 Éirinn uile, aḡur táinḡ an mḡuir óḡ cionn an bile rin, ḡur  
 tḡapḡaḡaḡ é; aḡur vo éir rin ḡáḡair bile oile ḡ ḡriéim an  
 céroḡbile ḡo oḡáinḡ ḡiḡe ḡaḡoḡe aniaḡ léḡ leaḡaḡ é; aḡur  
 ḡé ḡaicḡin na hairḡinḡe rin beaḡḡaḡir an bean aḡur mḡr-  
 4655 clair ar ḡ cooḡaḡ, ḡur noḡt ḡuim na hairḡinḡe oḡAirt. "Ir  
 ḡioḡ rin," ar Airt, "ceann ḡaḡ mḡá ḡ feaḡ aḡur bean-



## XLIII.

Cormac Ulfhada son of Art Aoinfhear, son of Conn Ceadchathach, son of Feilimidh Reachtmhar, son of Tuathal Teachtmhar of the race of Eireamhon, held the sovereignty of Ireland forty years. He is called Cormac Ulfhada, for he had a long *ulcha*, that is a long beard, or from the word *Ulfhada*, meaning Ultonians afar; for he sent Ultonian chiefs into exile for sixteen years out of Ulster, on account of the injury they had done him before he attained the sovereignty of Ireland. And the mother of this Cormac was Eachtach daughter of Uilceathach the smith; and it was when the Battle of Magh Muchruimhe was on the point of being fought that Art Aoinfhear became the father of Cormac by the smith's daughter, who was then his dowered mistress. For it was a custom at that time in Ireland, that whatever king or king's son coveted the daughter of a farmer or biadhtach, desiring to have her as a mistress or paramour, should get her, provided he gave her a marriage portion or dowry of cattle. And it was in this manner that Art obtained Cormac's mother, for it was not she who was his wedded wife, but Meadhbh Leithdhearg, daughter of Conan of Cuala, and from this latter Raith Meadhbha near Tara is named.

Strange was the vision which this Eachtach, that is, the mother of Cormac, beheld. She imagined, indeed, as she lay asleep beside Art, that her head was severed from her body, and that a great tree grew out of her neck which extended its branches over all Ireland, and the sea came over this tree and laid it low; and after this another tree grew out of the roots of the first, and a blast of wind came from the west and felled it; and at the sight of this vision the woman started and awoke from her sleep, and she told the substance of the vision to Art. "That is true," said Art, "the head of every woman is her husband, and I shall be taken from thee in the

fuiríodair mairé díot-ra i gCath Mairge Muirne; agus i r é  
 bile fárfar arao, mac béairdar tú óam-ra bur ní ar Éirinn;  
 agus i r é mairé báiríodar é, cnáim éirí rluiríodar, agus tacht-  
 4660 fuiríodair mé n-a linn rin é. Agus i r é bile fárfar a ppríem  
 an óiríobíle mac béairíodar óo roin bur ní ar Éirinn; agus i r  
 é ríde gaoiríe aniar leaídar é, cat cuiríodair ioir é réin  
 agus an fían; agus cuiríodair ré leir an bfein ran cat roin.  
 Gíodair ní bíad íad ar an bfein ó roin amad. Agus táinig  
 4665 an airíng rin i gCath do Cormac agus da mac Cairíbie  
 Liríodair, óir i r mé linn cnáim éirí do ríogad óo do  
 tachtadair na ríadair é, agus i r leir an bfein do cuir  
 Cairíbie Liríodair i gCath Gabra.

I r í Eirne Tadóiríe inígean Cathairí Míoir do ba bean  
 4670 do Cormac do méirí díuníge mé reanóir. Gíodair ní héirí  
 rin do beirí ríuníeac agus a íad gao maó i an Eirne rin  
 máirí Cairíbie Liríodair. Óir do báiríe oíe mbíadair  
 i r óiríe ríe ó báirí Cathairí gairí gab Cormac ríadair  
 Éiríeann, marí ad an ríe bíadair do bí Conn Céadacac  
 4675 i bfríadair Éiríeann, agus na reat mbíadair do bí Con-  
 airíe mac Moíad Láma agus an ríeac bíadair do bí Arí  
 doiríe agus an ríeac bíadair do bí Mac Con agus  
 an doiríeac do bí Feiríur Dúiríeac i bfríadair  
 Éiríeann gairí gab Cormac a ceannair.

4680 Adt óeann i r ríoir gairíab i Eirne Ollamíe inígean  
 Dúiríeac mic Éanna Níad máirí Cairíbie Liríodair;  
 agus i r í fá adair do Duicead, bairíeac bóiríeac do  
 bí i Láiríe, do óiríeac coiríeac ríe aríe mé  
 bíadair gac doiríeac ríeac Éiríeann ríeac da ríe.  
 4685 Agus i r amíad do bí an Duicead-ro gao n-íomac ríe-  
 bíeac, óir do báiríe reat n-íreac ríe agus reat  
 bíeac bó i níeac ríeac díeac gao n-a bíeac doiríeac  
 agus gac cinéac ríeac oiríeac, ionnair gao ríeac uiríe

Battle of Magh Muchruimhe ; and the tree that will grow out of thee is a son which thou wilt bear to me, who will be king of Ireland ; and the sea that will overwhelm him is a fish-bone which he will swallow, and he will be choked on that occasion. And the tree that will grow out of the roots of the first is a son that will be born to him who will be king of Ireland ; and the blast of wind from the west that will overthrow him is a battle that will be fought between himself and the Fian ; and he will fall by the Fian in that battle. But the Fian will not prosper thenceforth. And this vision was fulfilled in Cormac and his son Cairbre Lithfeachair, since the demons choked Cormac as he was swallowing a fish-bone, and Cairbre Lithfeachair fell by the Fian at the Battle of Gabhra.

Some seanchas state that Cormac's wife was Eithne Thaobhfhada daughter of Cathaoir Mor. But this cannot be true, seeing that she was the mother of Cairbre Lithfeachair. Since there were eighty-eight years from the death of Cathaoir till Cormac assumed the sovereignty of Ireland, namely, the twenty years Conn Ceadchathach held the sovereignty of Ireland, and the seven years Conaire son of Mogh Lamha held it, and the thirty years of Art Aoinehear, the thirty years of Mac Con, and the one year of Fearghus Duibhdheadach in the sovereignty of Ireland up to the time Cormac assumed the supreme rule of that country.

It is, however, true that Eithne Ollamhdha daughter of Dunlaing son of Eanna Nia was the mother of Cairbre Lithfeachair ; and it is she who was the foster-child of Buicead, a farmer with hundreds of kine, who lived in Leinster, who kept a hospitable pot over a fire to give food to everyone of the men of Ireland who visited his house. Now this Buicead was thus circumstanced : he had vast wealth, for he had seven herds, and seven score kine in each herd, together with a corresponding number of horses and cattle of every other description, so that the

4690 **Λ**αίγειαν γο n-α mbuironib vα τεαé, γο mbeipeaó vpiονγ  
 óioḃ pcaoi vα buaib uaió, aγup vpiονγ oile aicme vα  
 ḡpioḃ, aγup vpiονγ oile pcoi vα eaéaiḃ, γο puγaḃvαpι a mḃoin  
 uile aḃlaió pin uaió, ionnup napι an aige aét p eaét mḃa  
 aγup tapib; aγup téio 1 n-éalóó oioéé é féin aγup a bean  
 aγup a óalta Eitne, ó Óún buiceaḃ γο vopie cóille vo bí  
 4695 láim pié Ceannannup na Míoe, mapι a nḡnátuiḡeaó Coimac  
 comnuioe an tan poim. aγup vo éóγaib buiceaḃ boit 'n-α  
 γcomnuigeaó féin aγup a bean aγup a óalta an tan poim.  
 aγup vo bíoó Eitne aγ timpipeaét nó aγ ppiotáileam vα  
 hoioe aγup vα buimig aḃail ba nóγlaoic.

4700 **Λ**á n-aon iomopmo vapi éipig Coimac amac 'n-α aonapι  
 ap eaé vo éairteaḃ an pūinn timéaḃll an baile γο bpaaió  
 an ingean álaiinn Eitne aγ bleoγan nó aγ ciúó na p eaét  
 mbó poim buiceaḃ. aγup ip aḃlaió vo bí aγup vα pait eaé  
 aice, aγup vo ciúó topaé an laéta ó γaé boin pan éaḃv-  
 4705 pait eaé aγup an vapi laét pan vapi pait eaé; aγup mapι  
 pin oi γο ciúó na p eaét mbó ói aγup Coimac aγ a péaéain  
 ap méio a ḡeana uipie. Tis ap pin von boit 1 p aibe a  
 hoioe aγup páγbap an bainne ann aγup beipup vα pait eaé  
 oile aγup coipn 'n-α láim lé amac γup an ppiut vo bí láim  
 4710 piup an mbaiḃe nó piup an mboit, aγup vo lion leip an γcoipn  
 an éaḃvpaiteaé von uipce vo bí láim pié poip, aγup an  
 vapi pait eaé von uipce vo bí 1 láp an tpiotá; aγup tiliup  
 ann féin von boit. Téio amac an tpeap p eaét aγup coipán  
 lé vo buain luacpa, aγup ap mbeit aγ buain na luacpa ói  
 4715 vo ciup eaó γaé pcoit paḃa úpiluacpa vα mbeanaó ap leit  
 aγup an luacapi ḡeapi von leit oile. Tapla éeana vo  
 Coimac ap méio a ḡpáóa ói beit aγ a peiteam ap p eaó  
 γaé p eaóma óioḃ pin. aγup ppaipuiḡip Coimac ói cia vα  
 noémeaó cinéal an uipce an laéta aγup na luacpa. “An  
 4720 tí ap a noéimim,” ap pi, “óliḡioó óiom-pa cinéal buó mó vα

nobles of Leinster, with companies of their followers, used to frequent his house, and some of them took away from him a number of his kine, and others some of his brood-mares, others again a number of his steeds, and thus they despoiled him of all his wealth, so that there remained to him only seven cows and a bull ; and he fled by night with his wife and Eithne, his foster-child, from Dun Buicead, to an oak grove near Ceanannus na Midhe, where Cormac used to reside at that time ; and Buicead built a hut, in which himself and his wife and foster-child then resided. And Eithne used to serve or wait upon her foster-father and her foster-mother as a maid-servant.

Now on a certain day Cormac went out alone on horseback to travel through the lands that surrounded the town, and he saw the fair maiden, Eithne, milking these seven cows of Buicead. And this was her way of doing it: she had two vessels, and she milked the first portion of each cow's milk into the first vessel, and the second portion into the second vessel, and she acted thus till she had milked the seven cows, while Cormac kept watching her, through his great love for her. She then went into the hut in which her foster-father was, and left the milk there, and took out in her hand two other vessels and a cup to the stream which was near the town or the hut, and with the cup filled the first vessel from the water which was near the brink, and the second vessel from the water which was in the middle of the stream, and then she returned to the hut. She came out the third time, having a reaping-hook to cut rushes ; and as she cut the rushes she used to put each long wisp of fresh rushes that she cut on one side, and the short rushes on the other side. Now Cormac, through his great love for her, was watching her during each of these practices ; and Cormac asked for whom she was making the special selection of the water, the milk, and the rushes. "He, for whom I am making it," said she, "is worthy of a



mbeir ar mo cumar.” “**Ḡá** hainm é?” ar Cormac. “**buicead** bhuḡaib,” ar rí. “**An** é rin **buicead** biaḡtaḡ do **laigib** atá iomraíḡteac i nÉirinn?” ar Cormac. “**I** é,” ar ríre. “**Ma**reḡ, **i** r tura **Eitne** inḡean **Dúnlaing** a  
 4725 **ḡalta**,” ar Cormac. “**I** mé,” ar Eitne. “**Ma**ir ḡarla,” ar Cormac, “**ó**i **biaḡ** tú **i** t doinnḡaḡ **aḡam-ra**.” “**Ní** **haḡam** féin atá mo **óiol**,” ar ríre, “**aḡt** **aḡam** oire.” **Leir** rin téro Cormac **ma**i don **ma** **ḡo** **buicead** **aḡur** **ḡealla**ir **cum**aib **o**ḡ **tré** Eitne **o’faḡáil** ’n-a mnaḡi **o**ḡ féin. **Don-**  
 4730 **tuiḡir** **buicead** Eitne do **ḡáil** do **Cormac** ’n-a mnaḡi. **Aḡur** **tuiḡ** Cormac **tua**ir **Oḡráin** **ḡo** n-a **for**ḡaḡn **rr**íeḡe **mé** **r**lior **Tea**mraḡ **o**ḡ **fead** a **mé**. **Aḡur** **leir** rin **luiḡir** Cormac **mé** **he**itne **ḡur** **toi**ḡeac **leir** í, **aḡur** **o**a **éir** rin **muḡ** rí **mac** **oi**ḡeirḡ **o**ḡ **o**a **ngoi**ḡí **Ca**irbrie **li**ḡfeacáir.

4735 **Do** **bí** iomoiḡo **an** Cormac-ro **ar** **na** **mí**ḡaib **i** **eaḡna**ib **o**ḡ **ḡab** Éirinn **ma**m. **Bí**ḡ a **fa**ḡḡaḡre rin **ar** **an** **o**Teaḡarḡ **Rí**ḡ **mo** **r**ḡríoḡ **o**ḡ **Ca**irbrie **li**ḡfeacáir **aḡur** **ar** **mó**ráin **o**ḡ **nó**raib **aḡur** **o**ḡ **me**acḡaib **ro**molta **o**a **b**ruil **ua**ib **i**ar **n-a** **ḡcu**ir **rí**or **ran** **m**brieḡeamḡar **Tua**ite. **Do** **bí** Cormac **fór** **ar**  
 4740 **na** **mí**ḡaib **ba** **fla**iteamla **o**ḡ **ḡiḡe**arac **o**ḡ **ba** **mó** **mu**irear **aḡur** **mu**innḡear **o**a **ma**ibe **o**ḡ **míḡ**ḡib i nÉirinn **ma**m. **I** **có**raḡe **rí**unne **an** **ne**ite-re **o**ḡ **m**ear **an** **tua**raḡḡbáil **o**-**beir** **li**mḡḡin **mac** **Am**alḡaḡa **mic** **Ma**oilḡaḡin **re**le **Ó**iaḡ-**ma**ḡa **mic** **Ca**arbaill **ar** **ḡe**ḡ **Mí**oḡcuarḡa **o**ḡ **ha**ḡnuaiḡeac  
 4745 **aḡur** **o**ḡ **ho**ruaiḡeac **lé** Cormac **féin**; **ḡi**ḡeac **i** **ci**an **ma** **ḡCormac** **o**ḡ **c**eaḡḡḡbáḡ **Tea**ḡ **Mí**oḡcuarḡa. **Ó**i **i** **an** **rua**ir **Slán**oll **mí** Éireann **bár** i **b**raḡ **ma** **n-a** **am**ḡir **ḡCormac**. **Aḡ** **ro** **ma**i **léaḡ**ḡar **ran** **lea**bair **n**Óinnreanḡuir **mo** **r**ḡríoḡ **an** **ḡli**mḡḡin **ḡur** .i. **ḡurab** i **n-a** **am**ḡir **Cormac** **o**ḡ **mu**nnec  
 4750 **ma**i **ḡeac** **n-óla** é. **Trí** **c**eaḡ **trí**ḡ ’n-a **fa**ḡ, **trí**ḡac **c**uḡaḡ **’n-a** **ai**re, **aḡur** **ca**ḡḡaḡ **c**uḡaḡ **’n-a** **ḡur**a; **ló**ḡann **ar** **la**raḡ **o**ḡ **rí**or **an**, **ḡe**irḡe **o**óirḡe **o**éaḡ **ar**; **trí** **ca**ḡḡaḡ **lea**báib **an** **ma**i **don** **mé** **lea**báib **Cormac**; **trí** **ca**ḡḡaḡ **la**oc i **ngac**

greater kindness from me, were it in my power to do it." "What is his name?" asked Cormac. "Buicead the farmer," she replied. "Is that Buicead, the Leinster biadhthach, who is celebrated throughout Ireland?" asked Cormac. "It is," said she. "Then," said Cormac, "thou art Eithne daughter of Dunlaing, his foster-child?" "I am," replied Eithne. "It is well," said Cormac; "for thou shalt be my wife." "It is not I who can dispose of myself," said she, "but my foster-father." Upon this, Cormac went with her to Buicead, and promised him presents if he got Eithne as his wife. Buicead consented to give Eithne to Cormac as his wife; and Cormac gave him the district of Odhran beside Tara, with its stock of cattle, during his life. And then Cormac knew Eithne, and she conceived of him; and after that she bore him an illustrious son, who was called Cairbre Lithfeachair.

Now this Cormac was one of the wisest kings that ever ruled Ireland; witness the Teagasc Riogh he wrote for Cairbre Lithfeachair; and many laudable customs and laws devised by him, which are recorded in the Breitheamhnas Tuaithe. Moreover, of all the kings that ever ruled Ireland, Cormac was one of those who kept the most princely household, and the largest number of attendants and followers. The truth of this may be the more readily admitted from the account which Aimhirgin son of Amhalghaidh son of Maoilrian, the filé of Diarmaid son of Cearbhall, gives of the Teach Miodhchuarta, which Cormac himself renewed and regulated, though it was long before Cormac the Teach Miodhchuarta was built. For it was in it that Slanoll king of Ireland died, long before Cormac's time. This is what we read in the book of Dinnseanchas, which the above-mentioned Aimhirgin wrote, namely, that it was in Cormac's time it was made into a banquet-hall. It was three hundred feet in length, thirty cubits high, and fifty cubits in breadth. There was a torch kept constantly lighting in it. It had fourteen doors; thrice fifty beds, besides Cormac's bed; thrice fifty

leabairt óioib. Do bádair tiri éadga do meádaire ag Cormac.  
 4755 Ceadga do laoc 'n-a fearaí i briaóndaire an míos mé mbeir  
 ar a bpoionn dó; tiri éad do dáileamí ran uín roin, tiri éadga do  
 corin do éarimíogal o'óir agur o'airgead ann. Ceadga do ar  
 míle fear mé a n-airiamí lion an teaghlais rin uile; gonaó  
 ar míóiróacé agur ar máic é Cormaid a veiri an ríle an mian-  
 4760 ro :

Aré noéar fágáib do éloinn  
 déit Cormac éiríe an éoroinn;  
 Ré dail féad nioir éann a élad,  
 fearaí 'n-a céad do éloinn Cormac.

4765 Deicneabair ingean agur tiriúir mac do bí ag Cormac,  
 amail a veiri an ríle ran mian-ro :

Deic n-ingean ag Cormac gcaíó,  
 ir tiriúir mac go méio gconáig;  
 luét airgne élaire na gceadé,  
 4770 dáire cairbhe 'sur ceallad.

1 nDubroir óir bóinn i mbreagáib do marbadó dáire,  
 agur ir é dongur gaoibuaibéad do marb ceallad, amail  
 a veiri an ríle :

4775 dongur gaoibuaibéad go mbloir,  
 Ro marb ceallad mac cormoic;  
 bair dáire ir tairé míc céin éain,  
 i nDubroir bóinne i mbreagáib.

Agur ionnur guriaí móir do tuigiríe méim an neite-re  
 beagán do éraobreaoilead na riuinge-re do éur ríor  
 4780 annro, bíó a ríor agat go maebadair tiriúir mac ag fear-  
 limíó Reacáirí mar atá Conn Céadacáac, Eocáirí ríonn  
 agur fíacáirí Suigíe, amail a veiri amair éad. Do bádair  
 ríóacé Cuinn i tteamíais ran míogacé, agur do éad do an  
 oair a briaóirí do éonn .i. Eocáirí ríonn go laigíob agur  
 4785 do ríolrao a ríóacé ann; agur ir ag a ríóacé do bádair  
 na fearacé bfoéaríat atá i laigíob. Ir mé n-a linn do bí  
 Cú Corb mac móga Corb i míogacé laigean. Ir ag an

warriors in each bed. Cormac had thrice fifty stewards. There were fifty warriors standing in the king's presence as he sat at his meal. There were three hundred cup-bearers in that dun, and thrice fifty goblets of carbuncle, of gold, and of silver. The total number of that household amounted to one thousand and fifty men ; so that on the greatness and goodness of Cormac, the poet composed this stanza :

Of children Art left  
Only Cormac of the district of Corann.  
In dispensing jewels he was not close-fisted ;  
Better Cormac than a hundred children.

Cormac had ten daughters, and three sons, as the poet says in this stanza :

Ten daughters had gentle Cormac,  
And three most prosperous sons,  
Plunderers of Claire of the spoils,  
Daire, Cairbre, and Ceallach.

Daire was slain in Dubhros on the Boyne, in Breagha, and Ceallach was slain by Aonghus Gaoibuaibhtheach, as the poet says :

It was Aonghus Gaoibuaibhtheach of fame  
Who slew Ceallach son of Cormac :  
Daire and noble Tadhg son of Cian died  
In Dubhros of the Boyne in Breagha.

And that the sequence of these events may be better understood by setting down here a short genealogical account of these persons, know that Feidhlimidh Reachtmhar had three sons, namely, Conn Ceadchathach, Eochaidh Fionn, and Fiachaidh Suighdhe, as we have said above. The descendants of Conn were at Tara, and held the sovereignty ; and the second brother of Conn, namely, Eochaidh Fionn, went to Leinster, and his descendants multiplied there ; and it was his descendants that possessed the seven Fotharta of Leinster. It was in his time that Cu Chorb son of Mogh Corb held the sovereignty of Leinster. It was, moreover, by this Eochaidh

Eoódaíó fionn-roo do hoileadó ašur do béarmúineadó **Λαιγρε**  
 ad Céannmóirí mac Conaill Céarmadís. Tairla fán am  
 4790 roin suri žabðadair Muimniš neapic móir i **Λαιγνib** ionnur  
 suri fealbuižeadair Opiuiže ašur **Λαιγšir** žo mullad  
 Mairtean.

Mar do connairic iomorroo Cú Corib Muimniš aš žabáil  
 treire i **Λαιγνib** iairair ar Eoódaíó fionn conžnaím do  
 4795 éabairic oó pé tadřann Muimnead a **Λαιγνib**. Aontuižir  
 Eoódaíó rin ašur cuirir cpiunnužadó ar a éairuib do  
 žad leic suri éionóil mar rin řludž lionmair žo haonlá-  
 éairi, ašur do pinne ceann řludž va óalca .i. **Λαιγρεad**  
 Céannmóirí, ašur tuž fėin ašur Cú Corib ři **Λaižean** žo n-a  
 4800 řludžtib uct ar Muimneadcaib, ašur **Λaipead** Céannmóirí  
 i mbarántar toradž na řludž, suri řudžadair Muimniš ó  
 řnullad řmairtean žo beairbð, žo otužadair mairóm opria  
 aš ác Tpiortean pé řáirteair ác í aš beairbð. Ašur  
 leandair an mairóm žo otužadair an vaira bupradó opria  
 4805 aš Coirteine i **Maiš** Riada pé řáirteair **Λaiššir** Riada;  
 ašur leandair an řudž opria ar rin žo otužadair an treair  
 mairóm opria aš **Služe** Óála .i. bealad móir Opiuiže, suri  
 řóirpad leo ó bupir na Muimnead Cuižeadó **Λaižean** mar  
 rin. Ašur řudiri Eoódaíó va bícin rin řeadct břotairca  
 4810 **Λaižean** oó fėin ašur va řlioct. Ašur řudiri a óalca mar  
 an žcéadna na řeadct **Λaiššire** oó fėin ašur va řlioct mar  
 éeannad lárne i noiol an éeannair do pinne aš oibiric  
 řmuimnead ar na háitib rin adubriamair.

Do opuiž řór ři **Λaižean** uad fėin ašur ó žad řiž ar a  
 4815 lořž, mar éupairómiri do řiž **Λaiššre**, opuim žadca mairic  
 ašur capuó žadca muice va mairbřvė i otiz řiož **Λaižean**  
 do éabairic oó, ašur řeari tuaiže do beic i otiz řiož **Λaiž-**  
 ean do řioir ar éortar an řiož fėin pé žladad an vualžara  
 roin i žcomairi řiož **Λaiššre**. Do bioó řór ři **Λaiššre** do



Fionn that Laoighseach Ceanmhor son of Conall Cearnach was brought up and educated in politeness. It happened at that time that the Munstermen gained great sway in Leinster, so that they were in possession of Osruighe and Laoighis as far as Mullach Maistean.

Now, when Cu Chorb saw the Munstermen gaining power in Leinster, he asked Eochaidh Fionn to help him in expelling them from Leinster. Eochaidh consented to this; and he assembled his friends from all sides, and thus brought together a large army, and made his foster-son Laoighseach Ceanmhor leader of the host; and he himself and Cu Chorb king of Leinster, with their hosts, marched against the Munstermen, having Laoighseach Ceanmhor as commander-in-chief of the forces; and they drove the Munstermen from Mullach Maistean to the Bearbha, and routed them at Ath Troistean, which is called Ath I, on the Bearbha; and they followed up this rout till they defeated them a second time at Coirtheine in Magh Riada, which is called Laoighis Riada; and they continued the rout thence till they overthrew them a third time at Slighe Dhala—that is, Bealach Mor Osruighe; and thus they delivered the province of Leinster from the bondage of the Munstermen; and, in consideration of this, Eochaidh obtained the seven Fotharta of Leinster for himself and his descendants; and, similarly, his foster-son got the seven Laoighises for himself and for his descendants as a handsel in consideration of his leadership in expelling the Munstermen from the places we have mentioned.

Moreover, the king of Leinster ordained on his own behalf and on behalf of every king who should succeed him that the back of every beef and the ham of every hog slaughtered in the house of the king of Leinster be given as a champion's portion to the king of Laoighis, and that an axe-man should be in the house of the king of Leinster constantly, at the expense of that king, to receive that tribute

4820 comáirle míog Laidhean, agus fá hé an ceatramhó fead vo  
 b'foisre von míg é i scothóil. Agus i' aise vo bíod  
 uirlamhar gac bhonnatanair vo-níod mí Laidhean mé a dól  
 o'uairlib agus o'lllamhnaib agus gac bhonnatanair vo-níci  
 vo míg Laidhean i' vo míg Laoisre vo dólci é da coirbeir  
 4825 vo míg Laidhean.

Vo bíod fód móirfeirear ó míg Laoisre ar tuar-  
 tal míog Laidhean féin, agus iad i bfocham míog Laidhean  
 vo fíor mé héiread a cuip; agus ar noul ar riubal  
 rluag vo míg Laidhean ní bíod o'fíadcaib ar míg Laoisre  
 4830 vo tabhairt vo lón dó acat reat mairt vo cuiread go  
 rianboit an míog féin. Sióead oisíro mí Laoisre reat  
 brioit laoc ar a corpar féin vo coctugad ar rluag an míog,  
 agus fód oisíro ré corac rluag míog Laidhean as uil i  
 oitir námad agus i mbeairnaib baogail o'fagáil. Sióead  
 4835 oisíro mí Laoisre coiméirge as comóálcaib coitceanna mé  
 míg bfoctar, vo bíog surab é eocáio fionn mac feró-  
 limó Reatmair rinnrear míog foctar fá hoire mínte  
 vo Laoisreac ceannmóir ó oitir mí Laoisre. Agus vo  
 coiméaradai vo fíor an nóir-ea eactar go gabálar  
 4840 gal.

for the king of Laoighis. Besides, the king of Laoighis belonged to the council of the king of Leinster ; and he took the fourth next place to the king at a general assembly ; and it was to him was given in charge every present made by the king of Leinster for distribution to nobles and to ollamhs ; and it was to the king of Laoighis that every gift made to the king of Leinster was given to be presented to the king of Leinster.

In addition to this, there were seven of the king of Laoighis's men in the pay of the king of Leinster ; and they always attended the king to dress his body. And when the king of Leinster went on tour with his host, the only provision the king of Laoighis was bound to give him was seven beeves which he sent to the king's own camp. But the king of Laoighis was bound to maintain seven score warriors at his own expense for the king's host, and he had also the right of leading the van of the king of Leinster's host when entering hostile territory and in positions of danger. Again, the king of Laoighis was bound to make muster at general assemblies along with the king of Fotharta, because Eochaidh Fionn son of Feidhlimidh Reachtmhar, ancestor of the king of the Fotharta, was tutor to Laoighseach Ceanmhor, from whom sprang the king of Laoighis. And this custom was ever observed by them till the Norman Invasion.

## XLIV.

ԾԱԼԱ ԵՆ ՎԵՐԻՅՐԱՇԵՐ ՈՒԼԵ ՎՕ ՇՈՆՆ ՄԱՐ ԴԵՃԱՐՈ  
ՏՈՅԾԵ ԼԱՄԻ ՔԵ ԴԵՄՈՒՐ ԲՍԱՐ ԲԵՐԱՆՆ .1. ԾԵՐԵ ԴԵՄՈՒՐԱԸ,  
ԴՅՄ ՈՐՈՐ ԶԱԲ ՔԵ ՔՈՅԾԱՇՇ ԷՐԵԱՆՆ.

ԶԻՇԵԱԾ ԴԱՐԼԱՎԱՐ ԴՐԱՐՈՐ ՄԱՇ ԴՅԵ .1. ԲՈՐԻՐԱ ԴՅՄ ԴՈՆՃՄ  
4845 ՎԱ ՆՅՈՐԻՇԵՐ ԴՈՆՃՄ ԶՈՒԲԱԻԾԵԱԸ ԴՅՄ ԵՕՃԱՆ ԵՆ ԴԵՐ  
ՄԱՇ. ԴՇՇ ՇԵԱՆԱ ՎՕ ԴԱՐԱՅԶ ԴՈՆՃՄ ԶՈՒԲԱԻԾԵԱԸ 1  
ՇԵՐՈՇԱՇՇ Ե ԼՍՇՇ ՇՈՄԱՄՐԻԵ. ԴՅՄ ԴԱՐԼԱ ԵՆ ԴԱՆ ՔՈՒՆ  
ՆԵԱԸ ՇՈՄԱՇՇԱԸ 'Ն-Ա ԽՈՇՈՇԱԾ ԴՅ ՇՈՐՄԱՇ, ԴՅՄ ՈՐՈՐ ԶԱԲ  
ԴՈՆ ՈՒԼԵ 1 ՔԼԱՆԱԾ ՈՇ Օ ՇՈՐՄԱՇ ԴՇՇ ԴՈՆՃՄ ԶՈՒԲԱԻԾԵԱԸ,  
4850 ԴՅՄ ԴՅՇ ԵՆ ՔԻ ԴՈՆՃՄ ՔԱՆ ՔԼԱՆԱԾ ՔՈՒՆ ՎՕ. ՎՕ ԶԱԲ  
ԴՈՆՃՄ ԵՆ ՎՈՒՆԵ ՍԱՐԼ-ՔՕ ՔԵ Ե ԴՐ. ԴԱՐԼԱ ՎԱ ԷՐ ՔԻՆ ՇՄ  
ԶԱԲ ՇԵԼԼԱԸ ՄԱՇ ՇՈՐՄԱՇ ԵՆ ՎՈՒՆԵ ՍԱՐԼ-ՔՕ ԴԱՐ ՔԼԱՆԱԾ  
ԴՈՆՃՄԱ, ՇՄ ԽԵԱՆ Ե ԴՐԱԼԵ ԴՐ ՇԱՆ ՇԵԱՎ ՎՈՆ ՔԻՃ. ԴՐ Ն-Ա  
ՇԼՈՐ ՔԻՆ Վ' ԴՈՆՃՄ ԶՈՒԲԱԻԾԵԱԸ ԴԵՐՈ ՇՕ ԴԵՄՈՒՐԱՅ ՇՕ  
4855 ՔԼԱՃ ԼՈՆՈՒՐ ԼԵՐ ԴՅՄ ՄԱՐԽԱՐ ՇԵԼԼԱԸ Վ' ՍՐԸԱՐ ՎԱ ԴԼԵՅ  
ԴՐ ՇՐԼԱԻԲ ԵՆ ՔՈՅՇ ՇՈՐՄԱՇ ՔԱՆ ԼՈՆՃՐՈՐԷ, ԴՅՄ ՇՈՆԱՐ ՔՈՐԷ  
ԵՆ ՔՈՅՇ ՔԵՒՆ ՇՄ ԴԱՅԱԻԲ ԴՈՒԻԲ ՔԵ ԼԵԱՇԴՐԱԼ Է. ԴՈՆՈՒԼԱՐ  
ՇՈՐՄԱՇ ՔԼԱՃ ՄՕՐ ԴՅՄ ՐՈՆՈՒԲԱՐ ԴՈՆՃՄ ՇՕ Ն-Ա ԽՐԱՇԻՐԻԲ.

ԻՐ ՐՈՄՈՒԱ ՇԼԵՕ ԴՅՇՐԱՎ ԵՆ ՔԼՈՇՇ ՔՈՒՆ ՔԼԱԸ ՏՈՅԾԵ ՎՕ  
4860 ՇՈՐՄԱՇ. ԶԻՇԵԱԾ ՎՕ ՎՈՇՇՄ ՇՈՐՄԱՇ ՇՕ ԼԱՅՆԻԲ ԻԱՎ ԴՅՄ  
ԴՆԱՐՈ ԽԼԱՇՈՒՆ ՐՆՆԷ, ԴՅՄ ԴՐ ՔԻՆ ՎՈՒԻԲ ՇՕ ԽՕՐՐԱՅԻԲ, ԴՅՄ  
ԴՅՐՈ ԴՐ ՔԻՆ ՇՕ ԽՕԼԼԼ ՕԼՈՄ ԴՅ Ե ՄԱԻԽԵ ՏԱՇԻ, ՐՆՅԵԱՆ ՇՈՒՆՆ,  
ԴԱ ՔՐԱՐ ՎՈՒԻԲԵԱՆ, 'Ն-Ա ՄՆԱՈՒ. ԴՅՇ ՕԼԼԼ ՆԱ ՎԵՐԵ ՔԱՆ  
ՄԼՈՒԱՐ ՎՈՒԻԲ, ՕՐ ՔԱ ԽԻԱՎ ՎԵՐԵ ԴԵՄՈՒՐԱԸ ՔԱ ՎՈՇԱՅ ՎՈՒԻԲ  
4865 ՔԱԼ ՎՇ ՎՈՒԲԵԱԾ ԼԵ ՇՈՐՄԱՇ ԻԱՎ.

ՐՈՒՆՆՈՒ ԵՆ ԴՐԱՐ ՄԱՇ ՔՈՒՆ ՔԼԱԸ ՏՈՅԾԵ ԵՆ ՇՐՈՇ ՔՈՒՆ  
1 ՎԴՐԻ ՔԱՆՆԱԻԲ ԵԱՐՈՐԱ ԴՅՄ ՇՈՐԻՇԵՐ ՔԼՈՇՇ ՕԼԼՈԼԼԱ  
ԷՐԱՆՆ ԴՅՄ ԷՐԱՆԱ ՎՈՒԻԲ. ԶԻՇԵԱԾ ՆԻ ԽԻԱՎ ԷՐԱՆԱ ԻԱՎ ԴՇՇ  
ՔԼՈՇՇ ՇՈՆԱՐԵ ՄԻՇ ՄՕՃԱ ԼԱՄԱ ԻՐ ՎՈՒԻԲ ՎՕ ՇԱՐԻՇ ԷՐԱՆԱ.

## XLIV.

As to Conn's other brother, namely, Fiachaidh Suighdhe, he got land near Tara, namely, the Deise Teamhrach; and he did not become king of Ireland.

Now he had three sons, namely, Rossa and Aonghus, called Aonghus Gaoibuaibhtheach, and Eoghan, the third son. But Aonghus Gaoibuaibhtheach surpassed his contemporaries in valour. And Cormac at that time was at enmity with a powerful personage, and no one protected him from Cormac but Aonghus Gaoibuaibhtheach; and the king gave Aonghus to him as a security. Aonghus took this nobleman under his protection. But after this, Ceallach son of Cormac took this nobleman prisoner in violation of the security of Aonghus, and took out his eyes without the king's permission. When Aonghus Gaoibuaibhtheach heard this, he proceeded to Tara, accompanied by a numerous host, and slew Ceallach by a cast of his spear, as he stood behind king Cormac in the court, and wounded the king himself in the eye, leaving him with only one eye. Cormac assembled a large host and banished Aonghus and his kinsmen.

These descendants of Fiachaidh Suighdhe involved Cormac in much fighting. However, Cormac drove them into Leinster, and they remained there a year; and thence they went to Osruighe, and thence they came to Oilill Olom, whose wife, Sadhbh daughter of Conn, was their kinswoman. Oilill Olom gave them the Deise in Munster, for their native territory was the Deise Teamhrach, before they were banished by Cormac.

These three sons of Fiachaidh Suighdhe divided that territory between them into three parts; and they are called the descendants of Oilill Earann, and the Earna. However, they are not the Earna, but the descendants of Conaire son of Mogh Lamha it is these that were styled the Earna. It



- 4870 1r é Coirc Dúibne mac Cairibhe Múirc do minne ceannar ar  
 rlioct fíadac Suigthe do tarrmainz don Múmain agus 1r  
 don rlioct roin do gairtí na Déire. Agus 1r é Dongur  
 mac Eodac Finn mic Ferðlimið Reacémairi do ba taoireac  
 oiria as tualll don Múmain dóib agus trí mic fíadac
- 4875 Suigthe marí don mair, marí atá Rorra Eogan agus Dongur.  
 Tárla fán am roin gur gáb Cairibhe Múirc neart móri ran  
 Múmain agus go dtárla míoriac agus meac talmán pié  
 n-a linn ran Múmain; agus do ba neimiongnad rin, óri 1r  
 tré corbad agus tré col do minne ré Coirc pié Dúibfionn do
- 4880 ba veirbfiúri óó féin. Clann iomorro do Conaire mac  
 Moza Láma agus do Sámuir ingin Cuinn Céadacdaig 1a.  
 Marí tuzadair maite Múmain da n-aire an míoriac do bí pié  
 linn Cairibhe, fiarfuighe do ceac do bean a toirte agus a  
 piac don éiric. Doubdair Cairibhe gurab col do minne féin
- 4885 pié n-a veirbfiúri .i. Dúibfionn; agus muz rí oiaf mac do .i.  
 Coirc agus Coirmac. Guri marí do éualadair maite Múmain  
 rin do iarradair na mic pié a millead—go loircéi leo 1a,  
 agus go gcuiróir a luait pié riut. “Déantar rin lib pié  
 Coirmac,” arí Dineac Driaoi; “gíoadó ná marbtdair Coirc lib
- 4890 acé tuztdair daí-ia é go mbeirinn a heirinn é.” Do faomad  
 rin doó, agus muz leir arí muirí é go hlinir bdoi go bfuair  
 teac ran oileán, agus cailleac ann da ngairtí bdoi, agus  
 cuirir an driaoi Coirc arí a comairce, agus anair n-a foairi  
 read bliadna; agus i gcionn bliadna tuzan driaoi Coirc leir
- 4895 arí comairce Sámuir ingine Cuinn do ba reanmátdair don  
 Coirc céadna do leir a atair agus a mátdair.

Dála na nDéire do fiarfuigheadair da bpileaduib an  
 piabe for ná comnuide i gcinnead dóib féin ran Múmain.

Tuzadair na pilead do frieasra oiria fuireac ran tiri  
 4900 agus go piabe bean Cíomátdainn mic Éanna Cinnrealdag níg

is Corc Duibhne son of Cairbre Musc who was chief over the descendants of Fiachaidh Suighdhe who came to Munster; and it was these descendants that were called the Deise; and Aonghus son of Eochaidh Fionn son of Feidhlimidh Reachtmhar was their leader when coming to Munster, and with him were the three sons of Fiachaidh Suighdhe, namely, Rossa, Eoghan, and Aonghus. About that time Cairbre Musc had acquired great power in Munster; and in his time adversity and crop-failure had come upon Munster. Nor was this strange, for it was by incest and crime that he became father of Corc by Duibhfhionn, his own sister; for they were the children of Conaire son of Mogh Lamha and of Saruit daughter of Conn Ceadchathach. When the Munster nobles observed the adversity that came with Cairbre's reign, they asked him what had deprived the country of its produce and its prosperity. Cairbre replied that it was because he had committed incest with his sister Duibhfhionn, and she had borne him two sons, to wit Corc and Cormac; and when the Munster nobles heard this, they demanded the sons, in order to destroy them—to burn them, and let their ashes go with the stream. “Act in that way towards Cormac,” said Dinneach the Druid; “but do not kill Corc, but let him be given to me, that I may take him out of Ireland.” This was granted to him; and he took him with him to sea, to Inis Baoi; and he found a house on the island in which was a crone called Baoi; and the druid placed Corc under her protection, and he remained with her for a year, and at the end of the year the druid took Corc and placed him under the protection of Saruit daughter of Conn, who was grandmother to the child, both on his father's and mother's side.

As to the Deise, they inquired of their filés whether they were fated to have rest or dwelling in Munster; and the filés told them in reply to stay in the country, and that the wife of Criomhthann son of Eanna Cinnsealach, king of Leinster,

4905 **Λ**αιῖεαν, **Co**γγαιν **Δ** **h**αινμ, **Δ**γυρ τοιμῆεαρ **Δ**ice, **Δ**γυρ **ῥ**υριab  
 ινῖεαν **o**o **β**εαριαθ̃, **Δ**γυρ **Δ**η ινῖεαν **o**'**ι**αμιαθ̃ **μ**έ **Δ**  
**h**oileam̃ain, **Δ**γυρ **λ**υαδ̃ **o**o **ε**αβδαιτ **o**o **ε**ιονη **Δ** **φ**αῖῖαλ̃.  
**Ῥ**υῖαθ̃ **Δ**η ινῖεαν **ι**αμ **ρ**ιν, **Δ**γυρ **o**o **h**oileαθ̃ **λ**ειρ **η**α **Θ**είρῖb  
 4910 **ι**. **Ε**ιῖνε **Ἰ**αῖαδ̃ **φ**ά **h**αινμ **o**on ινῖιν, **Δ**γυρ **ι**ρ **Δ**ι **φ**εοιλ  
**η**αοιῖεαν **o**o **β**ιαῖαθ̃ **λ**ειρ **η**α **Θ**είρῖb **ι**, **ι**ονηυρ **ῥ**υριab **λ**υαῖαοe  
**o**o **φ**άρφαθ̃ **ε**; **ο**ιρ **o**o **ε**αιμινῖγρ **o**μαοι **o**'**Δ**ιμῖe **ο**οῖb  
**φ**εαμιν **o**'**φ**αῖῖαλ̃ **ο**η **φ**ιορ **μ**έ **μ**beαθ̃ **ρ**ί **ρ**όρτα. **Δ**γυρ **Δ**ι  
**μ**beῖῖ **ι**ονηυαῖαμ **ο**ι, **o**o **ρ**όραθ̃ **μ**έ **h**Δονῖγυρ **μ**ac **η**ατφμαοῖc. **ι**.  
 4915 **ρ**ί **μ**μ̃αν **ι**. **Δ**γυρ **τ**υῖ **Δ**ονῖγυρ **ο**οῖb-**φ**εαν **μ**αῖ **φ**εῖμεαν,  
**μ**αρ **α**τá **τ**ρῖαν **ε**λῖαν **μ**εαλ̃ **Δ**γυρ **Δ**η **τ**ρῖαν **μ**εαῖόηαδ̃,  
**ι** **ῥ**commαοιη **η**α **μ**ηά **o**'**φ**αῖῖαλ̃ **ο**ó **φ**έιν **ι**αμ **η**-**ι**ονηαμῖαθ̃  
**ο**ρμῖῖεαδ̃ **Δ**ρ **η**α **τ**ίμῖb **ρ**ιν. **Δ**γυρ **Δ**ιμφεαρ **ι**μῖαη **o**α **ε**ίρ  
**ρ**ιν **o**o **μ**αρῖbαθ̃ **Δ**ονῖγυρ **Δ**γυρ **Ε**ιῖνε **λ**έ **λ**αιῖμῖb **ι** **ῥ**Caῖ **C**eaλλ  
 4915 **ο**ρῖαθ̃, **ε**ειῖρε **μ**ile **ο** **λ**ειῖῖλῖη **ρ**οιρ.

**Δ**η **ρ**λῖοῖῖ-**ρ**ο **φ**ιααδ̃ **ῥ**υῖῖe **o**α **η**ῖοιρῖεαρ **Θ**είρε, **η**ί **μ**αιbe  
**α**α **Δ**ῖῖ **Δ**η **ο**ύῖαῖῖ **μ**έ **μ**αῖῖῖεαρ **Θ**είρ **Θ**είρceιρτ **μ**αρ **α**τá  
**ο**η **τ**ῥῖμρ **ῥ**ο **φ**αιμῖῖe **β**υθ̃ **ο**εαρ, **Δ**γυρ **ο** **λ**ιορ **μ**όρ **ῥ**ο **C**εανη  
**C**μῖαῖαμ **ῥ**υρ **Δ**η **α**μ **φ**άρ **ρ**όραθ̃ **Ε**ιῖνε **Ἰ**αῖαδ̃ **μ**έ **h**Δονῖγυρ  
 4920 **μ**ac **η**ατφμαοῖc **ρ**ί **μ**μ̃αν. **ο**ιρ **ι**ρ **φ**άν **α**μ **ρ**οιη **τ**υῖ **Δ**ονῖγυρ  
**Θ**είρε **ε**υαρceιρτ **ο**οῖb, **μ**αρ **α**τá **ο**η **τ**ῥῖμρ **ε**έαῖηα **ῥ**ο **C**ομca  
**Δ**ῖρῖαδ̃ **μ**έ **μ**αῖῖῖεαρ **μ**αῖαμρ **C**αιρῖλ. **Δ**γυρ **ι**ρ **ε** **ο** **φ**αολ̃αμ  
**τ**άμῖῖ **o**on **ε**ιη **ρ**ιν **φ**ά **ρ**ί **Δ**ι **Θ**είρῖb **τ**υαρceιρτ; **Δ**γυρ **ι**ρ **ε**  
**Δ**ιτ **ι** **η**-**Δ** **μ**αιbe **Δ** **ο**ύηρροιτ **Δ**ι **β**ρῖαδ̃ **η**α **ῥ**ιμρ **o**on **λ**ειῖ  
 4925 **ε**ιαρ **o**'**ι**ορ **λ**εαμ̃ηαῖῖα **Δ**γυρ **ι**ρ **μ**ιρ **μ**αῖῖῖεαρ **Δ**ηῖ **ο**ύν **Ἰ**  
**φ**αολ̃αμ. **ο**ο **ῥ**αb **co**μ̃μῖρῖαῖῖαμ **ο**ιλε **ο**ó **Θ**είρε **Θ**είρceιρτ  
**Δ**γυρ **ι**ρ **o**e **o**o **ῥ**αμῖῖ **ο** **β**ρῖc **Δ**γυρ **ι**ρ **ε** **Δ**ιτ **'η**-**Δ** **μ**βῖοῖ **Δ**  
**ο**ύηρροιτ **λ**άμ̃ **μ**έ **φ**αιμῖῖe **ε**εαρ **φ**αν **Δ**ιτ **o**α **η**ῖοιρῖεαρ **Δ**ηῖ  
**ο**ιλέαν **Ἰ** **β**ρῖc. **Δ**γυρ **o**o **β**άῖαρ **η**α **Θ**είρε **μ**αρ **ρ**ιν **λ**εαῖαδ̃  
 4930 **ι**οιρ **Δ**η **o**α **ρ**λῖοῖῖ **ρ**οιη, **ῥ**ο **η**υεαῖαῖῖ **β**άῖαθ̃ **Δ**ι **ρ**λῖοῖῖ **Ἰ**  
**β**ρῖc, **ῥ**ο **μ**άμῖῖ **ce**ανηαρ **Δ**η **o**α **ε**ρῖοῖ **ο** **φ**αολ̃αμ, **Δ**γυρ **ῥ**ο  
**μ**αβῖαῖαρ **Δ**ιμφεαρ **ι**μῖαη **o**α **ε**ίρ **ρ**ιν **'η**-**Δ** **φ**ειλb, **ῥ**υρ **β**εανῖαῖαρ

whose name was Congain, was pregnant, and that it was a daughter she would bring forth, and that they should ask the daughter in fosterage, and give a fee in order to obtain her. After this the daughter was born ; and she was fostered by the Deise. The daughter's name was Eithne Uathach, and she was fed by the Deise on the flesh of infants that she might grow up the more quickly ; for a certain druid had foretold that they would get territory from the man whose wife she would be. And when she was of age to wed, she was married to Aonghus son of Natfraoch, king of Munster. And Aonghus gave them, in consideration of getting her to wife, Magh Feimhean, that is, Trian Chluana Meala, and the Trian Meadhonach after the expulsion of the Osruighigh from these territories. And a long time after this Aonghus and Eithne were slain by the Leinstermen in the Battle of Ceall Osnadh, four miles east of Leithghlinn.

These descendants of Fiachaidh Suighdhe, who are called the Deise, possessed only the district known as Deise Dheisceirt, that is, from the Siuir southwards to the sea, and from Lios Mor to Ceann Criadain, up to the time when Eithne Uathach was married to Aonghus son of Natfraoch, king of Munster. For it was about that time that Aonghus gave them Deise Thuaisceirt, that is, from the same Siuir to Corca Athrach, which is called the Plain of Cashel. And O Faolain, who came from that stock, was king of Deise Thuaisceirt ; and the place in which his residence was situated was on the brink of the Siuir to the west of Inis Leamhnachta ; and Dun Ui Fhaolain is the name it is called to-day. Another kinsman of his occupied Deise Dheisceirt, and he was called O Bric ; and he had his stronghold beside the sea, in the south, in the place which is now called Oilean Ui Bhric. And the Deise were divided thus between these two races until the race of O Bric became extinct ; and O Faolain obtained the chieftainship of the two territories, and held it for a long period afterwards, until the race of

ríol éibhí Dóire Tuidreiceit ve, go n-á mabbe 'n-a feilb mé  
vteacét ḡall i nÉirinn acét Dóire Dóireiceit amáin.

4935 Tuig suiab é Donḡur Orriuge go n-a fúirinn vo ḡab  
treire i Maig Feimean va ngoiréi Dóire Tuidreiceit,  
aḡur suiab iav an rliocét-ro fíacác Suigúe vo taéfrainn a  
Maig Feimín Donḡur Orriuge go n-a fúirinn; ḡonav ón  
mbireavó tugavari ar Donḡur máivótear bairle Orliuvóe aḡur  
4940 Mullac Inneona i Maig Feimean anú; bairle Orliuvóe  
iomorpo ó urliuvóe na laoc ran comlan, aḡur Mullac  
Inneona ón taéfrann amóveonac vo junneav ar Orriugib  
ar go laigib.

Tairla ran am roin treire feola ar Cormac mac Airt  
4945 ní Éireann, aḡur é ar ḡaciteam éiora na ḡcúigeavó tre  
lionmáire luéta a taéḡlaig, aḡur cinnir comáire mé n-a  
airvfeavmannac cionnur vo-ḡeabavó ní lé mair a mairir  
go ham a éiora vo tóḡbáil, aḡur ir i comáire tug an  
feavmannac vó, rluag lionmair vo tionól aḡur triall von  
4950 Mumáin vo taavac mairacáir éiora míoḡ Éireann. “Óir ní  
vóivtar leo,” ar ré, “acét éior domcúigivó mib-re, aḡur avá  
vav cúigeavó ran Mumáin aḡur téiv éior cúigivó vo míoḡ  
Éireann ar ḡac cúigeavó vóib.” Cinnir Cormac ar an  
ḡcomáire rin aḡur cuirir teacéta go fíacávó Muilleacán  
4955 rá ní ar an Mumáin an tan roin vo taavac éiora an vaira  
cúigivó air. Freagairir fíacávó vo na teacavib, aḡur avu-  
bairir nac vóivfaró bairir éiora mé Cormac nacar vóivavó mair  
na míoḡavib táiniv roimhe. Aḡur mair máiniv an réav roin  
Cormac, cuirir tionól ar rluag lionmair aḡur triallair leo  
4960 aḡur ní vaváiravó comnuivóe go máiniv Oruiim Vamḡaire  
ran Mumáin, áit vav ḡvairimtear Cnoc Luinge anú. Aḡur  
ruióir i bforibair nó i bforlongbóir an; aḡur tig fíacávó  
Muilleacán ní Mumáin von leiv eile vót mé huét vó.

Ir amlavó vo bí Cormac an triac roin aḡur viraivóte



Eibhear took Deise Thuaisceirt from him; and so he possessed only Deise Dheisceirt on the coming of the Foreigners to Ireland.

Understand that it was Aonghus Osruighe and his followers that obtained sway over Magh Feimhean, which is called Deise Thuaisceirt, and that it was this sept of Fiachaidh Suighdhe who expelled Aonghus Osruighe and his followers from Magh Feimhean; and from the defeat they inflicted on Aonghus are named Baile Orluidhe, and Mullach Inneona in Magh Feimhean at this day; Baile Orluidhe from the *urlaidhe* or long hair of the warriors in the battle, and Mullach Inneona from the Osruighigh having been driven from it to Leinster against their will.

About this time Cormac son of Art, king of Ireland, felt a scarcity of meat, having spent the rents of the provinces because of the extent of his household staff; and he took counsel with his high-steward, how he could obtain supplies for his staff until the time of his rent-taking; and the steward advised him to assemble a large host, and go into Munster to levy the head rent of the king of Ireland. "For they only pay thee," said he, "the rent of one province, while there are two provinces in Munster, and each of these provinces should pay the rent of a province to the king of Ireland." Cormac acted on that advice, and sent envoys to Fiachaidh Muilleathan, who was then king of Munster, demanding from him the rent of the second province. Fiachaidh answered the envoys, and said that he would not pay a higher rent to Cormac than was paid to the kings who preceded him. And when this answer reached Cormac, he assembled a large host, and marched with them, and halted not till he reached Druim Damhghaire in Munster, which place is now called Cnoc Luinge. And there he fixed his tent or camp; and Fiachaidh Muilleathan, king of Munster, came on the other side against him front to front.

At that time Cormac was thus circumstanced: he had

4965 Δλβανὰς 'n-α ῥοῶνι ἀνν, ἀγυρ ἰαθ ἀγ ἰμυρ ἰομαῖο  
 ὀμαιοῖθεαῖτα ἀρ μίξ Μυῖαν ἀγυρ ἀρ ἁ μῦνντι; ἀγυρ ζο  
 ἡλῖντε νίον ῥάγδαθ δον βῖαν υἱρε λῖνν πῆ λονγῖορ  
 μίος Μυῖαν, ἰοννυρ ζο παβαναρ ὀαοινε ἀγυρ ἄννῆρ ἰ  
 4970 Μυῖαν ῥορ ὀο ῥυρ ἰ νοδῖλ Ἰοῖα Ρυῖτ ὀμαιο ὀο βῖ ἰ  
 ζῖαννῖοε λυαῖα; ἀγυρ ὀο ἡνι ἀν Μοῖ Ρυῖτ-ρε πῆ λιν  
 ναιο μίος ὀεῖα, ἀμῖλ ἄννῆρ ἀν ῥῖλε ῥαν μανν-ρο :

4975 Ré naoi míos déas oiaθ ἰ νοιαθ  
 saogal iosa Ruit ré ríoglaθ  
 ó Roθ mac Ríogall móρ blíθ,  
 zo Cairbre lonn líreacóρ.

Ἀγυρ μαρ ἑάννις Μοῖ Ρυῖτ ῥά ἡῖγεαν ὀον μίξ ὀά ἑμῖα  
 céαθ ῥεαμνῖε ὀα νῖορῖτεαρ ῥῖοθ Ῥοῖρτεαθ ἀγυρ ῥῖοθ  
 Ῥοννῖαθ ὀο ἑαβῖντε ὀό. Ἀγυρ λῖρ ῥν ῥεαοῖρ Μοῖ Ρυῖτ  
 4980 ἀν ῖλῖρ ὀο βῖ ἀρ ἀν υἱρε ἀγ ἁ ῥονγβῖλ ὀ ῥῖαῖ μίος  
 Μυῖαν μαῖλλε πῆ ζα ῖννῖοε ὀο βῖ αῖε ὀο ἑῖλγεαν  
 ῥαν ἀρ ῥαδ, ἀγυρ ῥαν ἄτ 'n-αρ ἑμῖννις ἀν ζα, ὀο λῖν  
 τῖοβῖ ῥῖορῖρε ἀρτε λῖρ ῥῖορεαθ ῥῖρ Μυῖαν ὅν ἡῖγεαν  
 ταῖτα ἰ n-α παβαναρ. Ἀγυρ λῖρ ῥν λῖνγῖρ μῖ Μυῖαν ζο  
 4985 n-α ῥῖαῖ ἀρ Ῥορμαθ ἀγυρ ἀρ ἁ μῦνντι, ῥυρ μῖαζαναρ  
 ἀρ ἀν Μυῖαν ἰαθ ζαν κατ ὀο ἑαβῖντε ζαν ῥρεῖ ὀο  
 ὀεαννῖν ὀοῖβ. Ἀγυρ ὀο βῖαναρ ἀγ τῖορῖοεαθ ὀρῖα ζο  
 ἡὀρῖνῖε ῥυρ βῖ ἡῖγεαν ὀο Ῥορμαθ ῥυρ ἀγυρ τεανντα  
 ὀο ἑαβῖντε υἰθ πῆ βῖανῖοῖβ ὀο ῥυρ ὀ Ῥεαννῖαῖ ζο Ῥῖτ  
 4990 Ἰαιο πῆ ῥῖοῖτεαρ Ῥνοθ Ῥατῖονν ζο ῥῖαῖθ Μυῖαῖαν  
 ἰ νῖοῖλ πῆ ῥῖννῖαθ ὀο ἑαβῖντε ἰ νῖαθ ὀοῖαρ ὀα νῖοεαν  
 ῥαν Μυῖαν ὀον τυαν ῥοιν; ζοναθ ὀα ῥῖνῖρ ῥν ὀο  
 μῖννε ἀν ῥῖλε ἀν μανν-ρο :

4995 ῥῖαῖθ μυῖαῖαν, μαῖρ μῖ,  
 ἁ ἡαθ ἄῖλε ἰ λῖρῖν Ῥῖοι;  
 τυαθ ῖῖλ ὀό ἁ Ῥεαννῖαῖ ἑῖν  
 zo Ráτῖονν πῖλ zo Ráιθ naoi.

ὀο βῖαναρ ὀαρ μαθ ἀγ ἀν βῖαῖθ-ρο μαρ ἀτά ὀῖλῖλ  
 ῥῖανν μῖορ ἀγυρ ὀῖλῖλ ῥῖανν βεαγ. Ἰῖ ῥῖαῖ ῥῖοῖθ ἀρ

druids from Alba with him there, who practised much magic against the king of Munster and his followers, and in particular, not a drop of water was left near the camp of the king of Munster, and so people and cattle were on the point of death through want of water, and the king of Munster was obliged to send for Mogh Ruith, a druid, who was in Ciarraidhe Luachra; and this Mogh Ruith lived in the time of nineteen kings, as the poet says in this stanza:

The reign of nineteen successive kings  
Was the life of Mogh Ruith with much fighting,  
From Roth son of Rioghall, great the fame,  
To Cairbre Lithfeachair the strong.

And when Mogh Ruith came, the king was obliged to give him two cantreds of Feara Muighe, which are called the country of the Roistigh and the country of the Condunaigh. And thereupon Mogh Ruith removed the barrier that had been put to the water withholding it, and at the same time threw up into the air a magic spear which he had, and in the place in which the spear fell there burst forth a well of spring water which relieved the men of Munster from the thirst that afflicted them; and hereupon the king of Munster with his host made a sudden onset on Cormac and his followers, and expelled them from Munster, without their having fought a battle or carried off a spoil. And they pursued them to Osruighe, so that Cormac was forced to give pledges and securities that he would send hostages from Tara to Raith Naoi, which is called Cnoc Rathfonn, to Fiachaidh Muilleathan, as a guarantee that he would make compensation for all the injury he had done to Munster in that expedition; and as a declaration of this, the poet composed this stanza:

Fiachaidh Muilleathan, good the king,  
From the land of Aibhle in Leitire Craoi,  
Hostages from great Tara were sent him  
To bright Rathfonn to Raith Naoi.

This Fiachaidh had two sons, to wit, Oilill Flann Mor and Oilill Flann Beag. Oilill Flann Mor had no issue, and

5000 Oílill fíann móir a gsur a maireann do fíaoct fíadac  
Muilleacán i r a r fíaoct Oíliolla fíann bíg atáio ; gonaó  
uime rín aóerí an ríle an ríann-ro :

mic fíadac muilleacán móir,  
Oílill fíann móir an míoóíl,  
5005 Oílill fíann beag na ríóí rom ;  
a éíann i r móir ran mímóm.

A r mbeic íomoiríio o' Oílill fíann móir gan fíaoct, do  
gáb ríe n-a óearíbríácairí Oílill fíann beag marí mác a gsur  
do fíadac a míoim fíaoct a gsur a oííreacóc aígíe, a r  
5010 eacóc go mbeic o' fíadac a ríe fíeín a gsur a r a fíaoct a aím  
fíeín do éurí ran éíaoíbríaoíleacó roirí é fíeín a gsur fíadacó  
Muilleacán ; a gsur i r marí rín atá ríe í Práícairí Cáiríl  
a gsur í reímleabíraíb oíle. Gíóeacó ní hé i r íontuígíe arca  
go macó é Oílill fíann móir b'acáirí o' Oílill fíann beag.  
5015 Acóc i r uime do gíacóíuígíeacó leir na reanócáiríb Oílill fíann  
móir do éurí í ngéig gíeíealacíg fíadac Muilleacán marí  
éurímíuígíeacó a r an eacóc do bí roirí é fíeín a gsur Oílill fíann  
beag, amáil aóubíramarí éuarí. I r é Connla Clám mac  
Táíóc mic Céin rínnreací ríl gCearíbaíll a gsur ríl Meacáirí  
5020 do maríb fíadacó Muilleacán í b'reíll ag Acóc Uíreac, ríe  
ríoíóteací Acóc Aíreac a r Síuirí an tan-ro. A gsur i r é ní ra  
raíamíg é do óeanaím na reílbeiríe rín, a r mbeic íomoiríio  
do Connla a gsur é 'n-a mácacóim óg í b'rocáirí Córímac mic  
Aíreac ag roííuim beac a gsur ríeíeacó, caríla lúbíra nó  
5025 clámíe óó, a gsur níoirí gáb leígíeací ran bíóc gíeím óe. I r  
ann rín aóubíaríe Córímac ríur nac ríabíe leígíeací í gíeíneacó  
óó, go noearínacó é fíeín do nííe í b'ruíl rííóc, a gsur ra  
noearínacó ríom go macó rílán ó n-a éíamíe é. Go gíeo ra  
éirí rín ceíleabírairí Connla do Córímac, a gsur ríuallíarí ríon  
5030 mímáin o' fíoirí a b'rácaí fíadac Muilleacán ríá ríí Mímán  
an tan ríom. A gsur i r é áíe 'n-a ríabíe fíadacó Muilleacán  
'n-a cóínnuío an ríacóc ríom í Ráíe Rácfáinne, ríe rííoíóteací

it is from Oilill Flann Beag that all who survive of the race of Fiachaidh Muilleathan are descended. And hence the poet indites this stanza :

The sons of great Fiachaidh Muilleathan  
Were Oilill Flann Mor of the mead-drinking,  
And Oilill Flann Beag of the hosts ;  
His progeny are great in Munster.

Now, as Oilill Flann Mor was without issue, he adopted his brother Oilill Flann Beag as a son, and left him his personal effects and his inheritance on condition that he and his descendants should place his name in the genealogy between his own name and that of Fiachaidh Muilleathan ; and so it is in the Psalter of Cashel, and in other ancient books. It is not, however, to be inferred from them that Oilill Flann Mor was the father of Oilill Flann Beag. But the reason why the chroniclers used to put the name of Oilill Flann Mor in the genealogical tree of Fiachaidh Muilleathan was to commemorate the compact that existed between himself and Oilill Flann Beag, as we have said above. Fiachaidh Muilleathan was treacherously slain by Connla Clamh son of Tadhg, son of Cian, ancestor of the siol Cearbhaill and of the siol Meachair at Ath Uiseal, which is called Ath Aiseal on the Siuir at the present time. And the reason why he did that deed of treachery was that when Connla was a youth with Cormac son of Art, learning manners and accomplishments, leprosy or mange came upon him, and no medical treatment whatever availed him. Cormac told him on that occasion that there was no cure destined for him, until he should wash himself in the blood of a king, and that were he to do that he would be healed of his mange. Soon after this Connla took his leave of Cormac, and went into Munster to visit his kinsman, Fiachaidh Muilleathan, who was then king of Munster. And at that time Fiachaidh Muilleathan resided at Raith Rathfainne, which is now called Cnoc Rathfonn, with his foster-mother, whose name was



Cnoc Ráðronn anú, i bpoáirí a buimíge uair b'ainm, Ráð-  
ronn; ašur ar poctain Connla 'n-a látaíir fáilteíir moime.

5035 Lá n-aon iomoirio go ghuo uá éir rin éiríir Fíadair go líon  
a éadglaiš lánm lé Suir, ašur Connla aš iomáir a íleíge  
mí a cóir, ašur téir go hÁt Airéil go nveááir uo íráim  
ar an linn, ašur rmuáir Connla ar éadairc Cóirmaic.  
Ašur leir rin téir ar bmuá an ruir go ruc rááá rleíge  
5040 ar Fíadair ašur é aš ríáim, gur marbáá ámláir rin é.  
Gíóáá rúí rúair ré báí uo rinne anacal ar Connla ašur  
uo íóáir uá éadgláí gán a mairbáá, ašur éadair uo  
látaíir uá éir rin. Gónáá mar rin uo crioánuígeáá beáá  
Fíadáí Muilleááin.

## XLV.

5045 Áuubíamair éuar uo míir an treanáir guráb veic-  
neááir inéan uo bí aš Cóirmaic. Gíóáá anho ní luáir-  
ream áct uair uíob, mar áá Gíáinne uo ba beán u'Fíonn  
mac Cumáil ašur uo éuar i n-éálóó mí Uíamair  
Ó Uíne, ašur Áillbe inéan Cóirmaic uo ba beán 'n-a  
5050 uíáir rin u'Fíonn.

Ašur cibé ávéááá náí marbe Fíonn ná an Fíán ann, ní  
ríoir uó é. Óir ááá ašáinn, mí ruirígeáá ná Féine uo  
beic ann, na ríí neic lé nveáirbáir ríinne gáá rairie  
ráí mbic leáá áuirí uon Uíobla, mar áá beááááir ná  
5055 reán, reirreííne ašur réáááááááá uá ngoiréáir i  
láirí Monuménta. Óir áááááá uá élor ó beál go beál  
go marbe Fíonn ašur an Fíán ann, ašur fór ááá reííne  
go rííleááá uá fáirnéir. Áááá mar an gáááá réáá-  
áááááááá ar n-a n-áááááááá uááá, mar áá Suróe  
5060 Fíonn ar Sláí ná mbán, ó Fíonn uá bááááá, ašur Gleánn  
Gáááá i nUíí Fáicé, ó Gáááááá mac Móra, ašur leáááá  
Uíamááá Uí Uíne ašur Gíáinne aš poll Tíge láááá  
i nUííí Fíáááááááááá, uá ngoiréáir Uíááááá Uí Séáááááááááá

Rathfonn ; and when Connla came into his presence, he bade him welcome.

Now, on a certain day soon after this, Fiachaidh went out beside the Siuir with all his household, attended by Connla, who carried his spear ; and he went as far as Ath Aiseal, and proceeded to swim in the stream ; and Connla bethought him of Cormac's instructions. And thereupon he went to the verge of the bank, and stabbed Fiachaidh with his spear as he swam, and thus slew him. Fiachaidh, however, before he died, protected Connla, and forbade his household to slay him. And he died immediately after that. And it was in this way the life of Fiachaidh Muilleathan ended.

#### XLV.

We said above, following the seanchus, that Cormac had ten daughters. We shall, however, refer only to two of them here, to wit, Grainne, who was wife of Fionn son of Cumhall, and Aillbhe daughter of Cormac, who was wife of Fionn afterwards.

And whoever should say that Fionn and the Fian never existed would not be stating truth. For, to prove that the Fian existed we have the three things that prove the truth of every history in the world except the Bible, namely, oral tradition of the ancients, old documents, and antique remains, called in Latin *monumenta*. For it has been delivered to us from mouth to mouth that Fionn and the Fian existed ; and, moreover, there are numerous documents that testify to this. There are also antique remains named after them, as Suidhe Finn on Sliabh na mBan, called from Fionn descendant of Baoisne, and Gleann Gharaidh in Ui Faithche, called from Garaidh son of Morna, and Leabaidh Dhiarmada Ui Dhuibhne agus Ghrainne at Poll Tighe Liabhain in Ui Fiachrach Eidhne, which is now called the country of

anú, agus mar rin do mórlán o'áitib oile i nÉirinn.  
 5065 Agus dá n-abrad doinnead nac inéireote mórlán dar  
 ríobad ar an bFéin, ir veimín gurb fíor oó é, óir ní  
 maíbe míogáct ran bít ir nac ríobéadé mé linn na  
 Pasántadéa rceoil da ngarí fabulae. Féad Ríorie na  
 Gréine, Bevis of Hamton, Huon of Burdex, agus a ramáil  
 5070 oile rin do ríobad lé linn an Éireim féin. Síodé ní  
 fuil cíoc ran bít ir nar ríobad ríorie fírinnead  
 inéireote. Mar an gcéanna, tar ceann gur ríobad  
 iomaó o'fínnrcéadab fíleadéa ar fíonn agus ar an  
 bFéin, mar atá Cact fíonnrcáda, bhuígean Éadéinn  
 5075 agus Iméadé an Síolla Déadair agus a ramáil oile rin  
 mar éadéim airmíe, tairín rin, ir veab gur ríobad  
 ríorie fírinnead inéireote oiríad. Agus ir veab fór nac  
 maíbe ainméio 'n-a bpearmadab dé mar an oiríng do  
 máir mé n-a linn féin; agus ní maíbe ionnta dé buannaóda  
 5080 do míogab Éireann mé cornam agus mé caomna na cíce  
 oóib, amáil bío cairtíne agus raíogíuib dé gac míg anú  
 mé cornam a cíce féin.

Agus ir amáid do bíoir an fían dé coinnméad ar  
 fearab Éireann ó Samáin go bealltaine, agus iad mé  
 5085 cornam córa agus mé corc éadcóra do míogab agus do  
 éigearnad Éireann; agus fór mé caomna agus mé coiméad  
 éuan na cíce ar foirneair eadéann; agus ó bealltaine  
 go Samáin mé reilg agus mé ríadé do déanam, agus iur  
 gac reíom oile da n-íarad ní Éireann oiríad, mar atá corc  
 5090 gada agus oíol cána, mé corc oíbpeargad agus gac uile  
 oile da mbíod ran cíic ó foirí amad; agus tuarparáil  
 éinnite da éionn foirí oóib, amáil bíor anoir ó gac míg ran  
 Eoruir do na cairtínib agus do na ceannab reáda bíor  
 dé véanam reáda raor féin. Fá héigean iomoiríon von  
 5095 féin ó bealltaine go Samáin beirí raor mé n-a reilg agus  
 mé n-a bríadé féin mar coinnméad agus mar tuarparáil ó

O Seachnasaigh, and so, too, of many other places in Ireland. And should anyone say that much of what has been written about the Fian is not to be believed, he would certainly state the truth ; for there was no kingdom in the world in which there were not written tales called *fabulæ* in Pagan times, for example, the Knight of the Sun, Bevis of Hamton, Huon of Burdex, and other such like, which were written even in the time of the Faith. But there is no country in the world in which also true and credible histories have not been written. In the same manner, although many imaginative romances have been written about Fionn and the Fian, such as Cath Fionntragha, Bruighean Chaorthainn, and Imtheacht an Ghiolla Dheacair, and others of a similar kind, for the sake of amusement, still it is certain that true credible accounts of them were also written. And it is also certain that their bodies were not abnormally large, but only like those of their contemporaries ; and they were nothing more than hired warriors of the Kings of Ireland, to defend and to protect the country for them, as every king has now captains and soldiers to defend his own dominions.

Now the Fian used to be quartered on the men of Ireland from Samhain to Bealltaine ; and it was their duty to uphold justice, and to prevent injustice, for the kings and the lords of Ireland ; and also to guard and preserve the harbours of the country from the violence of foreigners ; and from Bealltaine to Samhain to be engaged in hunting, and the chase, and in every other duty the king of Ireland might impose upon them, such as putting a stop to robbery, exacting the payment of tribute, putting down malefactors, and so of every other evil in the country. For this they had a certain pay, as every king in Europe gives pay to the captains and to the generals who serve under him. However, from Bealltaine until Samhain, the Fian were obliged to depend solely on the products of their hunting and of the chase as



ríogáib éiríann, mar a tá an feolmáic do beir mar biaó  
 aca, agus crioicne na mbeaéadac n-álta mar tuarparal.  
 Ní hictí leo tríd acé donphoionn ran ló go n-oióce, agus rin  
 5100 um tríd nóna. Agus ir é gnáthuá do biaó aca gac reals  
 do-nictí leo ar mairiun do cun timceall meadóin laoi leir an  
 nsiollanriar go tulais o'áiríte mar a mbíoir i gcomhgar  
 coille agus marca, agus teinnite treacánnmóia o'áonad  
 ann, agus dá élaír talmán do óéannaí ran marc i gcuair  
 5105 buíde, agus ioma do élocáib eíhír do cun ran teimí, agus  
 curo don feolmáic do cun ar beairíab da bhuir mair an  
 oteimí, agus curo oile ói do éangal i nolaioitib rearc lé  
 ruagánáib agus a cun da beairíab ran élaír fá mó don dá  
 élaír, agus beir ag biaéad na gcloc do biaó ran teimí  
 5110 orra, go mbeantaí rucá minic arca go beir beairíab o'óib.  
 Agus do biaó do méir na oteinnite-re go bfuilro a láit-  
 reaca oubloirce i móráin o'áitib i néríonn amú, agus ir  
 oíob gairmíro na cuadairéad fulaét fían amú.

Dála na Féine, an tan do éruinnigóir gur an tulais  
 5115 ar a mbíob an teine, do noctad gac don oíob é féin, agus  
 do éanglad a léine fá éol a cun, agus do gáboair  
 timceall an oara luis do luairéamair tuar, ag folcad a  
 bfolc agus ag nige a mball agus ag buain allair oíob;  
 agus ann rin ag ruadad a lúcad agus a gcuirleann, go  
 5120 gcuiróir amlaíó rin a ocuirre oíob, agus do hictí a bpoionn  
 leo da éir rin. Agus iar gaciteam a bpoionne oíob do  
 gáboair ag cógáil a brianboé agus ag córuáad a leap-  
 éad, go gcuiróir inneall ruain orra féin amlaíó rin. Trí  
 neite da noéinead gac don oíob leabair do féin, mar a tá  
 5125 bairigálaé ériann, caonac agus úrluadair; an bairigálaé  
 i n-oiótar mé láir, an caonac ór a éionn roin, agus an  
 úrluadair i n-uadair; agus ir oíob ro gairmtear rna  
 reimleabhair trí coilead na Féine.

Ag ro ríor o'fíonn mac Cumáil agus cia an ríocht do  
 5130 gaeóealáib ó ocláin re. Agus doeir Campianur 'n-a  
 éioin go n-abairro curo do na huádarab gurab o'fíonn



maintenance and wages from the Kings of Ireland ; thus, they were to have the flesh for food, and the skins of the wild animals as pay. But they only took one meal in the day-and-night, and that was in the afternoon. And it was their custom to send their attendants about noon with whatever they had killed in the morning's hunt to an appointed hill, having wood and moorland in the neighbourhood, and to kindle raging fires thereon, and put into them a large number of emery stones ; and to dig two pits in the yellow clay of the moorland, and put some of the meat on spits to roast before the fire ; and to bind another portion of it with suagans in dry bundles, and set it to boil in the larger of the two pits, and keep plying them with the stones that were in the fire, making them seethe often until they were cooked. And these fires were so large that their sites are to-day in Ireland burnt to blackness, and these are now called Fulacht Fian by the peasantry.

As to the Fian, when they assembled on the hill on which was the fire, each of them stripped off, and tied his shirt round his waist ; and they ranged themselves round the second pit we have mentioned above, bathing their hair and washing their limbs, and removing their sweat, and then exercising their joints and muscles, thus ridding themselves of their fatigue ; and after this they took their meal ; and when they had taken their meal, they proceeded to build their hunting-tents, and so prepare themselves for sleep. Each of them made himself a bed of three things : the tops of trees, moss, and fresh rushes ; the tree-tops at the bottom on the ground, the moss upon these, and the fresh rushes on top ; and it is these are called in the old books, the three tickings of the Fian.

The following is an account of Fionn son of Cumhall, and of the branch of the Gaels whence he sprang. Now, Campianus says, in his chronicle, that some authors say that it was Fionn son of Cumhall who was called Roanus.

mac CumailL do gairiméi Roanus. **Si**óeas ní fíorí do rin.  
 bíod a fíor aḡat supab é CumailL mac Tíeannóirí an  
 ceatíamíadó glún ó Nuasda Neacé ní **L**aigean fá aḡairí do,  
 5135 aḡur Muirín **M**unéasóim inḡean **T**aíōḡ mic Nuasdaḡ oríaoi  
 áaḡaoirí **M**óirí fá máaḡairí do. aḡur fá hí **Al**ma **L**aigean  
 fá feannann oíleas do **T**aōḡ mac Nuasdaḡ, aḡur ír do bícín  
 rin do ráinḡ **Al**ma **L**aigean o'fíonn í gceapc a mḡaḡairí.  
**Si**óeas ír é ní **L**aigean tug **F**orímaoíl na b'fían do í nllíḡ  
 5140 Cinnfealáig marí a b'fíul Luimneac **L**aigean aníú.

Ír éasḡóirí do-beirí **H**ectoirí **Do**etiur í **S**tairí na h**Al**ban  
 aḡaḡ o'áinn arí fíonn mac CumailL, aḡur fór ír b'íeasḡaḡ  
 aḡeirí ḡo raibe cúḡ cuḡaio oéas arí aḡíoe ann. Óirí ír  
 follaḡ a feinleasb'raibí an t'reanḡura naḡ raibe ainmíeo  
 5145 ann tarí a luḡc coḡmáiríe. aḡur ír follaḡ ḡo raḡaḡoarí  
 oríonḡ oon f'éin ba mó ba aríacḡa aḡur ba láiríe ioná é.  
 Ír uime íomoirí do ḡinneas **R**í f'éinníō oé ór cionn **L**aoḡ-  
 raíoe éiríeann, do b'íḡ ḡo raibe a aḡairí aḡur a f'eannacḡairí  
 í gceannarí feaḡna **L**aoḡraíoe éiríeann íoimíe. **A**óḡarí oile  
 5150 fór fá noeairíadó **R**í f'éinníō oé, do b'íḡ supí ráiríuḡ a luḡc  
 coḡmáiríe í b'íorí aḡur í b'roḡluim, í nḡaoirí aḡur í nḡliocar,  
 aḡur fór í gceíonnaḡc aḡur í gceíōaḡc í gcaḡláiríḡ,  
 ionnup supab trío rin do hoiríneas o'n-a **R**íḡ f'éinníō é, aḡur  
 naḡ arí aríacḡarí a cūirí ná arí mío a f'eannarí feoḡ cāc.  
 5155 Ír é ḡnāc'fluaḡ do bíod arí buannaḡc fá fíonn trí caḡa na  
 ḡnāc'féine, aḡur trí míle ran áaḡ, an tan fá ríōaḡ f'ir  
 éiríeann íé cēile. **Si**óeas an tan do fáraḡ earrāonta íoirí  
 donluḡc o' uairlíḡ éiríeann aḡur an t-aḡíoríḡ, nó an tan  
 fá h'ígean íluaḡ do cūirí í n**Al**ban do neapcūḡaḡ íé **D**ál  
 5160 **R**íaoa í n-aḡaíō **Al**lmuríac, do bíod feaḡc gcaḡa aḡ fíonn,  
 ionnup ḡo mbíod fupcáinn íluaḡ aḡíe íé oúl o'fupcāc  
**D**ál **R**íaoa í n**Al**ban aḡur íé h'íirínn do coimíeo ó f'oirí-  
 neapc eacḡrann marí an gceāona.

Ír íomōa aríocḡoiríeas do bíod fá fíonn arí an b'f'éin,

But this assertion of his is not true. Know that it was Cumhall son of Treanmhor, the fourth in descent from Nuadha Neacht, king of Leinster, who was his father, and that his mother was Muirn Mhunchaomh daughter of Tadhg son of Nuadha, druid of Cathaoir Mor; and Almha of Leinster was the native inheritance of Tadhg son of Nuadha; and hence Alma of Leinster came to belong to Fionn in right of his mother. However, it was the king of Leinster who gave him Formaoil na bhFian in Ui Cinnsealaigh, where Luimneach Laighean is at this day.

Hector Boetius, in the History of Alba, unjustly calls Fionn son of Cumhall a giant; and besides he falsely asserts that he was fifteen cubits in height. For it is plain from the old books of the seanchus that he was not of abnormal size as compared with his contemporaries; and it is plain that there were some of the Fian of greater size, more powerful, and stronger than he. Now, the reason why he was made Ri Feinnidh over the warriors of Ireland was that his father and grandfather before him were leaders of the warriors of Ireland. Another reason also why he was made Ri Feinnidh was that he surpassed his contemporaries in knowledge and in learning, in skill and in strategy, and also in wisdom and valour in fields of battle, so that it was on this account he was appointed Ri Feinnidh, and not because he surpassed all others in strength of body and size of person. The ordinary host that served under Fionn consisted of the three battalions of the Gnathfhian, having three thousand in each battalion, when the men of Ireland were at peace with one another. But whenever any party of the nobles of Ireland were at enmity with the high king, or whenever it was necessary to send a host to Alba to help Dal Riada against foreigners, Fionn used to have seven battalions, so that he had a sufficiently large host to go to Alba to assist Dal Riada, as well as to guard Ireland from the oppression of the foreigners.

There were many chief leaders under Fionn in command

- 5165 **ma**ri aTá caite míle aó ór cionn áda, a máil bíor colonel ór cionn regiment, ceann feaona céio, a máil bíor cairtín a noir, taoir eac caogao, a máil bíor lieutenant, a gur taoir eac trí naonbair, a máil bíor corporal, a gur taoir eac naonbair, a máil bío decurio a an Rómána. Óir an
- 5170 **tan** uo-níci uoi cipe nó uoi manca uon áao, uo bío bairanta ari aac manca uoi, a gur ir uo go aairi taoir eac naonbair. A gur an tan luaiter a i rairi na héir-eann fear comlainn áao nó caogao nó naonbair nó a raimail oile rin uo beir uon féin, ní hea ir iontuigte
- 5175 **ar**ta gurab uá lám féin uo mair eac áao nó caogao nó naonbair, ác ir eac ir iontuigte ar gur bairanta áao nó caogao nó naonbair é, a gur go mbíu ioncomlainn go n-a bui uon lé n-a raimail féin uo bairanta a a mbíu raimail na bui uon áao aige. Uo bíu eirre neir u'riacab
- 5180 **ar** aac aon uo aabao i bairannair eac uo comlainn. An eirni a an air uo aabail mé mnaoi, ác a aog ari a uir eac a gur ari a airi. An uair ní a an bea uo rair a. An air ní a an uir u'air uo rair ná um bair. An eair ari ní a an air uoi uoi uo
- 5185 **er**eac mé naonbair laoc.

A a rior na coinill oile uo air rionn mac Cumail rna ariab a air eac r á héir uo aac aon uo aabail r uo aac ari i bairannair eac é. An eac coinill: ní aabao fear ran bfein i móirail uir a ná i naonac

5190 **Ta**ill a ná i bfeir aair eac, nó go uir a aac a gur a mair a gur a éir a gur a aol a rana uac a an a bair u'air ari na oile go bair, ionnair na bair a rir mé uir ari bir uá uoi aac ác é féin; a gur uá nair ari uir móir air-a an a an a u'air a

5195 **an**n. An uair coinill: ní aabao naac ran bfein go beir 'n-a rir uó, a gur go uir eac uá aair u'air na rir eac. An air coinill: ní aabao fear ran bfein



of the Fian, thus: a caithmhileadh in command of the battalion, as a colonel is in command of a regiment, the leader of a hundred like the modern captain, the chief of fifty like the lieutenant, and the head of thrice nine like the corporal, and the head of nine like the decurion of the Romans. For when the hundred were divided into ten divisions, or ten ranks, there was an officer over each, who was called a leader of nine. And when mention is made in the records of Ireland of a man match in battle for a hundred, or fifty, or nine, or such like as belonging to the Fian, we are not to understand from them that such a man would kill a hundred, or fifty, or nine, with his own hand; but what we are to understand from them is that he was leader of a hundred, or fifty, or nine, and was, with his following, a match in battle for a similar leader in command of a like following. There were four injunctions placed on everyone admitted to the ranks of the Fian. The first injunction was not to accept a dowry with a wife, but to choose her for her good manners and her accomplishments; the second injunction, not to force a woman; the third injunction, not to refuse a man asking for valuables or food; the fourth injunction, that none of them should flee before nine warriors.

The following are the other conditions which Fionn son of Cumhall attached to the degrees in bravery which each one was bound to obtain before being received into the Fian. The first condition: no man was received into the Fian or the great Assembly of Uisneach, or the Fair of Tailte, or the Feis of Tara, until his father and mother and clan and relatives gave guarantees that they would never demand any retribution from anyone for his death, so that he might look to no one to avenge him but to himself; and that if he should inflict great injuries, retribution should not be visited on his kinsmen. The second condition: no one was admitted into the Fian until he had become a filé, and had made up the twelve books of Filidheacht. The third condition: no one was admitted



5200 ʒo nʒeapɪntaɔi lʌtʌiɪ loʒmʊɪ ʋo ʃoɪtʃeəð ʊɾ cɪonn ʌ ʒlún  
 ʋó, ʌʒʊɾ ʋo cuɪɾtɪ mɪnte é, ʌʒʊɾ ʌ ɾcɪəɾ leɪɾ, ʌʒʊɾ ɾəʋ  
 lʌɪme lʌoɪc ʋo ɛɾann cuɪll 'n-ʌ lʌɪm; nʌonbʌɪ lʌoɾ ʋo  
 tɪʒeəɾt cuɪʒe ʒo nʌoɪ ɾleəʒʌɪb leo, ʌʒʊɾ nʌoɪ n-ɪomʌɪɾe  
 eʌtoɾɪʌ ʌʒʊɾ é, ʌʒʊɾ ʋo cʌɪtɾtɪ leo ʌ nʌoɪ ɾleəʒʌ ɪ n-ʌoɪn-  
 ɾeəɾt ɾɪɾ, ʌʒʊɾ ʋʌ nʒoɪntɪ tʌɪ ʌn ɾcʌɪt ʌʒʊɾ tʌɪ ʌn ʒcɪʌnn  
 ʒcuɪll é nɪ ʒʌbɾtʌoɪ ɪ bɾɪʌnnʌɪʋeəɾt é. ʌn ceəɾɾɪʌmʌð  
 5205 coɪnʒɪoll: nɪ ʒʌbɾtʌoɪ ɾeʌɪ ɾʌn bɾʃeɪn ʒo nʒeapɪntaɔi ɾɪʒe  
 ɾɪɪɾt ʌɪɪ ʌʒʊɾ ʒo ʒcuɪɾtɪ tɾé cʌɪlltɪb ɪomʊʌ é, ʒo ʋtɪʒʊɪɾ  
 ʌn ɾɪʌn uɪle 'n-ʌ ʋɪʌɪð ʌɪ tɪ ʌ ʒonʌ, ʌʒʊɾ nɪ bɪʌð ʋʌʒʌɪð  
 eʌtoɾɪʌ ʌɾt ʌonɛɾʌnn, ʌʒʊɾ ʋʌ mbeɪɾtɪ ʌɪɪ ʋo ʒoɪntɪ é.  
 ʌn cúɪʒeəð coɪnʒɪoll: nɪ ʒʌbɾtʌoɪ ɾeʌɪ ɾʌn bɾʃeɪn ʋʌ ʒcɪʋoɾ-  
 5210 nuɪʒʊɪɾ ʌ ʌɪɾm 'n-ʌ lʌɪm. ʌn ɾeɪɾeəð coɪnʒɪoll: nɪ ʒʌbɾtʌoɪ  
 ɾeʌɪ ɪonnɾʌ ʋʌ ʋɾʒʌð cɾʌoɾb ɾʌn cʌɪll ʋlʌoɪ ʋʌ ɾʋɪɾt ʌɾ  
 ʌ ɾɪʒe. ʌn ɾeəɾtɾmʌð coɪnʒɪoll, nɪ ʒʌbɾtʌoɪ ɾeʌɪ ɪonnɾʌ  
 ʋʌ mɪonɪʒeəð cɾʌʌnn cɾɪon ɾʌ n-ʌ cʌɾʌɪb. ʌn t-ʋɛɾtɾmʌð  
 coɪnʒɪoll, nɪ ʒʌbɾtʌoɪ ɾeʌɪ ɪonnɾʌ, mʌnʌ lɪnʒeəð tʌɪ ɛɾʌnn  
 5215 buð coɪmʌɾɪ ɾe n-ʌ éʌʋʌn ʌʒʊɾ mʌnʌ ʒcɪʋomʌð ɾʌ ɛɾʌnn  
 buð coɪmɪɾeʌɪ ɾé n-ʌ ʒlún, tɾé ɪomʌʋ lúɪt ʋo beɪt n-ʌ  
 cʌɾɾ. ʌn nʌoɪmʌð coɪnʒɪoll, nɪ ʒʌbɾtʌoɪ ɾeʌɪ ɾʌn bɾʃeɪn  
 mʌnʌ ʋɾʒʌð ʋeʌɪʒ ʌɾ ʌ cʌɪɾ lé n-ʌ lʌɪm ʒʌn tʌɪmʌeʌɾc  
 ʌ ɾeʌtʌ uɪme. ʌn ʋeɪcɪmʌð coɪnʒɪoll, nɪ ʒʌbɾtʌoɪ ɾeʌɪ  
 5220 ɪonnɾʌ mʌnʌ ʋɾʒʌð mʌɪʋ ʋon Rɪʒ ɾeɪnnɪð ɾʌ beɪt ʋɪleʌɾ  
 ɪɾɾɪʌmʌɾc ʋó.

Tʌɾɪʌ ɾé lɪnn cʌɾɾmʌɪc ʋo beɪt ɪ bɾɾʌɪtʌeʌɾ éɾɾeʌnn ʒo  
 ʋɾʒʌʋʌɾ ʋɪonʒ ʋʌɪɾɪb ʋlʌð ɾɪʌɪʒ ɾʌɪmeʌll nʌ hʌɪbʌn,  
 ʒo ʋtʌɾɪʌ cɪʌɾɪnʌɪt ɪnʒeʌn ɾɪʋʒ cɾɪʌɪtneəɾc ʋóɪb, ʒo ʋɾʒʌ-  
 5225 ʌʋʌɪ ɪ mɪbɪʋɪʋ tʌɪ mʌɪɪ í. ʌʒʊɾ mʌɪ ʋo cʌʌlʌɪð cʌɾɾmʌc  
 tʌʌʌɾʒbʌɪɪ ʌ ɾcʌɪme ɪʌɾɾɪʌɪɾ ʌɪ ɛʌc í, ʌʒʊɾ tʌʒ leɪɾ ʋʌ  
 tɪʒ ɾeɪn í; ʌʒʊɾ ʋo ɛɪnn ɾɪ ʌɪ mɪnʌɪb ʌ cʌmʌɪmɾɪɾe ɪ ɾcʌɪm,  
 ʌʒʊɾ ʒɾʌðʋɪʒɪɾ cʌɾɾmʌc tɾɪʋ ɾɪn í. mʌɪ ʋo cʌʌlʌɪð ɪom-

into the Fian until a large pit reaching above his knees had been made for him, and he was placed in it with his shield and a hazel staff as long as a warrior's arm in his hand; and nine warriors, with nine spears, were to approach him, leaving the space of nine furrows between him and them; and they hurled nine spears together at him, and if he were wounded in spite of his shield and his hazel staff, he would not be received into the Fian. The fourth condition: no man was admitted into the Fian until, having his hair plaited, he was sent through several woods with all the Fian in pursuit of him with a view to wounding him, while he got but the odds of a single tree over them, and if they overtook him, they would wound him. The fifth condition: no man was admitted into the Fian whose weapons trembled in his hand. The sixth condition: no man was admitted among them if a branch of a tree in the woods unloosed from its plait a single braid of his hair. The seventh condition: no man was admitted among them if he broke a withered bough beneath his feet. The eighth condition: no man was admitted among them unless he leaped over a tree as high as his forehead, and unless he stooped beneath a tree as low as his knee, through the great agility of his body. The ninth condition: no man was received into the Fian unless he could pluck a thorn from his foot with his hand without stopping in his race for the purpose. The tenth condition: no man was admitted among them unless he had sworn to the Ri Feinnidh that he would be faithful and submissive to him.

While Cormac held the sovereignty of Ireland some Ulster nobles made a raid on the coasts of Alba, and they came upon Ciarnait daughter of the king of the Cruithnigh, and brought her as a captive across the sea. And when Cormac heard of her beauty, he demanded her publicly, and took her to his own house; and she surpassed the women of her time in beauty; and for this Cormac loved her. But

5230 օրրա Եւեռն Օլլանծա, ւոջեան Ծննւանց, Եան թորտա Ըօրմաւ,  
 Ըարմաւ տօ Եւեւ ձից, ձուծարտ ոճ Եւեւր ձր ձօն 1 ո-ձօն-  
 քեճտ ձից, ձցար քձ հէջեան ձ քձձիւ ո'Եւեռն, զար ոար տօ  
 ծձօրք արքե ոձօ մեւո ոո ոձօ զքարոն ձրծար տօ Եւեւ  
 ոո տօ մեւտ ձ Երօն զճ Լձօ. ձտ քարար քո, քարւ  
 Ըօրմաւ 1 ո-ւձիցեար տ, զար տօրքեճտ Լար 1, ձցար ձր մԵւեւ  
 5235 տօրքճ տ, ուօր քեճտ Եւեւ տօ ծեճոնն ձցար տեւ օր քրեւ  
 զօ Ըօրմաւ ձցար քոքար քո ոո. Ըարար Ըօրմաւ քօր զօ  
 հձԼԵւո 1 զքօնն քօր տօ ծեճոնն մուլեան. Եից ձո  
 քօր ոարց ձցար տօ քոննեճ ձո մուլեան Լար տօ քօրքճ  
 Ըարմաւ Ըր ձո ծձօրք 'ո-ձ քձԵ ձց Եւեռն; զօնճ տ  
 5240 քո տօ ոձո ձո քիԼ ոձ քօնն-ք քօր:

Ըարմաւ քիւձ Ըօրմաւ ոօր,  
 ոոք զքեճտ տօ Եւճճ ձ Երօն;  
 ոձօ մեւո զճ Լձօ Լե տօ Եւեւ,  
 ուօր Ե'օԵար ծուռն ծեւնեւ.

5245

Եարքարար արքե ձո քի քձո,  
 քօն ոօրց 'ո-ձ հձօնքձո;  
 զօ քօրքօրքեճար քօ Լեւ,  
 Լար քո քօ քեւոն քօԵԵւեւ.

5250

ձրքար արքե ոձ Ըոնն,  
 Եից քօր մուլոն քար ոոքքոն;  
 քեճոնմուլեան Ըօրմաւ ուք ձրտ,  
 ոօ Եձ քձԵար տօ Ըարմաւ.

when Eithne Ollamhdha daughter of Dunlaing, Cormac's lawful wife, heard that Ciarnait lived with him, she said that he must not have them both at the same time; and Eithne insisted on getting charge of her; and she imposed on her as a work of slavery that she should grind with a quern nine pecks or nine measures of corn every day. Notwithstanding this, Cormac met her in secret; and she conceived of him; and when she became pregnant, she was unable to grind; and she went privately to Cormac and told him so. Cormac sent to Alba for an artificer who could construct a mill. The artificer came to him, and made the mill to release Ciarnait from her slavery under Eithne; and it is on this theme the poet composed the following stanzas:

Ciarnait, handmaid of just Cormac,  
Fed many hundreds from a quern;  
Nine pecks she had each day to grind;  
It was not work for a frivolous person.

Then meets she the noble king  
In his house, where she is alone;  
And she conceived in secret,  
And after that she refused to grind.

Conn's grandson went to visit her;  
He brought a millwright from over seas;  
The first mill of Cormac son of Art  
Was a help to Ciarnait.

## XLVI.

1r mé linn Cóirmaid do mair Fíteal, ašur 1r é fá hairu-  
 breiteamh óó; ašur ar mbeir ó'fíteal mé huét báir ó'fášáil,  
 5255 do cúir ríor i ſcoinne a mic da nšaircí Flaitrí, ašur do ba  
 uine ſlic poſlumta an Flaitrí rin. Óo fášáib Fíteal a  
 beannaét aige, ašur tug do cóimairle óó ceirre neirte do  
 cóiméao ſo ríiočnamác, ašur ſo maó ročar óó rin do  
 óéanám, mar atá ſan mac ríioš ó'alciom ná ó'oileamain,  
 5260 ſan rún 'n-a mbeir ſuair do léigean mé n-a mnaoi, ſan  
 mac mošaró do méaoúšao, ſan a círte nó a rčóri do  
 tábairt i ošaircíó da ríair. Ašur i noiaió báir Fíeil do  
 imear Flaitrí ríiošao do óéanám ar ſac ní óioš roin;  
 ašur mar óearbáo orra ſlacair Flaitrí mac do Cóirmac  
 5265 mac Airt ar ošltačar, ašur i ſcionn aimirre 'n-a óiaió rin  
 beirir an leaib fá cóill leir, ašur tug do múicróe da múinn-  
 tiri féin do bí i noiamair na cóille é, ašur aoubairt rir an  
 leaib do ceilt ſo maic ſo ſuiraeó féin cómaréta cinnte  
 cúige; ašur leir rin tiliir don baile da tíš féin, ašur  
 5270 léigir tuirre ašur oobríón móri air, ašur ríarriuíšir a bean  
 ráč a túirre ašur a bríoin oe. Aoubairt-rean nac raibe  
 a beaš. Šíoeao mar do cónnairc ríre an bríón ar marétain  
 aige, do ſáb ſo liopta aš leaoirán air aš lorigaireačt  
 aóbairi a túirre. Aoubairt-rean da noéineao rún air ſo  
 5275 nočtráo ráč a bríoin oi.

Óo mionnuis ríre ſo ſceilreao ſac ní do nočtráo  
 reirean tré rún oi. “Maraeó,” ar reirean, “tarla óam-  
 ra feilbeairt anabao do óéanám, mar atá mo óalta, mac  
 an ríioš, do marbáo.” Šcraoair an bean ar n-a élor rin  
 5280 oi, ašur ſairmir muinntear an tíge ašur aoubairt ríú an  
 ríonšalač do éanšal tré mac an ríioš do marbáo; ašur  
 do-nítear amlaio rin leo; ašur beirtear ceanšailte ſur  
 an ríš é. Tarla rór do Flaitrí ſur méaoúš mac reac-  
 tairre da múinntiri féin ſo raibe 'n-a óuine ríaošbiri. Tug



## XLVI.

It was in the time of Cormac that Fitheal lived; and he was his chief brehon; and as Fitheal was about to die, he sent for his son named Flaithri; and this Flaithri was a wise and learned man. Fitheal left him his blessing, and advised him to observe four things most carefully, and that it would be to his advantage to do so, namely, not to nurse or take in fosterage a king's son, not to impart a dangerous secret to his wife, not to raise the state of a serf's son, not to commit his purse or his treasure to his sister's keeping. And after Fitheal's death, Flaithri resolved to test each of these points. And to make trial of them he took in fosterage the son of Cormac son of Art; and some time after he took the child with him into a wood, and gave him to one of his people, a swineherd, who lived in the recesses of the wood; and he asked him to conceal the child well until himself should send him a certain token; and then he returned to the town to his own house, and feigned much trouble and distress; and his wife inquired of him the cause of his trouble and distress. He said it was nothing. But when she saw his distress continue, she began to importune him to find out from him the cause of his trouble. He said that, if she would keep it a secret, he would tell her the cause of his distress.

She swore that whatever he should tell her as a secret she would not reveal it. "Then," said he, "I have committed a dreadful act of treachery, that is, the slaying of my foster-son, the king's son." Upon hearing this, the wife screamed, and called the house-folk, and told them to bind the parricide because he had killed the king's son. And they did accordingly; and they took him bound to the king. Flaithri also had raised the state of the son of one of his own stewards so that he became a rich man. Similarly very soon after his

5285 **Μ**ΑΡΙ ΔΗ ΞΕΔΑΘΗΑ ΞΟ ΞΡΟΘ 1 ΝΟΙΔΙΘ ΒΔΙΡ Δ ΔΤΑΡΙ CUIO ΘΑ  
 ΙΟΝΝΗΜΥΡ 1 ΟΤΑΙΡCΙΘ ΘΑ ΞΙΔΙΡ, ΙΟΝΝΥΡ ΝΑC ΜΑCΔΘ ΕΙΝΝΙ ΘΟ  
 ΝΑ CΕΙΤΡΕ ΝΕΙCΙΒ ΔΟΥΒΑΙΡC Δ ΔΤΑΙΡ ΜΥΡ ΞΑΝ ΠΡΟΜΔΘ ΥΔΙΘ.  
**Μ**ΑΡΙ ΡΥΔΙΡ ΙΟΜΟΡΡΟ ΜΑC ΔΗ ΡΕΔCΤΑΙΡΕ ΡΑ ΘΔΟΙΡΡΕ Ε, ΔΞΥΡ  
 ΔΗ ΜΙ ΔΙ ΤΙ Δ ΒΔΡΥΙΞΤΕ, ΝΙ ΜΔΙΒ ΘΥΙΝΕ ΘΙΟΒ ΙΡ ΤΡΥΙΝΕ ΔΞΥΡ  
 5290 ΙΡ ΘΕΙΝΕ ΘΟ ΒΙ 'Ν-Δ ΔΞΔΙΘ ΙΟΝΔ ΜΑC ΔΗ ΡΕΔCΤΑΙΡΕ, 1 ΝΘΟΙΞ  
 ΞΟ ΒΡΥΙΞΒΕΔΘ ΡΕΙΝ ΟΙΞΡΕΔCΤ ΞΛΑΙΤΡΙ ΜΕ Δ CΕΔΝΝΑC ΘΟ ΡΕΙΝ.

**Κ**ΥΙΡΥΡ ΞΛΑΙΤΡΙ, ΔΙ ΜΒΕΙC ΡΑΝ ΕΙΞΕΑΝ ΡΟΙΝ ΘΟ, ΡΙΟΡ 1 ΝΘΔΙΛ  
 Δ ΡΕΔCΤΙΔC ΔΞΑ ΙΑΡΡΙΑΘ ΥΙΡΡΕ ΔΗ ΜΕΙΟ ΙΟΝΝΗΜΥΡΑ ΤΥΞ 1  
 ΟΤΑΙΡCΙΘ ΘΙ ΘΟ CΥΡΙ CΥΙΞΕ, ΞΟ ΝΘΕΙΝΕΔΘ CΑΡΙΑΘ ΘΟ ΡΕΙΝ ΤΙΜ-  
 5295 CΕΑΛΛ ΔΗ ΜΙΟΞ, ΔΞΥΡ ΜΑΡΙ ΜΔΙΝΙΞ ΔΗ ΤΕΔCΤΑΙΡΕ Ι, ΘΟ ΞΕΑΝ  
 ΝΑCΔΑΡΙ ΞΛΑC ΡΕΙΝ Δ ΞΔΜΔΙΛ ΡΙΝ ΥΔΙΘ ΜΔΜ. ΔΞΥΡ ΜΑΡΙ ΜΔΙΝΙΞ  
 ΔΗ ΡCΕΑΛ ΡΟΙΝ ΞΛΑΙΤΡΙ ΔΞΥΡ Ε ΜΕ ΗΥCΤ Δ ΒΔΡΥΙΞΤΕ ΙΑΡΡΙΑΙΡ Δ  
 ΛΕΙΞΕΑΝ ΘΟ ΛΔΤΑΙΡ ΔΗ ΜΙΟΞ ΞΟ ΝΘΕΙΝΕΔΘ CΟΜΡΔΘ ΜΥΙΝ ΜΥΡ ;  
 ΔΞΥΡ ΔΙ ΟΤΕΔCΤ ΘΟ ΛΔΤΑΙΡ CΟΡΜΑΙC ΘΘ, ΘΟ ΙΝΝΥΡ ΞΟ ΜΔΙΒΕ ΔΗ  
 5300 ΜΑC ΡΛΑΝ, ΔΞΥΡ ΔΟΥΒΑΙΡC Ε ΡΕΙΝ ΘΟ CΟΝΞΒΔΙΛ ΡΑΝ CΥΙΒΡΕΔC  
 1 ΜΔΙΒΕ ΞΟ ΟΤΙΞΕΔCΤ ΘΑ ΘΔΛΤΑ ΘΟ ΛΔΤΑΙΡ. CΥΙΡΤΕΑΡ ΡΙΟΡ  
 ΔΙ CΕΔΝΝ ΔΗ ΜΙC, ΔΞΥΡ ΔΙ ΟΤΙΞΕΔCΤ ΘΟ ΛΔΤΑΙΡ ΘΟΝ ΛΕΑΝΒ  
 ΘΝ ΜΥΙCΙΘΕ ΔΞΑ ΜΔΙΒΕ 1 ΞCΟΙΜΕΔΘ ΔΙΞΕ, ΜΑΡΙ ΘΟ CΟΝΝΑΙC ΡΕ  
 ΞΛΑΙΤΡΙ CΥΙΒΡΥΞΤΕ, ΞΟΙΛΙΡ ΝΘ ΞΥΡΙ ΡCΔΟΙΛΕΔΘ ΘΕ. ΔΞΥΡ ΔΙ  
 5305 ΜΒΕΙC ΘΟ ΞΛΑΙΤΡΙ ΡCΔΟΙΛΤΕ, ΡΙΔΡΡΥΙΞΙΡ CΟΡΜΑC ΘΡ ΙΡΕΑΛ ΘΕ  
 CΡΕΔΘ ΔΡ ΔΙ ΞΥΛΑΙΝΞ Ε ΡΕΙΝ ΘΟ CΥΡΙ ΡΑΝ ΞΔΒΔΘ ΡΟΙΝ. “ΘΟ  
 ΞΡΟΜΔΘ ΝΑ ΞCΕΙΤΡΕ ΞCΟΜΔΙΡΛΕΔC ΤΥΞ Μ'ΔΤΑΙΡ ΘΔΜ ΘΟ  
 ΜΥΝΝΕΑΡ Ε,” ΔΙ ΞΛΑΙΤΡΙ, “ΔΞΥΡ ΡΥΔΑΡ ΔΙ Ν-Δ ΝΘΕΑΡΙΒΔΘ  
 ΞΥΡΑΒ CΡΙΟΝΝΑ ΝΑ CΕΙΤΡΕ CΟΜΔΙΡΛΕΔCΑ ΤΥΞ Μ'ΔΤΑΙΡ ΘΔΜ.  
 5310 ΔΙ ΟΤΥΡ ΝΙ CΡΙΟΝΝΑ ΘΟ ΝΕΔC ΟΙΛΕΔΜΔΙΝ ΜΙC ΜΙΟΞ ΘΟ ΞΔΒΔΙΛ  
 ΔΙ Δ ΙΟCΤ, Θ'ΕΔΞΛΑ ΡΑΙΛΛΕ ΘΟ ΘΕΑΝΔΜ ΘΑ ΟΤΙΟCΡΑΘ ΛΟΤ ΝΘ  
 ΜΙΛΛΕΔΘ ΘΟ ΤΕΔΞΜΔΙΛ ΘΟΝ ΘΑΛΤΑ, ΔΞΥΡ ΒΕΔΤΑ ΝΘ ΒΔΡ ΔΗ ΟΙΘΕ  
 ΘΟ ΘΕΑΝΔΘ ΡΑΙΛΛ, ΔΙ CΥΜΑΡ ΔΗ ΜΙΞ. ΔΗ ΘΑΡΑ CΟΜΔΙΡΛΕ ΤΥΞ  
 Μ'ΔΤΑΙΡ ΘΔΜ, ΘΟ ΡΕΙΡ ΝΔΟΥΙΡΕ ΝΙ ΒΙ CΟΝΞΒΔΙΛ ΜΥΙΝ ΞΥΔΙΡΕΔC-  
 5315 ΤΑΙΞ 1 ΜΝΑΟΙ ΡΑΝ ΒΙC ΞΟ CΟΙΤCΕΔΝΝ, ΔΞΥΡ ΥΙΝΕ ΡΙΝ ΝΙ CΡΙΟΝΝΑ  
 Δ ΞΔΜΔΙΛ ΘΟ ΜΥΝ ΘΟ ΛΕΙΞΕΑΝ ΜΕ. ΔΗ ΤΡΕΑΡ CΟΜΔΙΡΛΕ ΤΥΞ  
 Μ'ΔΤΑΙΡ ΘΔΜ, ΞΑΝ ΜΑC ΜΟΞΔΙΘ ΝΘ ΘΥΙΝΕ ΥΙΡΥΡΙΛ ΘΟ ΜΕΔΘ-

father's death he committed some of his wealth to his sister's keeping, so that none of the four counsels his father had given him should go untested by him. Now, when the steward's son found that he was a prisoner, and the king about to put him to death, none of them was more bitter and severe against him than he, as he hoped to acquire Flaithri's inheritance for himself.

Flaithri, finding himself in this difficulty, sent a message to his sister, asking her to send him the treasure he had given her to keep, that he might make friends for himself around the king's person. But when the messenger reached her, she denied that she had ever received any such thing from him. And when that reply reached Flaithri, as he was about to be put to death, he asked to be permitted to go before the king, in order to speak to him on a secret matter; and when he had come into Cormac's presence, he told him that the child was safe, and asked to be kept in his bonds till his foster-son should be brought in. The son was sent for; and when the child had come in from the swineherd who had been keeping him in safety, as he beheld Flaithri in bonds, he wept without ceasing until he was set free. And when Flaithri had been set free, Cormac asked him privately why he had permitted himself to be placed in this predicament. "It was to test the four counsels my father gave me I did so," said Flaithri; "and I found on testing them that my father's four counsels to me were wise. In the first place, it is not wise for anyone to take upon him the bringing up of a king's son lest he may be guilty of neglect resulting in the injury or loss of the foster-child, while the life or death of the foster-father who had been negligent was in the power of the king. As to the second counsel my father gave me, the keeping of a dangerous secret is not by nature in the power of women in general; hence it is not prudent to commit such a secret to them. The third counsel my father gave me was not to raise or make wealthy

uḡadò nó vo tóḡbáil ḡo hinnme, vo bḡiḡ ḡurab ḡnádád leo  
 beicṑ veapmavacṑ ran cōmmaoin cūirṑear oṑia, aḡur fōr  
 5320 ḡurab olc leo rior na veapóile aḡur na huirle ói fáravari  
 vo beicṑ aḡ an oṑuig mēavuiḡear iav. Ir maicṑ,” ar ré,  
 “an ceatṑamav cōmaile tuḡm’atṑir vām, ḡan mo rṑór vo  
 tábṑar vo m fíarí ói ir eav ir váil vo na mṑáib éaváil  
 vo vēanamṑ va ḡac ionnmur va vṑuḡav a ḡavavav i  
 5325 vṑarv vóib.”

Vo hoṑvuiḡeav ré linn Cōrmaic beicṑ v’iaváib ar ḡac  
 aḡoṑiḡ va mbeicṑ i nÉirinn veicṑeavari vo beicṑ vo fíor ’n-a  
 fōcáir ḡan veapṑain mṑ vo ḡnád, mṑ atá fṑaic, bṑei-  
 tēam, vṑavoi, lṑaḡ, fíle, veanā, oṑivveacṑ; aḡur tṑiúr  
 5330 veavōmavnacṑ: an fṑaic mṑ ḡuailṑe von mḡ, an bṑeicēam  
 ré noctav nór aḡur veacṑ na cṑice vo láṑair an mōḡ;  
 vṑavoi ré hioṑvavav vo vēanamṑ, aḡur ré tav mṑitēavav nó  
 uilc von cṑic a loṑ a ḡavire aḡur a ḡeivṑeavacṑ; lṑaḡ  
 ré leiḡear vo vēanamṑ von mḡ aḡur va mōḡain aḡur von  
 5335 teavḡlac ó fōin avacṑ; fíle ré havoi nó ré havōmōlav vo  
 vēanamṑ va ḡac avon vo réir a mṑitēavav nó a mḡiṑiōm;  
 veanā ré cōimēav cṑavō ḡcōivveavav vceol aḡur imṑeavacṑ  
 na n-avav ol ó avmṑir ḡo havmṑir; oṑivveacṑ ré veim aḡur  
 ré ḡabáil vav aḡur vṑeacṑ vo láṑair an mōḡ; aḡur tṑiúr  
 5340 veavōmavnacṑ ré vṑeavav aḡur ré vṑoṑólam an mōḡ ḡo n-a  
 bṑurṑain vo vōnavvōib aḡur vo vávleamṑaib ré a n-av.  
 Vo bí an nór-vo ar cōḡbáil ó avmṑir Cōrmaic ḡo báṑ  
 bṑavin mic Cinnéivō ḡan mṑavav acṑ amṑin ó vo ḡabavari  
 mḡte Éireann cṑeivveam Cṑiōṑ, ḡurab anmāavav eaváivve  
 5345 vo bioṑ i n-áit an vṑavav ré vṑoṑav aḡur ré vōillvṑavav  
 veacṑ aḡur vṑiḡte Vē von mḡ aḡur va teavḡlac. Aḡ veo  
 vṑivveam an vṑeavav ar an ní-ve avav:

Veicṑeavari cūivveann an mōḡ,  
 ḡan imṑeavav ḡan imṑiōm;  
 eol vām a n-áivam uile,  
 vōir mḡ ir vō-vuine.



the son of a serf or of a lowly person ; for such persons are usually unmindful of the benefit conferred on them ; and moreover, they are hurt that the party who raised them should be aware of the meanness and lowly state whence they rose. Good," said he, "is the fourth counsel my father gave me : not to give my treasure to my sister ; for it belongs to the nature of women to regard as spoil whatever valuables their friends give them to keep in safety."

It was ordained in Cormac's time that every high king of Ireland should keep ten officers in constant attendance on him, who did not separate from him as a rule, namely, a prince, a brehon, a druid, a physician, a bard, a seancha, a musician, and three stewards: the prince to be a body-attendant on the king ; the brehon to explain the customs and laws of the country in the king's presence ; a druid to offer sacrifices, and to forebode good or evil to the country by means of his skill and magic ; a physician to heal the king and his queen and the rest of the household ; a filé to compose satire or panegyric for each one according to his good or evil deeds ; a seancha to preserve the genealogies, the history, and transactions of the nobles from age to age ; a musician to play music, and to chant poems and songs in the presence of the king ; and three stewards with their company of attendants and cupbearers to wait on the king, and attend to his wants. This custom was kept from the time of Cormac to the death of Brian son of Cinneide without change, except that, since the kings of Ireland received the Faith of Christ, an ecclesiastical chaplain took the place of the druid, to declare and explain the precepts and the laws of God to the king, and to his household. Thus does the seancha set forth the matter just stated :

There are ten round the king,  
Without rivalry, without anxiety—  
I can name them all,  
Both prince and official.



5355      Dleagair 1 gcuibneann ríog rait,  
             briecteamh 1r file 1r flait;  
             An ní ag nac bia an tréide éall,  
             ní ólig féine a eimeaclann.

            Anmóara ag foirceasal rcéal,  
             Seanóa leauigear gac léan;  
             Oirfircead né téasuib éall  
             Óligiú fóc 1r eimeaclann.

5360      Liaig an ceatmaithé uime  
             D'fior galairi gac doin uile;  
             Triaí fpuótólmha mbuithnead mbann  
             Sloinnfeas do fludgaib éireann.

5365      An ní ag nac béro rin uile  
             ní ólig 1 réim ríogruide;  
             1 uig Téamha ní bia a feal,  
             An ní ag nac bia an veicneabair.

Do bí o'feabhar gníomh breac agur meacta Cormaic go  
 uig Dia solur an éireoinn do react mbliadhna mé mbár.  
 5370 Agur uime rin do uílt adrao do láimhdeib, agur do gac mé a  
 air cádar agur onóiri do éabhairt von fír-Óid, ionnuy guriaib  
 é an trear fear do éireo 1 néirinn é pul táinig Pádraig:  
 Concuibair mac Neara an céasfear do gac briothamh air  
 n-a élor ó bairiad uraio go gcearfairde Cúroir leir an  
 5375 gcine lúdarde, Morann mac Maoim an uara fear, agur  
 Cormac mac Airt an trear uime. 1r 1 uTeamhaig do  
 éleactad Cormac áituisad air loig na ríog moime nó gur  
 millead a porc lé hdongur gaoibuaibtead, amail duib-  
 namair éuar; agur ó rin amac 1 nAdail 1 uig Cleitig  
 5380 agur 1 gCeannannur do bioo. Óiri níori máire agur níori  
 fionar lé fearaib éireann ní go n-aimh o'áituisad 1  
 uTeamair; agur uime rin do raio Cormac an ríge da mac  
 .1. Cairbre lreacair, agur do léig Teamair do, agur do  
 éuaró féin 1 uig Cleitig agur 1 nAdail 1 bfoair Teamrad.

There are appointed to attend on gracious kings,  
A brehon, a filé, and a prince ;  
The king who has not the three named,  
His honour-price is not sanctioned by Fenian law.

A chaplain to expound the gospels,  
A seancha who sets right every mishap,  
A musician skilled in harp-strings also :  
For these fine and honour-price are appointed.

The fourth person is a physician,  
To look to each one's disease ;  
Three stewards to serve famous companies,  
I shall record for the hosts of Erin.

The king who shall not have all these  
Has no right to be in the Reim Rioghruidhe ;  
In the house of Tara shall not pass his time  
A king not having the ten.

On account of the excellence of Cormac's deeds, and judgments, and laws, God gave him the light of the Faith seven years before his death. And, accordingly, he refused to adore gods made with hands ; and he set himself to reverence and honour the true God ; so that he was the third man in Ireland who believed before the coming of Patrick. Conchubhar son of Neasa was the first to receive the faith when he heard from Bacrach the druid that the Jewish people would put Christ to death by torment ; Morann son of Maon was the second person ; and Cormac son of Art was the third. It was at Tara that Cormac usually resided, according to the practice of his predecessors, until his eye was destroyed by Aonghus Gaoibuaibhtheach, as we have said above ; and thenceforward he abode in Achail, in the house of Cleiteach, and in Ceanannus. For the men of Ireland considered it neither becoming nor auspicious that a king with a blemish should abide in Tara ; and for this reason Cormac gave over the sovereignty to his son Cairbre Lithfeachair ; and he gave up Tara to him, retiring himself to the house of Cleiteach and to Achail, not far from Tara. And it was there he



composed the Teagaisc Riogh, setting forth what a king should be, as we have said above, and how he should rule the people through their laws. And from the time that Cormac gave over the sovereignty, he believed only in the one God of heaven.

On a certain day, when Cormac was in the house of Cleiteach, the druids were worshipping the golden calf in his presence; and the general body of the people were worshipping it after the manner of the druids. Maoilgheann the druid asked Cormac why he was not adoring the golden calf and the gods like the rest. "I will not," said Cormac, "worship a stock made by my own artificer; and it were better to worship the person who made it; for he is nobler than the stock." Maoilgheann the druid excited the golden calf so that he made a bound before them all. "Dost thou see that, O Cormac?" said Maoilgheann. "Although I see," said Cormac, "I will worship only the God of heaven, of earth, and of hell."

After this his food was cooked for the king; and he began to eat a portion of a salmon from the Boinn. Thereupon the demon sprites came, at the instigation of Maoilgheann the druid, and they killed the king. Others say that it was a salmon-bone that stuck in his throat and choked him. For it was eating fish he was when the sprites, or demons of the air, choked him.

When the king was in the throes of death, he directed his officers not to bury his body at the Brugh, where the kings of Tara had been buried up to then. But when the people were conveying his body to the Brugh to be buried, the sprites put it into the greatly swollen river thrice before them; for they did not wish to let his body into the burial-place of the idolaters, since he believed in the true God. And the fourth time its bearers carried the body into the river; and it was snatched away from them by the current of the Boinn, and it reached Ros na Riogh; and it

an bfuad nó nír an zcriócar, zonad ve rin atá ác fuad  
 ar bóinn. Do caoinead ann rin é asur do minnead a uaidz  
 asur do hadonaidcad az Ror na Ríoz é. Táinig Colum Cille  
 aimpdar iméian da éir rin zur an ionad roin, zo bfuair  
 5420 ceann an míoz Córmaidic ann, asur do hadonaidcad leir é.  
 Anair Colum Cille ran áit céadna zo noubdairt tríoádo  
 aipreann ór a éionn, zo bfuil eaglaíar anuú ran áit rin.

Ó earla dúinn labhairt ar na oraoitib annro, mear-  
 aim zurab oiréar dúinn labhairt ar éuro da noálaid  
 5425 asur zo háiríte ar a n-íobdaritib asur ar a ngearab  
 mar bur follur i n-ar noaid. Adáio iomorro mé a bfairin  
 i nÉirinn anuú i n-áitib iomda 'n-a réadcoimdaritib ó  
 aimpir na pázántadta iomao ve leacab nó-leadna asur  
 zalláin éloc az a n-iomcar, asur ir oíob zairiméar 'na  
 5430 reinleabhairb áltóire íobluíre, asur leardaca na féine  
 zairéar an pobal coitcáinn oíob, do bíz naé fear oíob  
 créad fáir hoiruirgead íao. Ir ar na haltóirib-re do  
 cleadtaoi i n-alló leir na oraoitib a n-íobdarit do  
 déanaim maille mé marbad a mbocán a utarib asur a  
 5435 reitcad, asur na oraoite féin do éigeat ar a nglúnaib  
 fá ílead íola na íobdarit da nglánaó féin ó íalacar  
 a zcean, amáil do-níoz an t-airíazairt i mearc an éinó  
 lúadire an tan éiréad fá íobícad na íobdarit do  
 léigean íola na íobdarit do nít air féin. Zonad ve rin  
 5440 do zairí Pontifex .i. oroiéadói ve.

Óála na noruad ir é reiom do-níoir do reicéadab na  
 utarib n-íobdarit a zcoiméad mé huét beit az déanaim  
 conjuration nó az cur na noeamhan fá zearab, asur ir  
 iomda céim ar a zcuiríoir geara orra, mar atá rillead ar  
 5445 a íráile féin i n-uirce, nó mé hamair ar néallaid nime, nó  
 mé fozar zaoite nó glór éan do élor. Zíread an tan do  
 éilead zác áirz oíob rin orra, asur fá héigean oíob a  
 noicéall do déanaim, ir ead do-níoir cruinncláca caoiréainn  
 do déanaim asur reicéad na utarib n-íobdarit do leatad



became separated from the *fuad*, or bier, whence the ford Ath Fuaid on the Boinn is named. They mourned for him there; and his grave was made; and he was buried at Ros na Riogh. A long time after this, Columcille came to that place, and found the head of king Cormac there, and buried it. Columcille remained in the place till he had said thirty Masses above his grave, and there is now a church in the place.

As we have spoken of the druids here, I think it will be meet to give some account of them, and especially of their sacrifices, and of their geasa, as will appear below. There are, indeed, to be seen in Ireland to-day in many places, as relics of the Pagan times, many very wide flag-stones, and pillar-stones supporting them; and these are called idol-altars in the old books, while the general populace call them beds of the Fian, as they are ignorant of the reason of their construction. On these altars the druids were wont to make their sacrifices in the olden time, and slay their he-goats, their bulls, and their rams; and the druids themselves went on their knees under the blood as it dropped from their victims, to cleanse themselves from the uncleanness of their sins, as the high priest did among the Jewish people when he went under the sacrificial bridge to let the blood of the victims flow over him, and hence he was called Pontifex, that is, bridge-wright.

As to the druids, the use they made of the hides of the bulls offered in sacrifice was to keep them for the purpose of making conjuration, or laying geasa on the demons; and many are the ways in which they laid geasa on them, such as to keep looking at their own images in water, or gaze on the clouds of heaven, or keep listening to the noise of the wind or the chattering of birds. But when all these expedients failed them, and they were obliged to do their utmost, what they did was, to make round wattles of the quicken tree, and to spread thereon the hides of the bulls

5450 orra ašur an taoḃ vo bíoḃ mʹr an ḃreol vo ċur i n-uáctar  
 oíob, ašur oul mar rin i muinǵin a ngeara vo tošairm na  
 nveamhan vo buain rcéal oíob, amáil vo-ní an tošairmá  
 ran ċiorcail anuú; ſonaḃ ve rin vo leah an rean-fochal  
 ó foim aḃeir ſo tteio neac ar a ċliaḃaib mʹr an tan vo-ní  
 5455 oíceall ar rcéala oʹfašáil.

Óa pʹríom-roilǵ iomorro vo bíoḃ i n-éirinn i n-állóo i  
 n-aimeiri na pʹdǵánaḃta, 'n-a ſcuiréi uiríor míoš na  
 héireann, mar atá bʹruš na bóinne ašur Roilǵ na Ríoš  
 láim mé Cpuacáin. Ir pollur ſur bʹionaḃ aḃnaicte vo  
 5460 míošaib Teamraḃ bʹruš na bóinne ar an reanċur ċuar,  
 ašur ir veaib ſur bʹionaḃ coitceann aḃnaicte vo míošaib  
 éireann Roilǵ na Ríoš i ſCpuacáin vo méir ſorua éirear  
 ran laoiḃ-re ríor:

5465 atá fút-ra ní fionn fáil,  
 Óaí mac fiaḃraḃ fear ſráio;  
 a ċpuacá ro ċeilir rain  
 ar ſállaiḃ ar ſaeḃealaib.

5470 atá fút dúngalaḃ oian  
 tuš na géill tar muir aniar;  
 atáio fút, foillirǵ an oáé,  
 Conn tuacal ašur tomaltaḃ.

5475 Trí mic eoḃaḃ feróliš rinn,  
 atáio fáo mír mar mhaioim;  
 atá eoḃaio aiream faon,  
 ar n-a mairbaḃ vo mior-mhaol.

atá eoḃaio feróleaḃ flaiḃ,  
 fút ašur veirbʹrí veašmáiḃ;  
 ašur cloḃra, ní céim aḃc,  
 ašur meáḃ ašur muraḃc.

5480 éire róola ašur banba,  
 Trí hógmá áille amra,  
 atáio i ſCpuacáin na ſclann,  
 Tmair ban vo ċuaiḃ Dé ōanann,

offered in sacrifice, putting the side which had been next the flesh uppermost, and thus relying on their geasa to summon the demons to get information from them, as the conjurer does nowadays in the circus ; whence the old saw has since been current which says that one has gone on his wattles of knowledge when he has done his utmost to obtain information.

Formerly, in the times of Paganism, there were two chief cemeteries in Ireland, in which most of the kings of Ireland were buried ; namely, the Brugh of the Boinn, and the Cemetery of the Kings near Cruachain. It is plain, from the narrative given above, that the Brugh of the Boinn was a burial-place for the kings of Tara ; and it is certain that the Cemetery of the Kings at Cruachain was a common cemetery for the kings of Ireland, according to Torna Eigeas in the following poem :

A fair king of Fail lies beneath thee,  
Dathi son of Fiachraídh, a man of dignity ;  
O Cruacha, thou hast concealed this  
From foreigners and from Gaels.

Beneath thee lies strenuous Dunghalach,  
Who brought the hostages across the sea from the west ;  
There is beneath thee, make known the gift,  
Conn Tuathal and Tomaltach.

Three sons of Eochaidh Feidhlioch the fair,  
They are beneath thy wall as I aver ;  
Eochaidh Aireamh lies prostrate,  
Slain by the mighty great Maol.

Eochaidh Feidhleach the prince  
Is beneath thee, and worthy Deirbhri,  
And Clothra, not reproachful the dignity,  
And Meadhbh and Murasc.

Eire Fodla and Banbha,  
Three beauteous noble young ladies,  
Are in Cruacha of the clans,  
Three women of the Tuath De Danann,

5485

Trí mic Ceapmáda a Síť Truim,  
 Aşur Luğaió a Liaťòruim ;  
 Clann dotha mic an Dağóda,  
 Aşur mióir mórcaalma.

5490

Atáio fáo líg 'n-a luíge,  
 Cobéadé Calol ir uşuine ;  
 Aşur baóbéda, réim şo raé.  
 Aşur Ollaím aru uallaé. atá.

Do şab Eoóaió Şunnat mac Féiğ mic lomcáda mic  
 bpeapail mic Sioicáda mic Fiaťadé Fínn ó ráioťeari Dál  
 bFiaťadé mic Ulúťaiğ mic Deitirín mic Eoóadé mic Sin mic  
 5495 Roirín mic Truim mic Roitriuim mic Airnóil mic Maine mic  
 Foiriğ mic Feapadaiğ mic Oiliolla Éapann mic Fiaćadé  
 Fíri Maia mic Dongurá Tuiriğiğ Teamíadé do řiol Éipeamíóin  
 řioşadéť Éipeann doin bladaóin amáin, şuri túit lé Luğna  
 Feitpe.

The three sons of Cearmad, from Sith Truim,  
And Lughaidh from Liathdhruim,  
The sons of Aodh son of the Daghadh,  
And tall brave Midhir.

Beneath thy pillar-stones are lying  
Graceful Cobhthach and Ughaine,  
And Badhbhecha of the prosperous reign,  
And proud, haughty Ollamh. A fair.

Eochaidh Gunnat son of Fiach, son of Iomchaidh, son of Breasal, son of Siorchaidh, son of Fiatach Fionn from whom the Dal bhFiatach are named, son of Dluthaidh, son of Deitsin, son of Eochaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Earann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland one year, and he fell by Lughna Feirtre.



## XLVII.

- 5500      Do ḡab Cairbhe Litrēadair mac Cormaic mic Airt  
 Doineir mic Cuinn Céadadair mic Feilimíod Reachtair  
 mic Tuadail Teachtair mic Fiacá Fionnoluid do ríol  
 Éireannóin ríogadé Éireann reacht mbliadna ar ríio, agus  
 ir uime ḡairtear Cairbhe Litrēadair óe, do bhríḡ surab  
 5505 Láim ré Litre i Láiguib do hoilead é. Agus Eirne Ollamda  
 ingean Dúnlaing mic Éanna Níad fá mádar óó; agus ir lé  
 Simeon mac Curb o'Foirteadair Láigean do marbad Cairbhe  
 i ḡCad ḡabha. Agus ir é adbar fáir cuiread Cad ḡabha,  
 Samair ingean Finn mic Cumail fá bean do Cormac Car  
 5510 mac Oiliolla Óluim, agus fá hí mádar Tinne agus Conla  
 agus Moḡa Corb í, agus ir tréir an nḡad roim do conḡairb  
 Moḡ Corb brádar a mádar .i. Oirín mac Finn agus Clanna  
 baircne tar fáruḡad Cairbhe Litrēadair agus Adá  
 Caoim mic ḡairíod ḡlúnuib do clannairb Mórna, agus ir  
 5515 as clannairb Mórna do bí buannaadé Éireann an trád roim.  
 Agus do bádair read reacht mbliadna i n-eaironta ré  
 Fionn agus ré clannairb baircne; ḡonad uime rin do  
 ḡríoradair clann ḡairíod ḡlúnuib Cairbhe Litrēadair  
 agus cúigeadair Éireann mar don mair o'airríogad Moḡa  
 5520 Corb, i noóig ḡo otiofraó de rin clanna baircne o'ionn-  
 arbad, ḡonad de rin táimig tabairt Adá ḡabha.

- Do éadair an Moḡ Corb-ro luét 300 long ḡo críod  
 Loclonn mar don ré adá brádar a mádar (clann do ríḡ  
 Loclonn iad) do buair ceannair críce Loclonn amad oóib  
 5525 don ríḡ do bí ar Loclonnairb dar b'ainm Iair mac Iairmíoir,  
 sur bair cad ar an ríḡ, sur marbad leir é ḡo n-a ceirre

## XLVII.

Cairbre Lithfeachair son of Cormac, son of Art Aoinfhear, son of Conn Ceadchathach, son of Feidhlimidh Reachtmhar, son of Tuathal Teachtmhar, son of Fiachaidh Fionnoluidh of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years; and he was called Cairbre Lithfeachair because it was near the Lithfe in Leinster that he was brought up. And his mother was Eithne Ollamhdha daughter of Dunlaing son of Eanna Nia. And Cairbre was slain at the Battle of Gabhra by Simeon son of Cearb, one of the Fortuatha of Leinster; and the reason why the Battle of Gabhra was fought was: Samhaoir daughter of Fionn son of Cumhall was the wife of Cormac Cas son of Oilill Olom, and she was the mother of Tinne and Connla and Mogh Corb; and it was by reason of that relationship that Mogh Corb protected his mother's brother, that is, Oisín son of Fionn, and the clanna Baoiscne from being overpowered by Cairbre Lithfeachair and Aodh Caomh son of Garaidh Glundubh of the race of Morna; and at that time the clanna Morna formed the regular army of Ireland; and they were at enmity with Fionn and with the clanna Baoiscne for seven years. Hence the party of Garaidh Glundubh incited Cairbre Lithfeachair and the provincial kings of Ireland to dethrone Mogh Corb in the hope that, as a consequence of this, the clanna Baoiscne would be banished. And this led to the Battle of Gabhra.

This Mogh Corb, with the manning of 300 ships, went with two brothers of his mother (they were sons of the king of Lochlōinn) to obtain for them the sovereignty of Lochlōinn from the king of Lochlōinn, whose name was Iarus son of Iarnmhor, and he defeated the king in battle, and slew him

macaib ašur so n-a oēt mbriáitib ašur so n-urimóir uairle  
 loélonn ašur trí míle mar don iú, sur fágaib realb críce  
 loélonn aš oá briađairi a madair.

5530 Do gab fođairi arišteađ ašur fođairi Cairpteađ oá  
 mac mic Con mic macnao mic luigheađ mic oáire mic  
 firi uillne do rlioēt luigheađ mic íođa ríogađt éireann.  
 doinbliadain oóib ariadon i zcomflaitear; sur euit fođairi  
 Cairpteađ lé fođairi arišteađ, ašur do euit fođairi ariš-  
 5535 teađ leir an bfein i zCađ Ollabá.

Do gab fiađairi Sraibteine mac Cairbhe Litfeadairi mic  
 Cormaic mic ariat doinfiiri mic Cuinn éadocađaiš do ríol  
 éireamóin ríogađt éireann trí bliadóna oéaš ari fíeio sur  
 euit leir na trí Collaib i zCađ Dubcúmairi. Doife inšean  
 5540 ríogaš zallšaeoēal bean fiađac Sraibteine madairi Muireao-  
 aiš ċiriš; ašur ir uime do zairċi fiađairi Sraibteine oe do  
 briš zuriab i nDún Sraibteine i zConnađtaib do hoileao é.  
 lonnur iomoirio zuriab móioe do tuizrioe an ní-re cuirream  
 ríor annro ó ppałtairi ċairil adbaři Cađa Dubcúmairi ašur  
 5545 reanēur šaoil na zColla ré fiađairi Sraibteine.

aš Cairbhe Litfeadairi triá pcariao Oiršialla .i. clanna  
 na zColla ré clannaib Néill ašur ré Connađtaib. Fiađairi  
 Sraibteine iomoirio mac Cairbhe Litfeadairi, ir é reanađairi  
 eođac Muigheaoóin mic Muireaoaiš ċiriš mic fiađac  
 5550 Sraibteine é, ašur ir ói Muireaođac roin ađairi clanna Néill  
 ašur firi Connađt. Eođairi Doimléan iomoirio mac Cairbhe  
 Litfeadairi oearibriađairi o'fiađairi Sraibteine; ašur do  
 bađairi triadi mac aš an eođairi rin .i. na trí Colla ašur ir  
 uadā ađá Uí Mac Uair, Uí Ciomēadainn, ašur Moōoirnaiš. Fá

and his four sons and his eight brothers, and the majority of the nobles of Lochloinn, and left his mother's two brothers in the possession of the country of Lochloinn.

Fothaidh Airgtheach and Fothaidh Cairptheach, two sons of Mac Con, son of Macniadh, son of Lughaidh, son of Daire, son of Fear Uileann of the race of Lughaidh son of Ioth, assumed the sovereignty of Ireland. They both reigned conjointly one year. And Fothaidh Cairptheach fell by Fothaidh Airgtheach, and Fothaidh Airgtheach fell by the Fian in the Battle of Ollarbha.

Fiachaidh Sraibhthine son of Cairbre Lithfeachair, son of Cormac, son of Art Aoinfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland thirty-three years, and fell by the three Collas in the Battle of Dubhchumair. Aoife, daughter of the king of the Gallghaedheal, was the wife of Fiachaidh Sraibhthine, and mother of Muireadhach Tireach; and he was called Fiachaidh Sraibhthine, for it was at Dun Sraibhthine in Connaught he was fostered. Now in order that this event may be better understood, we shall set down here, from the Psalter of Cashel, the cause of the Battle of Dubhchumair, and an account of the relationship that existed between the Collas and Fiachaidh Sraibhthine.

It is at Cairbre Lithfeachair that the Oirghialla—that is, the family of the Collas—separate in their pedigree from the clanna Neill and the Connachtaigh. And Fiachaidh Sraibhthine son of Cairbre Lithfeachair was grandfather of Eochaidh Muighmheadhon son of Muireadhach Tireach, son of Fiachaidh Sraibhthine; and it is from this Muireadhach that the clanna Neill and the men of Connaught are descended. Eochaidh Doimhlean son of Cairbre Lithfeachair was brother to Fiachaidh Sraibhthine; and this Eochaidh had three sons, to wit, the three Collas, and from these are descended the Ui Mac Uais, the Ui Criomhthainn, and the Modhornaigh. The real names of the three Collas referred to were Cairioll,

5555 hÍAD ANMANNA OÍRLE NA OIRÍ GCOLLA-RO CAIRIOILL MUIPEADÁC  
 ASUR AOÚ. AS RO RÍOR OIRMIPEACÉT AN TREANÉADÓ AIR RIN :

TRÍ MIC EACÁC, ARO A MBLAÍO,  
 NA TRÍ COLLA AOCUAIMAIR;  
 COLLA MEANN COLLA RO OIRÍ,  
 5560 IR COLLA UAIR AN T-AIRIOIRÍ.

IR EOL DAM ANMANNA AN TRÍR,  
 SO RO MARBPAO AN T-AIRIOIRÍ  
 I RAN TRÍ TREABARGLAIN ÉALL,  
 AOÚ MUIPEADÁC IR CAIRIALL.

5565 CAIRIOILL COLLA UAIR AN RÍ,  
 MUIPEADÁC, COLLA RO OIRÍ;  
 AOÚ, COLLA MEANN, MÓR A BLAÍO,  
 TREAN ÓR GAC TEANN AN TRIAR RAIN.

FÁ HÍ AILEAC INGEAN UÓAIRIE RÍ ALBAN BEAN EOACÉ  
 5570 DOIMLÉIN MÁTAR NA OIRÍ GCOLLA. IR AR FÍACÁIRÓ SPRAIBÉINE  
 OO RÓNPRAO NA TRÍ COLLA RIONGÁIL, OA OÁINIG FLAÍ-  
 EAR ÉIRIANN OO PCAPAO MÚ FÉIN. AS RO ÉEANA FÁC NA  
 RIONGÁILE RIN. AIR MBEIT TRÁ O'FÍACÁIRÓ 'N-A RÍG ÉIRIANN  
 TAPLA MAC MAIT AIGE .I. MUIPEADÁC TIRIAC; ASUR IR É FÁ  
 5575 TUAIRIGNEAC CATÁ AS A AÉAIR, ÓIR NÍ LÉIGÉI AN RÍ FÉIN I GACÉ.  
 TÉIO MUIPEADÁC AIRPEAR O'ÁIRIETE SO FLUAGÁIB LEIR OON  
 MUMÁIN, ASUR TUG GÉILL ASUR AIRIGNE LEIR. TAPLA FÍACÁIRÓ  
 SPRAIBÉINE I N'DUBCUMAIR LÁIM RÍE TAILLITIN ANVEAR ASUR  
 FLUAG AIGE ANN. SLUAG OILE LÉ TRIAR MAC A OÉAIRBÍACAR  
 5580 .I. NA TRÍ COLLA ASUR IAD AS CONGNAM LÉ FÍACÁIRÓ SPRAIBÉINE  
 I N'DUBCUMAIR LÁIM RÍE TAILLITIN. MAR OO CUALADAR  
 ÁITEAR O'ÉIRIGE OO MUIPEADÁC RAN MUMÁIN, AVEIRIADÓ GAC  
 AON I GCOITÉINNE GURAB É AÓBAR RÍOG ÉIRIANN É. "CRÉAO OO  
 OÉANAM" AIR NA COLLA "OA MAIBE MUIPEADÁC O'ÉIR FÍACÁIRÓ  
 5585 'N-A RÍG ÉIRIANN." "IR EAD IR MAIT OÚINN OO OÉANAM" AIR  
 RÍAO "CAT OO ÉABAIRT OON TREINRÍG ASUR AN TAN MUIRIBREAM  
 É FÉIN SO N-A FLUAG AINNREIN RÍACÁIRÓ AIR A MAC AGAINN AN



Muireadhach, and Aodh. Here is the seancha's statement of this matter :

The three sons of Eochaidh, great their fame,  
The three Collas we have heard of ;  
Colla Meann, Colla fo Chri,  
And Colla Uais the high king.

The names of the three I know,  
And they slew the high king  
On yon wide bright plain,  
Aodh Muireadhach and Cairioll.

Cairioll, Colla Uais the king,  
Muireadhach, Colla fo Chri,  
Aodh, Colla Meann, great his fame ;  
These three were mighty beyond all strength.

Aileach daughter of Udhaire king of Alba, wife of Eochaidh Doimhlean, was the mother of the three Collas. It was Fiachaidh Sraibhthine these three Collas slew, though a kinsman, which resulted in the sovereignty of Ireland being lost to themselves. Now this was the cause of that murder of a kinsman : When Fiachaidh was king of Ireland, he had a good son called Muireadhach Tireach, and he was leader in battle for his father, for the king himself would not be allowed into battle. On a certain occasion Muireadhach went into Munster accompanied by a host, and carried off hostages and spoils. Fiachaidh Sraibhthine happened then to be at Dubhchumair, beside Tailte on the south side, and a host with him there. His brother's three sons, that is the three Collas, had another host at Dubhchumair near Tailte helping Fiachaidh Sraibhthine. When they heard of the success of Muireadhach in Munster, people generally said that he was the heir-presumptive to the sovereignty of Ireland. "What shall become of us," said the Collas, "if Muireadhach become king of Ireland after Fiachaidh?" "What we had better do," said they, "is to give battle to the old king; and when we have slain himself and his host, we shall overcome his son when he will

ταν τιοςφας 'ν-αρ ν-αζαϊθ." 1r αmlαϊθ το βί fιαcαϊθ αν  
 τpάτ ροιν αζυρ οpαοι 'ν-α ροcαϊρ οαρ β'αιnm Oυbέumαιp  
 5590 αζυρ 1r εαθ δουβαϊpτ: "α pί," αρ pέ, "οά nνεαcαθ αζατ  
 αρ na Collaib αζυρ α μαpβαθ ní bια pί οοτ cλοinn ταρ  
 τ'είp αρ Épunn ζο bπάτ, αζυρ μαθ 1αο-pan βέαpαρ buαϊθ  
 αζυρ μuιpβpεap τύ, ní bια pί αρ Épunn οα ζcλοinn ζο bπάτ."  
 "Μαpεαθ," αρ αν pί, "1r pεapι λιom-pa mé péin οο cιuιom  
 5695 pιr na Collaib αζυρ αν pίοζαcτ οο pοcταιν οom pλιοcτ im  
 οιαϊθ ionά mipe οο μαpβαθ na ζColla αζυρ pίοζαcτ Ép-  
 eann οο pοcταιν οα pλιοcτ οια n-είp. Αζυρ λειp pιν cuιpιο  
 αν οά pλυαζ inneaλλ caτa oπpα péin αζυρ ληγιο αρ α  
 cέile οο ζαc λειτ; αζυρ bμpτεap ο'fιαcαϊθ Cpαιbέtine αζυρ  
 5600 μαpβέταp pan cατ ροιν é, αmlαιλ οο cαιpπηγp Oυbέumαιp  
 οó.

Το ζαb Colla Uαιp mac Eoάc Ooimléin mic Cαιpβpe  
 Λίτpεαcαϊp mic Coρmαic mic Aιpτ Aοιnφip mic Cuinn Cέαο-  
 cάcαϊζ οο pίολ Épεαmóin pίοζαcτ Épεann cειtpe bλιαθna,  
 5605 ζupι hionnapβαθ lé Mμipεαθάc Tίpεαc mac fιαcαc Cpαιb-  
 étine é péin ζο n-α bπάιcμib 1 nAlβαιn, μαp α βpυαpαοαρ  
 congβáιλ buannaέτα ó n-α mbpάιcμib. Óip pά hί Aιleaé  
 inζean Uόaιpe pί Alβαιn bean Eoάc Ooimléin pά μάcαip  
 οο na τpί Collaib. 1p uime ζαipτεap Colla Uαιp οο Cαιpιoll  
 5610 αρ α uαιpλε pεoc na Collaib oile, οο bπίζ ζupι ζαb pειpεan  
 pίοζαcτ Épεann, αζυρ nap ζαbαοαρ cάc.

Το ζαb Mμipεαθάc Tίpεαc mac fιαcαc Cpαιbέtine mic  
 Cαιpβpe Λίτpεαcαϊp mic Coρmαic mac Aιpτ Aοιnφip mic  
 Cuinn Cέαοcάcαϊζ οο pίολ Épεαmóin pίοζαcτ Épεann τpί  
 5615 bλιαθna οέαζ αρ pίcιo, ζupι cιut lé Caolβάc mac Cpuiunn  
 β'αοpαοι. Mμipεann inζean fιαcαc pίοζ Cínéil Eoζain  
 bean mμipεαθáϊζ Tίpιζ μάcαip Eoάc Mμιζmeαθóin. Oάla  
 na ζColla ionnapβέταp lé Mμipεαθάc 1 nAlβαιn 1αο, αmlαιλ  
 αουβpαμαp; αζυρ τpί cέαο líon α pλυαζ, αζυρ τυζ pί  
 5620 Alβαιn cion móp αζυρ buannaέτ οóib αρ α ζcpιόάcτ péin;

come against us." Fiachaidh at that time had a druid with him called Dubhchumair ; and he spoke thus : " O king," said he, " if thou overcomest the Collas and slayest them, there will never be a king of thy offspring after thee in Ireland ; and if it be they who shall succeed and slay thee, there will never be a king of Ireland of their progeny." " Well, then," said the king, " I prefer to fall by the Collas, and the kingdom to pass to my descendants after me, than that I should slay the Collas, and that the sovereignty of Ireland should go to their descendants after them." Thereupon the two hosts got ready for battle, and made an onslaught on each other from either side ; and Fiachaidh Sraibhthine was defeated and slain in that battle, as Dubhchumair had foretold of him.

Colla Uais son of Eochaidh Doimhlean, son of Cairbre Lithfeachair, son of Cormac, son of Art Aonfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland four years, and was then with his brothers banished into Alba by Muireadhach Tireach son of Fiachaidh Sraibhthine, where they were taken into military service by their kinsmen. For Aileach daughter of Udhair, king of Alba, the wife of Eochaidh Doimhlean, was the mother of the three Collas. Cairioll was called Colla Uais from his being distinguished above the other Collas, since he held the sovereignty of Ireland, and the others did not.

Muireadhach Tireach son of Fiachaidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac, son of Art Aoinfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland thirty-three years, and fell by Caolbhach son of Cronn Badhraoi. Muireann daughter of Fiachaidh, king of Cineal Eoghain, the wife of Muireadhach Tireach, was mother of Eochaidh Muighmheadhon. As to the Collas, they were banished by Muireadhach into Scotland, as we have said ; and their host numbered three hundred ; and the king of Alba received them with affection, and took them into military service on account of their

aḡur do báðar trí bliadhna ann. Triallair ar rin go  
 héirinn .i. Colla Meann aḡur Colla dá ċríoc aḡur Colla  
 Uair, i noóig go noiongnad Muireadac Tíread prongail  
 orra, aḡur go otiofrað de rin flaitear Éireann do roctain  
 5625 a ḡcloinne do biḡin na prongail rin; aḡur ní tḡḡar  
 do buíoin leo ó Albain ac naonbar laoc leir ḡac n-aon  
 oíob, aḡur ní óearnaðar for ná comnuíde go roctain Team-  
 mac oóib do láðair an ríog Muireadaig ċríuḡ. “An  
 bfuil roéal aḡainn” ar rað “buð truaighe óuit-re ioná an  
 5630 ḡníom do ríonamar féin, mar atá t’atáir-re do mbarbad  
 linn.” “Atá an roéal roin aḡainn féin” ar Muireadac  
 “aḡur ir cuma óaoib-re óir ní oíḡalcar oruib é; ac  
 an miorat tarla óaoib ar a fon ní rcarfraðuib” “Ir  
 5635 oruib-re oroclaoic rin,” ar na Colla. “Ná bioð ooilḡear  
 oruib-re, atá fáilte roimuib,” ar fé. Tḡarar real rað  
 mar rin i ḡáirreor mór aḡur ir iad na Colla fá tuairḡuig  
 óatá aḡ an ríḡ.

Doubar ar an rí ruḡ ḡur mīto oóib fearann do óéanna  
 5640 da rlioc. “Cia an tír n-ar mīat leat-ra rin do óéanna  
 fearann cloioim?”—ní raðarar óig do b’urraimanta ioná  
 iad ’n-a n-aimeirí féin i néirinn. “Éirig ar ulluib,” ar  
 fé. “Óir atá ríor ḡacá aḡuib éua do bríḡ ḡur loir  
 ḡolla ríog ullá fadó ríaróḡ nó polt ċormaic mic Air le  
 5645 coinnill i maig breaḡ. Ar mbeit iomoir do ċormac  
 ’n-a ríḡ Éireann tánuḡ na ar ullá go mór ’n-a aḡar  
 ḡur hionnarbad leo i ḡConnacuib é, iar mbeit a ḡall;  
 aḡur da éir rin óeanglarar ríot ré Cormac aḡur ollmūig  
 flead mór do i otuairre ar maig breaḡ. Aḡur ar ann do  
 5650 loirreod polt ċormaic le ḡolla ríog ullá; aḡur atá rin  
 ḡan oíḡail ríor.”

Leir rin tḡ an rí Muireadac rluag líonmar oóib.  
 Triallair na Colla ar rin i ḡCúiged Connac aḡur

valour ; and they remained there three years. They came thence to Ireland—that is, Colla Meann and Colla da Chrioch and Colla Uais—in the hope that Muireadhach Tireach might slay them, though being his kinsmen, and that in consequence of this parricide the sovereignty of Ireland might go to their descendants. And they brought with them, as an escort, only nine warriors each, and they neither halted nor rested till they reached Tara and came into the presence of the king, Muireadhach Tireach. “Have ye news for us, O kinsmen?” said the king. “We have no news,” said they, “that would affect thee more than the deed we ourselves have done, that is, that we have slain thy father.” “We have that news ourselves,” said Muireadhach ; “and it matters not to you, as it shall not be avenged on you ; but the misfortune it has brought upon you will not pass away from you.” “That is the reproach of a coward,” said the Collas. “Be ye not dejected ; ye are welcome,” said he. They spent a long time after this in close friendship ; and the Collas were leaders in battle for the king.

The king told them, then, that it was time they should win territory for their descendants. “In what territory dost thou wish us to make sword-land?”—there were no more daring youths in Ireland in their time than they. “Rise out against the Ultonians,” said he ; “for ye have just cause of battle with them, since an attendant of the king of Ulster burned the beard or hair of Cormac son of Art with a candle in Magh Breagh. Now, when Cormac had become king of Ireland, a strong force of the Ultonians came against him and drove him into Connaught, having carried off hostages from him. After that they made peace with Cormac and get ready a feast for him in north Magh Breagh. And it was there that an attendant of the king of Ulster burned Cormac’s hair. And that deed is still unavenged.”

Upon this, king Muireadhach gave them a large host ; and the Colla went thence into the province of Con-



5655 ʒabair piri Connacht ar valtachar buannaicta is. Triall-  
 aro iar rin piri Connacht leo go lion reacht ʒcait go mán-  
 adair Cairn Déirí Leitcheiriz i bFeairinnmáiz. Feairio  
 reacht ʒcaita ón ʒenoc roin ar ulltaib .i. cait ʒac don lá  
 go ceann reachtmáine. Sé caita óioib ó Connachtairib aʒur  
 an reachtmáit cait ó na Collairib, mar ar marbair Feairizur  
 5660 Foʒa mí Eamná, aʒur mar ar bhuirair o'ulltaib go maibe  
 ruairiz oirra ó Cairn Déirí Leitcheiriz go Gleann Ríge; aʒur  
 iar vtabairt áir móir oirra tilla na Colla o'ionnairizge  
 na heamná ʒur hairizair aʒur ʒur loirceair leo í, ionnur  
 go bfuil ó roin ʒan míʒ va háitizair. Deairio trá an  
 5675 tan roin na Colla na eiríca-ro ríor va n-airítheoin o'ull-  
 taírib, mar atá Moðairnuiz Uí Éiríomáinn aʒur Uí Mac  
 Uair. Do ʒab Colla Meann Moðairnuiz aʒur Colla va  
 Éiríoc Uí Éiríomáinn aʒur Colla Uair Uí Mac Uair. Aʒur  
 ir lé Caolbair mac Cuirinn báirair vo éir Muirairair  
 5670 Tíreair.

Do ʒab Caolbair mac Cuirinn báirair mac Eócaí Cobair  
 mic Luizíreair mic Rorair mic Iomáirair mic Feirímirair mic  
 Cair mic Fícaí Airíre mic Donʒurair ʒairbíonn mic Feair-  
 ʒurair Foʒlair mic Tíobairre Tíriz mic bhuirair mic Feirb  
 5675 mic Máil mic Roiríre mic Caibair mic ʒiallaíair mic  
 Cunnáíair mic Fionnáíair mic Muirairair mic Fícaí  
 Fionnairnur mic Iruair ʒlínair mic Conail Céairair  
 vo fíreir ír mic Míleair míʒair Éiríann air bíairair  
 amáin. Inneair ingear Luizíreair fá máirair vo Caolbair  
 5680 mac Cuirinn báirair; aʒur ir lé heócaí Muiríreair vo  
 marbair é.

Do ʒab Eócaí Muiríreair mac Muirairair Tíriz  
 mic Fícaí ʒairbíre mic Cairíre Lírairair mic Corrair  
 Ulfaíair mic Airí airíir mic Cuirn Céairair míʒair

naught, and the men of Connaught took them into military fosterage. After this, the men of Connaught joined in their march with a force of seven battalions; and they reached Carn Achuidh Leithdheirg in Fearnmhagh. From that hill they fought seven battles against the Ultonians, that is a battle each day for a week. Six of these battles were fought by the Connaughtmen, and by the Collas was fought the seventh, in which Fearghus Fogha, king of Eamhain, was slain; and the Ultonians were defeated and pursued from Carn Achuidh Leithdheirg to Gleann Righe, and, after inflicting great slaughter on them, the Collas returned and attacked Emhain, which they plundered and burned, so that it has ever since remained without a king to inhabit it. On that occasion, the Collas wrested the following territories from the Ultonians, namely, Modharnuigh, Ui Criomthainn, and Ui Mac Uais. Colla Meann took possession of Modharnuigh, and Colla da Chríoch of Ui Criomhthainn, and Colla Uais of Ui Mac Uais. And Muireadhach Tireach fell by Caolbhaidh son of Cronn Badhraoi.

Caolbhaidh son of Cronn Badhraoi, son of Eochaidh Cobha, son of Lughaidh, son of Rossa, son of Iomchaidh, son of Feidhlimidh, son of Cas, son of Fiachaidh Aruidhe, son of Aonghus Gaibhniann, son of Fearghus Foghlas, son of Tiobraide Tireach, son of Breasal, son of Fearb, son of Mal, son of Rochruidhe, son of Cathbhadh, son of Giallachaidh, son of Cunnchaidh, son of Fionnchaidh, son of Muireadhach, son of Fiachaidh Fionnamhnus, son of Irial Glunmhar, son of Conall Cearnach of the race of Ir son of Milidh, held the sovereignty of Ireland one year. Inneacht daughter of Lughaidh was the mother of Caolbhaidh son of Cronn Badhraoi; and he was slain by Eochaidh Muighmheadhon.

Eochaidh Muighmheadhon son of Muireadhach Tireach, son of Fiachaidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac Ulfhada son of Art Aoinfhear, son of Conn

5685 Éiréann fearc mbliaðna. Moingíonn inígean fíothaig  
 bean Eóðac Muigímeaðóin mátaim bhuain aghur fíacac, fear-  
 ghur aghur Oilioilla. Cairrionn Cárub ionompo inígean  
 míoig bheatan bean oile o'Eóðac mátaim Néill Naosigiall-  
 aig. Aghur i' uime do ghairc Eóðac Muigímeaðóin de tar  
 5690 ceann go maibe a ceann aghur a bhuinne cormaid m' an  
 m'ig, maread fá cormaid a meadóin mé moíad do a ghairc  
 Mionghadac; gonað a'ie rin do ghairc Muigímeaðóin de.

I' a' Eóðac Muigímeaðóin tugad Cae Cnuacáin Claotha  
 lé héanna Cinnrealaic m' laigean gur gabad an ce-  
 5695 nadac fíle Eóðac Muigímeaðóin. Aghur mar m'iomig éanna  
 do látaim, fíarphuirg do m'ionntu c'ead a' a' n'earnadar  
 anacal a' an o'iaoi. "An tulaic-ro a' a' bhuilim," a' an  
 o'iaoi, "ní bhuiréa-ra a'ie go b'ad o'ad beo mé." Leir  
 rin tug éanna rátaic f'leighe t'io; aghur mé ionnad na f'leighe  
 5700 t'ier an o'iaoi do meadbuir g'ean g'aire a' éanna. "Uc," a'  
 an o'iaoi, "i' r'alaic an g'ean ion, aghur buo é buir f'loinnead  
 o'io f'lioic ro o'iaoi go b'ad," gonað uime rin g'aircear  
 Uí Cinnrealaig von cine rin. Do ba neartmair éanna  
 Cinnrealaic 'n-a a'iomu f'én, amail tuigcear a' an ouain  
 5705 do rinne Dubac mac Uí Luígar a'ioillam Éiréann mé linn  
 p'áoraid do ceac do f'ioiaic an c'ierioim i' n'Éirinn. Cae  
 tugad lé laiguib, i' torac von laoiu rin; aghur ní cuiréad  
 anro ac an o'ad m'ann-ro o' a' a' o'uirp'oea go maibe  
 éanna neartmair 'n-a a'iomu f'én. Ag ro na m'ionn:

5710

Cáin tugad do éanna  
 a' leic Cuinn na gcuire;  
 Sceaball gada toighe  
 Do fionnpuine uile.

5715

Cáin tugad do éanna  
 a' m'iam f'ri g'eara;  
 uinge o'or gac leara,  
 San bliaðain ba neara.

Ceadchathach, held the sovereignty of Ireland seven years. Moingfhionn daughter of Fiodhach, wife of Eochaidh Muighmheadhon, was mother of Brian and of Fiachhaidh Fearghus and Oilill. And Cairrionn Chasdubh daughter of the king of Britain, another wife of Eochaidh's, was mother of Niall Naoighiallach. And he was called Eochaidh Muighmheadhon because, as to his head and breast, he resembled the king, and, as to his waist, he resembled a slave called Mionghadhach, and hence he was called Muighmheadhon.

It was over Eochaidh Muighmheadhon that Eanna Cinnsealach, king of Leinster, won the Battle of Cruachan Claonta; and therein Ceadnathach, filé to Eochaidh Muighmheadhon, was taken prisoner. But when Eanna came up, he inquired of his party why they had spared the druid. "Thou wouldst never," said the druid, "conquer from this hill on which I am, if I were to live." Upon this Eanna transfixed him with his spear; and, as the spear pierced his body, a laugh broke forth from Eanna. "Alas," said the druid, "that is a foul laugh, and it is this that will be given as a name to thy posterity after thee for ever"; and hence that tribe are since called Ui Cinnsealaigh. Eanna Cinnsealach was powerful in his time, as may be seen from the poem composed by Dubhthach son of O Lughair, who was chief ollamh of Ireland when Patrick came to propagate the Gospel in Ireland. A battle fought by the Leinstermen, is the beginning of that poem. But I shall here quote only these two stanzas of it, from which it may be inferred that Eanna was powerful in his time. Here are the stanzas:—

The tribute which was given to Eanna,  
From Leath Cuinn of the feasts,  
Was a screaball from each house,  
All of fionndruine.

The tribute which was given to Eanna,  
From Mumha with insults  
Was an ounce of gold from each lios  
In the ensuing year.

Δγυρ το πέρι πρᾶλτιδὲς Καίριλ το βριγρ αν τέλαννα-ρο τρή  
καῖα θέαζ αρ ἑλανναίβ Cuinn.

5720 Το ἄβ Cpuim̃tann mac Fioḃaig mic Oáipe Céapib mic  
Oiliolla Flann bíz mic Fiacác Muilleadain mic Eoḡain  
m̃óiri mic Oiliolla Óluim το ῥιολ εἴβiri μίοςḡac̃t éipeann  
peac̃t mbliad̃na θέαζ. Fíoeangz ingean μίοςḡ Connac̃t pá  
bean vó. Ir é an Cpuim̃tann-ro το ἄβ neapc Δγυρ tpeipe  
5725 1 nAlbain 1 m̃bpeac̃ain Δγυρ ran b̃Fpianzgc, am̃ail avoir an  
peanc̃a ran man-ro ῥιor:

Cpuim̃tann mac Fioḃaig fuaip teann  
ar iait̃ Alban ir éipeann;  
fuaip va πέρι tapz ḡlap̃m̃uip ḡlom,  
5730 Sacp̃ain fém Δγυρ Fpianzgcis̃.

Ir é Cpuim̃tann mac Fioḃaig iomop̃pio tuz μίḡe leite  
moḡa nó Mũman va ṽalca .i. το C̃onall Eac̃luait̃ mac  
Luig̃ōeac̃ Lám̃ōeipz Δγυρ το b'ole lé cloinn Fiacác  
Muilleadain an ní rin, Δγυρ avoub̃p̃aṽari nap̃i m̃ait̃ an  
5735 b̃riait̃peap̃ το C̃onall rin το ḡlac̃ac̃ō Δγυρ aṽōb̃ari ṽeiz̃m̃iōḡ  
το ἑλανναίβ Fiacác an tan roin .i. Copc mac Luig̃ōeac̃;  
Δγυρ ir é b̃peiteam̃nar το μόνp̃aṽo ṽaoine poḡlum̃ta na  
Mũman eap̃op̃p̃ia an t̃p̃ac̃t roin μίοςḡac̃t m̃um̃an το beit̃ ar  
ṽt̃úr Δḡ Copc mac Luig̃ōeac̃, óiri ir é pá r̃ine ann, Δγυρ Δḡ  
5740 cloinn C̃opm̃aic C̃air pá ṽeipeac̃ō. Tuzaṽari clann Fiacác  
Muilleadain cuip Δγυρ teanñta uac̃a um μίḡe Mũman tap̃i  
éip̃ C̃uipc το léiz̃ean το C̃onall Eac̃luait̃, nó va m̃ac muna  
maipeac̃ō Conall fém, am̃ail το oip̃uiz̃ Oiliill Ólom a beit̃  
ḡac̃ μé nḡlún Δḡ an ṽá ῥlioct̃ roin .i. ῥlioct̃ Fiacác  
5745 Muilleadain Δγυρ ῥlioct̃ C̃opm̃aic C̃air. Ir ap̃ an ḡcoñp̃p̃ac̃ō  
roin t̃p̃á το léiz̃ Conall Eac̃luait̃ μίḡe Mũman το C̃opc  
mac Luig̃ōeac̃, Δγυρ iap̃ n-éaḡ το C̃opc το ἄβ Conall



And according to the Psalter of Cashel this Eanna defeated the clann Cuinn in thirteen battles.

Criomhthann son of Fiodhach, son of Daire Cearb, son of Oilill Flann Beag, son of Fiachaidh Muilleathan, son of Eoghan Mor, son of Oilill Olom of the race of Eibhear, held the sovereignty of Ireland seventeen years. Fidheang, daughter of the king of Connaught, was his wife. This Criomhthann gained victories and obtained sway in Alba, Britain, and France, as the seancha says in the following stanza:—

Criomhthann son of Fiodhach swayed  
The lands of Alba and of Erin ;  
He swayed likewise beyond the clear blue sea  
Even the Saxons and the French.

It was also Criomhthann son of Fiodhach who gave the kingdom of Leath Mogha or Munster to his foster-son, namely, to Conall Eachluaith son of Lughaidh Lamhdhearg ; and the descendants of Fiachaidh Muilleathan were displeased at this ; and they said that Conall did not show himself a good kinsman by accepting it, while there was at the time among the descendants of Fiachaidh one qualified to be a good king, namely, Corc son of Lughaidh. And the arbitration the learned sages of Munster made between them at the time was that Corc son of Lughaidh was to have the sovereignty of Munster in the first instance, as he was the senior, and that it was finally to go to the descendants of Cormac Cas. The descendants of Fiachaidh Muilleathan gave sureties and guarantees that they would allow the sovereignty of Munster to pass on the death of Corc to Conall Eachluaith or to his son should Conall himself be not living, as Oilill Olom ordained that it should belong to these two families in alternate generations, that is, the family of Fiachaidh Muilleathan and that of Cormac Cas. It was on that agreement, then, that Conall Eachluaith allowed the sovereignty of Munster to go to Corc son of Lughaidh ; and, on

5750 Eaclúaidt níge Mumán; aḡur tuḡ Cmuim̃tann mac Fioḡaig  
 bḡaigṡe fear nÉireann aḡur Alban, bḡeatan aḡur na  
 Fḡaingce i Láim̃ Conaill Eaclúaidt. ḡonaḡ uime riñ vo  
 rinne Cormac mac Cuileannáin na maínn-re poim̃ann  
 ríor:

5755 Cáin Éireann vo ḡab Eaclúaidt;  
 1ar ḡCmuim̃tann, fá cáin a n-áil;  
 áct naḡ veácaíḡ tar muir Manann,  
 Ríam̃ ní porḡab ní ba fearr.

5760 Δ tuḡ Cmuim̃tann móir mac Fioḡaig  
 vo ḡiállaib lair tar muir Láin,  
 vo raḡo i Láim̃ éuraíḡ éleáḡraíḡ,  
 Conaill oim̃ḡeirc Eaclúaidt áin.

5765 Luíḡ Conaill Eaclúaidt ar eáctra  
 1 nḡaḡ eiríḡ 1ar ḡCmuim̃tann car;  
 ḡo Dún leam̃na laoc fá haḡra,  
 1 n-ar maḡbaḡ maḡma maḡ.

5765 Leir fearra Conaill i bḡeim̃ion  
 Omuim̃ Cormaic áine Dún ḡair;  
 Cairḡal Coim̃ceann Ráit lonn leam̃na  
 foáir m̃aig Dún Cearmna cam. C.

5770 Moingḡionn inḡean Fioḡaig veirb̃rúir Cmuim̃tann féin  
 tuḡ veoc̃ neim̃e ḡó i n1nir Oornglair ar Muaiḡ i noḡig̃  
 na ríog̃aḡta vo poḡtain va muirín mic .i. bḡian mac Eácaḡ  
 Muig̃meaḡóin; aḡur fuair Cmuim̃tann mac Fioḡaig báir vo  
 neim̃ na vige riñ ar Slaḡ Uíḡe an Ríog̃ von taḡib̃ tuaiḡ vo  
 Luim̃neac̃, aḡur ba maḡb̃ Moingḡionn féin vo neim̃ na vige  
 5775 riñ i n1nir Oornglair ar Muaiḡ, ar bḡiom̃aḡ na neim̃e ḡi  
 vo ḡríoraḡ a veaḡb̃ráḡar va h-ól.

the death of Corc, Conall Eachluaith himself took up the sovereignty of Munster ; and Criomhthann son of Fiodhach gave the hostages of the men of Ireland, of Alba, Britain, and France into the hands of Conall Eachluaith. And accordingly Cormac son of Cuileannan composed the following stanzas:—

Eachluaith received the tribute of Ireland  
 After Criomhthann, it was a tribute from abroad ;  
 Though he had not gone beyond the Sea of Manainn,  
 Never did a better king receive it.

As many as great Criomhthann son of Fiodhach brought  
 Of hostages over the brinming sea,  
 He gave into the hand of the red-speared champion,  
 Illustrious noble Conall Eachluaith.

Conall Eachluaith set out on an expedition  
 Into every territory after pleasant Criomhthann ;  
 To Dun Liamhna, illustrious was the warrior,  
 Where noble companies were slain.

To him belonged Fearta Conaill in Feimhion,  
 Druim Chormaic Aine Dun Gair,  
 Cashel Coincheann strong Raith Leamhna,  
 Fochair Mhaigh fair Dun Cearmna. E.

Moingfhionn daughter of Fiodhach, Criomhthann's own sister, gave him a poisoned drink in Inis Dornghlas on Muaidh, in the hope that the sovereignty would pass to her favourite son, that is, Brian son of Eochaidh Muighmheadhon; and Criomhthann son of Fiodhach died of the poison of that drink on Sliabh Uidhe an Riogh, on the north side of Luimneach ; and Mongfhionn herself died of the poison of the same drink in Inis Dornghlas on Muaidh, having taken some of it to urge her brother to drink it.

## XLVIII.

Do gáb Niall Naosigialla mac Eadac Muigmeadóin mic  
 Muirtheadais Cúis mic Fiacac Spaidtine mic Cairbre  
 Lirtheadair mic Corimaic Ulfa da mic Airt Doirí mic  
 5780 Cuinn Céadocadais do fíol Éireadóin míogad Éireann  
 readt mbliadna ríceas. Cairionn Caroub inġean míog  
 bheadtan fá mátdair do Niall. Inne inġean Luigthead bean  
 néill mátdair Fiacac. Ríogad bean oile do Niall lé  
 rugad readt mic do, mar atá Laoġairie aġur Éanna, Maine,  
 5785 Eoġan, dá Conall aġur Cairbre, amaid aġeir an ríle ran  
 rann-ro:

faoilí do bí Ríogad ríel  
 iar mbreit Laoġairie mic néill,  
 Éanna Maine monar nġlé,  
 5790 Eoġan, dá Conall, Cairbre.

Ir é an Niall-ro do cuaid go rluad líonmair maille rir  
 do neartuġad aġur do ríeaimuġad Dál Riada ir éirí  
 Scuit i nAlbain do bí rán am roin aġ gabáil neirt ar  
 Cuitheadáib da nġairthead Picti, aġur ir é céad ruine  
 5795 tuġ Scotia d'ainm ar Albain é, ar impiod Dál Riada  
 aġur éirí Scuit, ar coingiol go maó Scotia Minor nó  
 Scotia ba luġa do-béartadai uirre, aġur Scotia Maior .i.  
 Scotia ir mó do ġairpiod d'Éirinn. Aġur ir tré báid ré  
 Scota inġean Párao Nectonibur fá bean do ġalaím da  
 5800 nġairtí Milíó Earpáine, ór fáradar réin, rugadair Dál  
 Riada do míog Scotia do tadbairt ar Albain reoc hibernia  
 do tadbairt uirre.

Atá Camoen aġa máó 'n-a érimic ar bheadtan ġurab  
 Scotia beag ainm na hAlban aġur Scotia Mór ainm na  
 5805 hÉireann, aġur aġeir naó faġtdar ríribne da fáirnéir  
 go rtuġtdai Scuit ar Albanadáib go haimriri an impiir

## XLVIII.

Niall Naoighiallach son of Eochaidh Muighmheadhon, son of Muireadhach Tireach, son of Fiachaidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac Ulfhada, son of Art Aoinfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years. Cairionn Chasdubh, daughter of the king of Britain, was Niall's mother. Inne daughter of Lughaidh, wife of Niall, was the mother of Fiachaidh. A second wife of Niall's was Rioghnach, who bore him seven sons, namely, Laoghaire and Eanna, Maine, Eoghan, two Conalls, and Cairbre, as the poet says in this stanza :—

Joyous was the bright Rioghnach  
 When she bore Laoghaire son of Niall,  
 Eanna, Maine of bright deeds,  
 Eoghan, two Conalls, Cairbre.

This Niall went into Alba with a large host to strengthen and to establish the Dal Riada and the Scotie race in Alba, who were at this time gaining supremacy over the Cruithnigh, who are called Picti; and he was the first to give the name Scotia to Alba, being requested to do so by the Dal Riada and the Scotie race, on the condition that she should be called Scotia Minor or Lesser Scotia, while Ireland should be termed Scotia Major or Greater Scotia; and it was through veneration for Scota daughter of Pharaoh Nectonibus, who was wife of Galamh called Milidh of Spain, from whom they themselves sprang, that the Dal Riada chose the name of Scotia for Alba, instead of calling her Hibernia.

Camden states in his chronicle of Britain that Lesser Scotia was the name of Alba, and Greater Scotia the name of Ireland, and says that it cannot be proved by documents that the Albanians were called Scots till the time of the emperor



5810 *ᾠονταίντων ἡμῶν.* 1ῃ ἐ ἀννμ φόρ ῥαίμεαῖ Camoen  
 ο'έμεαννέαιβ Scotorum Attavi .i. Seandaitreáda na Scot,  
 οα cúρ 1 ῥεéλλ ῥυραβ ó έμεαννέαιβ τάνῥαοαῖ cine Scuit  
 5815 φόρ α hannάλαιβ έμεανν ῥυραβ Αλβα ρά hainm von  
 έρίε ριν ῥο haimyri Néill naoiḡiallaiz, αῥυρ μαρ ρυα-  
 οαῖ Όάλ Riada Scotia οο έαβαίρε αρ Αλβαιν οο leanaοαῖ  
 ρέιν αῥυρ α ρλιοέτ οι. Roime ριν iomoyro Αλβα nó Albanía  
 ρά hainm οι ό Albanactur an treap mac οο Ḃrutur, όρρ  
 5820 1ῃ í Αλβα οο ράινιῥ μαρ ἡίρ ροννα οό ό n-α αέαιρ. Τρúρ  
 mac iomoyro οο bí αῥ Ḃrutur, οο ρέίρ Monomotenyri, μαρ  
 ατά Λαεῥυρ Camber αῥυρ Albanactur; αῥυρ οο ροιν  
 Ḃrutur oiléan na Ḃreatan Móire eaοoyria, αῥυρ τυῥ οο  
 Λαεῥυρ Λαεῥυα ατά αρ n-α ρλοinneao υαιό ρέιν, αῥυρ  
 5825 1ῃ οι ῥαίρμεαῖ ανú Anglia; τυῥ οο Camber Cambria  
 οα ηῥαίρεαῖ Ḃreatan ανú; αῥυρ an treap ἡίρ οο  
 Albanactur ό οτυῥαῖ Albanía αρ Albain.

Této niall οα έίρ ριν ό Albain ῥο Λαεῥυα lion α  
 ρλυαῥ αῥυρ οο ρinne ρορlongpoyt innte; αῥυρ cuiry  
 5830 caβlac ῥο Ḃreatan na ρriainḡce οα ηῥοίρεαῖ Armoica  
 ο'αίῥαῖν na cpiéce, ῥο οτυῥαοαῖ οά έέοο Ḃriaiḡoe οο  
 leandaiβ υαιρle leo ῥο hέίρυνν, αῥυρ 1ῃ an ραν Ḃroio ροιν  
 τυῥαοαῖ Ράοραιῥ leo 1 n-aoir α ρέ mβliaoan noéaz, αῥυρ  
 οά ρiaiρ οό, μαρ ατά Lupiada αῥυρ Oaperica αῥυρ iomaο  
 5835 οο Ḃriaiḡoiβ oilé αρ έeana.

1ῃ iomaο υῥοαῖ αῥ α ρυiούῥῥαο ῥυρ Scotia ρά hainm  
 ο'έίρυνν αῥυρ ῥυραβ ο'έμεαννέαιβ οο ῥαίρεί cine Scuit.  
 Αῥ ρο μαρ υοειρ lonap abb αῥ λαβαίρε αρ Colum Cille, ραν  
 οαῖα caiboiλ. Ḃ“Colmán,” αρ ρέ, “ρέ ράίρεαῖ Colum, 1

a. Scoti ex Hispania in Hiberniam quarta aetate venerunt.

b. Columbanus qui et Columba vocatur in Hibernia ortus est; eam  
 Scotorum gens incoluit.†

Constantine the Great. Moreover, Camden gives the Irish the name of *Scotorum Attavi*, that is, the Forbears of the Scots, thus declaring that the Scots of *Alba* sprang from the Irish. Thus too he speaks on the same subject: "The Scots," says he, "came from Spain to Ireland in the fourth age." Besides, Nennius, a British author, says, according to Camden, that it was in the fourth age of the world that the *Scithae*—that is, the *Scotic* race—took possession of Ireland. Moreover, it is plain from the annals of Ireland that *Alba* was the name of that country up to the time of *Niall Naoighiallach*; and when the *Dal Riada* were permitted to call it *Scotia*, themselves and their descendants kept on that name. Before that time *Alba* or *Albania* was the country's name, from *Albanactus*, third son of *Brutus*, since it was *Alba* that fell to him as his share from his father. Now *Brutus* had three sons according to *Monomotensis*, namely *Laegrus*, *Camber*, and *Albanactus*; and *Brutus* divided the island of Great Britain between them; and to *Laegrus* he gave *Laegria*, which derives its name from him, and it is this country which is now called *Anglia*; to *Camber* he gave *Cambria*, which is now called *Wales*; and the third portion to *Albanactus*, from whom *Alba* is called *Albania*.

*Niall* marched after this with his full host from *Alba* to *Laegria*, and made an encampment there; and he sent a fleet to *Brittany* in *France*, which is called *Armorica*, for the purpose of plundering that country; and they brought two hundred noble youths as captives to Ireland with them; and it was in this captivity that they brought *Patrick*, who was sixteen years old, with them, and his two sisters *Lupida* and *Darerca* and many other captives besides.

Many authors testify that *Scota* was the name of Ireland, and that it was the Irish who were called the *Scotic* race. Thus does *Jonas* the abbot, in the second chapter, treating of *Columcille*, speak: "*Colman*," he says, "who is called *Colum*,

5840 nÉirinnn iugadò é marí a n-áitiúro cine Scuic.” Atá fóir  
 beoá ran céadúaidibíol don céirleabhar do Stair na Sac-  
 ran aza ráó supab í Éire oútaiz oílir na Scot. Az ro  
 marí aóeir: *a*“Ír í Éire oútaiz oíleas na Scot.” Aóeir  
 an t-uógarí céadóna az íríobadò arí na naoimáib ní tiz  
 5845 leir an ní zcéadóna. Az ro marí aóeir: *b*“A hÉirinnn oiléan  
 na Scot,” arí íé, “táimiz Kílianur naoiméa azur a óá  
 éoméad.” Arí ro ír iontuizte zo otuzéadói cine Scuic arí  
 Éireannáib íé linn beoá do máirí í zcionn 700 bliadón  
 o’éir Éríort. Tiz fóir Oíoríur do máirí don leir írtiz do  
 5850 400 bliadón do Éríort leir an ní zcéadóna. Az ro marí  
 aóeirí ran oaria caibíol don céadúleabhar: *c*“Íríad cineadò  
 Scot áitiúgarí Éire.” Azur an éríóó-ro íé ráíótearí Éire  
 ír fóllur zo coitcéann zo otuzéadói leir na huógaríab  
 Scotia uiríe. Az ro marí aóeirí Seiríurí az íríobadò arí  
 5855 Kílianur naoiméa: *d*“Kílian naoiméa do cine Scot 7c.”  
 Azur aóeirí zo zroo oá éirínn na bmaétra ro: Scotia quae  
 et Hibernia dicitur. Arí ro ír iontuizte supab áinnm o’Éirinn  
 do íríorí Scotia áimáil ír eadò Híbernia. Tuiztearí íríunne  
 na neirte ínn a bmaétríabí Capríuríur az íríobadò arí Colum  
 5860 naoiméa. Az ro marí aóeirí: *e*“Oo zairíí í n-álóó Scotia  
 o’Éirinnn ó bfuil cine Scot atá az áitiúgadó na hAlban  
 ír íoizre don bneadain ír mó, azur zairíiméarí oen Alban  
 ínn Scotia ánoirí zo teazmáireadò ó Éirinnn ó bfuil a mbun-  
 adóarí azur a noáil.” Tiz Márianur Scoturí uógarí Albanadò  
 5865 leirí ro az íríobadò arí Kílian naoiméa. Az ro marí aóeirí:  
*f*“Tarí ceann zo otuzéarí zo oíleas Scotia o’áinnm arí an  
 zcuirí úo don bneadain, atá don leirí éuadò do Sacraibí  
 táíte ína, máreadó íoillríúó beoá zo nzaíríí an t-áinnm

*a.* Hibernia propria Scotorum patria est.

*b.* Sanctus Kilianus et duo socii eius ab Hibernia Scotorum insula venerunt.

*c.* Hibernia a Scotorum gentibus colitur.

*d.* Beatus Kilianus Scotorum genere et relq<sup>a</sup>.

*e.* Hibernia enim antiquitus Scotia dicta est, de qua gens Scotorum

was born in Hibernia, which is inhabited by the Scotie race." Beda also, in the first chapter of the first book of the History of Sacsa, says that Ireland was the native land of the Scots. He speaks thus: "Hibernia is the true fatherland of the Scots." The same author, writing about the saints, makes a remark which agrees with this. He speaks thus: "It was from Hibernia, the island of the Scots, that St. Kilian and his two companions came." From this it is to be inferred that the Irish were called the Scotie race in the time of Beda, who lived 700 years after Christ. Orosius also, who lived within 400 years after Christ, agrees with the same statement. He thus speaks in the second chapter of the first book: "It is the Scotie races that inhabit Ireland." And it is plain that the country which is called Ireland used to be called by authors Scotia. Serarius, writing of St. Kilian, speaks thus: "Holy Kilian of the Scotie race, etc."; and immediately after he uses these words, "Scotia, which is also called Hibernia." From this it may be inferred that Scotia was a name for Ireland in constant use like Hibernia. The truth of this matter will be seen from the words of Capgrave, writing of St. Colum; he speaks thus: "Scotia was an ancient name of Ireland, whence came the Scotie race, who inhabit that part of Alba which lies nearest to greater Britain; and that Alba is now for this reason called Scotia from Ireland, from which they derive their origin, and whence they immediately came." Marianus Scotus, a Scotie author, writing of St. Kilian, agrees with this. He speaks thus: "Although that part of Britain which adjoins Sacsa on the north is now properly called Scotia, nevertheless Beda shows that Ireland was

*Albaniam Britanniae maiori proximam quae ab eventu modo Scotia dicitur inhabitans, originem duxit et progressum habuit.*

*f. Etiam si hodie Scotia proprie vocetur ea Britanniae pars quae ipsi Angliae contingens ad Septentrionem vergit, olim tamen eo nomine Hiberniam notatam fuisse ostendit D. Beda, cum e Scythia Pictorum gentem in Hiberniam venisse ait ibique Scotorum gentem invenisse.*



ryn o'Éirinn i n-*allóo*, óir an tan a<sup>veir</sup> cine na b<sup>pict</sup> oo  
 5870 *éadé* ón *Scotia* i nÉirinn, a<sup>veir</sup> *supab* i<sup>do</sup> cine na *Scot*  
*ruadadai* *pompa* *innce*." *Asur* oo b<sup>ri</sup> *supab* ó cine *Scot*  
 oo *rlonnad* an *éiríoc*, ir *Scotia* *rá* *hainm* oi an tan *roin*.

Ir iontuig<sup>te</sup> *fór* a b<sup>ri</sup> *adriab* *Cesaru*, oo *mai* *oon*  
*leit* ir<sup>ti</sup> oo 500 *bladán* i *noiad* *éiríort*, *sup* *Scotia* *rá*  
 5875 *hainm* o'Éirinn. *As* *ro* *mai* a<sup>veir</sup>, *Lib. 12. Dialogorum*  
*Ca. 38º*: *a* "Cibé *cuir* *conntadai* i b<sup>p</sup> *uriga* *óir*, *triall*-  
*ad* *so* *Scotia*, *éirig* *irtead* i b<sup>p</sup> *uriga* *óir* *naom* *rá* *orai*,  
*asur* ní *cuir* *conntadai* i b<sup>ri</sup> *adriab* *uriga* *ó*  
*roin* *amad*." A b<sup>ri</sup> *adriab* an u<sup>g</sup> *oir*-*re* ir iontuig<sup>te</sup> *sup*  
 5880 b<sup>ri</sup> *ainm* *coitcéann* o'Éirinn *ran* *am* *roin* *Scotia*, óir ní *fuil*  
*don* *ait* i n*Albain* o*a* *ngair* *uriga* *rá* *orai*, *asur*  
 ir *pollur* *supab* i nÉirinn *atá* an *ait* o*a* *ngair* *uriga* *i*, *asur*  
 o*a* *réir* *ryn* *supab* *ar* *Éirinn* oo-*beir* *Cesaru* *Scotia*.  
*Tis* *Seraru* *leir* an ní *gcéanna* *as* *roir* *ad* *uon* *racu*  
 5885 *naom*: *b* "Oo b<sup>i</sup> *fór* *Scotia* o<sup>ainm</sup> *ar* *Éirinn*. *Si* *ead*  
*céanna* oo b<sup>ri</sup> *so* *otáin* ón *Éirinn* *céanna* *uon* *o* *áir*  
*so* *hoir* *uriga* na *uriga*, *mai* *ar* *aitig* *uriga* na *picti*,  
 oo *uriga* *mai* *don* *iu* an *uon*-*ro* *céanna* *ar* *otúr* ó  
 n-*a* *otair* *féin* *Rheuda* (i. *Cair* *Ríog*) *rá* *uriga*  
 5890 *Dalrheudini* (i. *Dál* *Riada*) *iu*, *amail* a<sup>veir</sup> *beo*. *Si* *ead*  
 oo *ruadadai* o*a* *éir* *ryn* na *picti* *féin*, *asur* oo *gadadai*  
 an *lead* *tuad* *oon* *éir* *ryn* *uile*, *asur* *tuadadai* *reannainm*  
 a *goin* *féin* *uir*, *ionnu* *supab* *ain* cine *amail* *Scot* *atá*  
 ann. *Si* *ead* *atá* o*a* *Scotia* ann, a *hain* *óir* *atá* *áir*  
 5895 *uile* i nÉirinn, *asur* an *o* *Scotia* *atá* *nua* *ran* *leit*  
*tuad* *oon* *uriga*."

Oo-*beir* *trí* *neir* *oon* *aire* a b<sup>ri</sup> *adriab* an u<sup>g</sup> *oir*-*re*.  
 An *éirí* *óir* *supab* i<sup>do</sup> na *hÉir* *adriab* *so*

*a. Qui de Purgatorio dubitat, Scotiam pergat, Purgatorium Sancti  
 Patricii intret, et de Purgatorii poenis amplius non dubitabit.*

*b. Hibernia Scotiae sibi nomen etiam vindicabat, quia tamen ex Hiber-  
 nia ista Scotorum pars quaedam egressa est in eaque Britanniae ora  
 quam Picti iam habebant consederunt; ii quidem principio a duce suo  
 Rheuda Dalrheudini dicti fuerunt, ut ait V. Beda; postea tamen Pictos*



formerly known by that name; for when he states that the Pictish race came from Scythia to Ireland, he adds that it was the Scotie race they found there before them." And since it was from the Scotie race the country was named, Scotia was its name at that time.

It is to be inferred also from the words of Caesarius, who lived within 500 years after Christ, that Scotia was the name of Ireland. He thus speaks in the twelfth book of the Dialogues, chap 38: "Whoever doubts the existence of Purgatory, let him go to Scotia, and go into the Purgatory of St. Patrick, and he will no longer doubt of the pains of Purgatory." From the words of this author it is to be inferred that Scotia was a common name for Ireland at that time, as there is no place in Alba called Patrick's Purgatory; and it is plain that the place so called is in Ireland; and hence that it was Ireland Caesarius called Scotia. Serarius, writing on St. Bonifacius, is in accord with this: "Scotia was also a name for Ireland. However, since there came from the same land of Ireland a certain race to the east of Britain, where the Picti were dwelling, and there they settled down along with them, and at first were called Dalrheudini (that is, Dal Riada), from their own leader Rheuda (that is, Cairbre Rioghfhada), as Beda affirms. But after this they routed the Picti themselves; and they occupied the entire northern portion of that country; and they gave it the old name of their race, so that there is but one Scotie race. There are, however, two Scotias: one of them, the elder and proper Scotia, is Ireland, and the other, which is recent, is the northern part of Britain."

I note three things from the words of the author. The first of these is that the Irish are truly the Scots; the

*inde ipsos exegerunt, et boreale totum illud latus obtinuerunt, eique vetus gentis suae nomen indiderunt. Ita ut Scotorum gens una fuerit, sed Scotia duplex facta sit, una vetus et propria in Hibernia, recentior altera in septentrionali Britannia.*

píunneac ná Scuit. An t-*scota* ní, *scotab* do *Ól Ríada*  
 5900 do *scotmead* Scuit i n*Albain* ar *scúr*, do *briú* *scotab*  
 iad do *pinne* *gabálar* ar na *scitib* i n*Albain* ar *scúr*.  
 An *scota* ní *scot* *scotab* i *Éire* *Scotia* *scotab* *scot*,  
*scot* *scotab* i *Alba* *Scotia* *scot*, *scot* *scotab* iad *scot*  
 Scuit do *scot* *Scotia* ar *scúr* *scot*. *scot* *scotab* *scot*  
 5905 *scot* *Albain*, *scot* *scotab* *scot* *scot* na *scot* na *scot*,  
 ní *scot* *scot* an *scot* *scot*. *scot* *scot* *scot*: *scot* *scot*  
*scot* *scot* *scot* na *scot* *scot* ar *scúr*, *scot* *scot* *scot*  
*scot* *scot* *scot*, *scot* ní *scot* *scot* *scot* do *scot* *scot*  
 na *Scuit* a *scot* i n*Albain*, *scot* *scot* *scot* ar n-*scot*  
 5910 *scot* *scot*.” Ar *scot* *scot* *scot* na *scot* *scot* *scot* *scot* do  
*scot* a *scot* *scot* *scot* i n*Albain* *scot* *scot* *scot* *scot*  
*scot* *scot* *scot* *scot* *scot* *scot* *scot* *scot* *scot*.

*a. Scoti omnes Hiberniae habitatores initio vocabantur ut indicat Orosius, nec semel Scotorum ex Hibernia transitum in Albiam factum nostri annales referunt.*

second is that it was the Dal Riada that were first called Scots in Alba, since it was they who first conquered the Picti in Alba. The third is that he says that Ireland was the older Scotia, and Alba the new Scotia, and that it was the Scotie race who first called it Scotia. Buchanan, a Scotch author, in the second book of the "History of Scotland," makes a statement which bears out the author quoted above. He speaks thus: "The inhabitants of Ireland were called Scots, as Orosius points out, and as our own annals record; it was not once only the Scots migrated from Ireland to Alba." From this it is to be inferred that it was not the Dal Riada alone who went from Ireland to settle in Alba, but numerous other tribes as well from time to time.

## XLIX.

Léaghteair imoighio i reanóir na héireann go nveadóir  
na oionga-ro ríor i nAlbain oíadó i noidó do gábdál neire  
5915 na hAlban.

Ar oíur do éadó dongur Ollbuaóac mac Fíacac Láb-  
muinne do éur airoóioia ríog éireann i n-áiríte ar éirite-  
neadóib i gcionn dá céad go leic bliadóan iar oteacé mac  
Míleadó i néirinn. Do éadó airmear iméian da éir rin  
5920 Reacóais Ríódeairí rí éireann do éur óioia oíca. Do  
éadó mar an gceadna Cairibie Ríogfáda go n-a fuirinn  
do gábdál neire i otiuirceairt Alban, agur ir do ílioct  
Cairibie Ríogfáda gairimear beo Dairheudini na hAlban.  
Do éadó Mac Con do gábdál neire na hAlban agur na  
5925 Breatan agur ir arca táinig i néirinn do éur Cača Muige  
Muóruime, áit ar éir ar doirfeair, gur gábd Mac Con  
flaítear éireann uile, amáil doibhramair. Da éir rin téo  
fácaíó Canann mac Mic Con i nAlbain gur gábd fearann  
innce, gonaó da ílioct Mac Cairín go na gáblaió gmeal-  
5930 aig. Téio air Colá Uair go n-a bíadéir i nAlbain agur  
gabao fearann móir innce; gonaó ón gColá Uair rin  
tángaóar clann nDoimail na hAlban agur na héireann.  
Téio Cuioméann mac Fíodais rí éireann do gábdál neire  
i nAlbain, agur Earic mac Eóac Muirneamair mic dongura  
5935 Fíir do ílioct Cairibie Ríogfáda, agur ir da ílioct gairm-  
teair clann Eiric agur Cinéal Gabáin i nAlbain, agur fóir  
Cinéal Iódaíin Cineal Comgail agur Cinéal nDongura  
agur Cinéal Con Cúice an íle go n-a ngáblaió gmealaisg.

Téio Coric mac Luigóeac go íluagbúiróin lair i nAlbain  
5940 agur ir é fácaíó na nveadóí ann, learmácaí iomóighio no baó  
ag Coric da bíann Daol ingean Fíacac mic Néil (rí éile  
oierceir) agur tug rí gábd éagmar do. Agur mar do  
oíult Coric luige ma, téio da éagnac mé n-a acáir luigadó,

## XLIX.

We read in the seanchus of Ireland that the following tribes went to Alba in succession to conquer that country.

First Aonghus Ollbhuadhach son of Fiachaidh Labhruinne went to impose on the Cruithnigh their headrent to the kings of Ireland two hundred and fifty years after the coming of the sons of Milidh to Ireland. A long time after that, Reachtaigh Rioghdhearg, king of Ireland, went to impose rent on them. Similarly Cairbre Rioghfhada with his host went to invade the north of Alba; and it is the race of Cairbre Rioghfhada that Beda calls the Dalrheudini of Alba. Mac Con went to conquer Alba and Britain; and it was from these countries he came to Ireland to fight the Battle of Magh Muchruimhe in which Art Aoinfhear fell, and Mac Con assumed the sovereignty of all Ireland, as we have said. After this Fathaidh Canann son of Mac Con went to Alba, and took possession of lands there; and from his posterity Mac Cailin and the correlative branches of that family have sprung. Also Colla Uais and his brothers went to Scotland, and they acquired large territories there; and from this Colla Uais sprang the clann Domhnaill of Alba and of Ireland. Criomhthann son of Fiodhach, king of Ireland, went to Scotland to make conquests; and Earc son of Eochaidh Muinreamhar, son of Aonghus Feart of the race of Cairbre Rioghfhada, and his posterity are called clann Eirc and Cineal Gabhran in Alba, and also Cineal Lodhairn, Cineal Comhghaill, and Cineal nAonghusa and the Cineal Con Crice of the Isle, with their branches.

Corc son of Lughaidh went to Alba with an army; and the reason of his going thither was that he had a stepmother named Daol daughter of Fiachaidh son of Niall (king of South Eile); and she was enamoured of him. And when Corc refused to have intercourse with her, she made a complaint of him to





his father Lughaidh, in whose presence she wept ; and he asked why the maiden wept : “ For Corc has forced me,” said she. Lughaidh grew jealous at this, and banished Corc to Alba, where he was welcomed by Fearadhach Fionn or by Fionn-Chormac, king of Alba, and where he was much beloved by reason of his refined manners. He got his own daughter called Moingfhionn married to Corc ; and she bore him three sons in Alba, namely, Maine Leamhna, from whom are the Leamhnaigh of Alba ; and Cairbre Cruithneach, from whom are the Eoghanacht of Magh Geirrhinn in Alba ; and Cronan, from whom are the Cuircnigh in West Meath ; and Cronan remained abroad till the time of Laoghaire son of Niall ; and he then came to Ireland ; and Laoghaire gave him his own daughter called Cairche, and from her is named Machaire Chuirchne ; and Niall son of Eochaidh held four other sons of Corc as hostages. The names of the four sons were Corc, Greagha, Dula, and Maine. Corc the younger died in this captivity ; and the father released the other three, and took them with him to Munster. In the time of Niall Naoighiallach, Corc son of Lughaidh went to Alba ; and long after Niall, six sons of Muireadhach son of Eoghan, son of Niall, went to Alba, namely, two Lodharns, two Aonghuses, and two Fearghuses.

Conall was the first name of Corc son of Lughaidh ; and Bolgbhain Breathnach, a censorious woman, was his mother ; and she was not his father’s wedded wife, since Daol daughter of Fiachaidh son of Niall, king of South Eile, was his wife. Here is a stanza by Giolla an Choimdhe O Corain in proof of this :

Cónall was before Core  
The name of Lughaidh, faultless hero ;  
Fire which a caldron preserves through the day,  
It was that purpled his fair ear.

And the reason why he was called Corc was : there were two simpletons in Munster destroying infants ; and they made an attack on the place in which Conall, who is called Corc, was, for the purpose of destroying him, and he was hidden under an

hamairve vóiz ari, ir vo tógbaio an coirve úe, agus loirctear  
 5980 cluara an leinb leo, gonaó ón coirveaó tuagrao ari a cluara-  
 aib gairctear Coirve ve.

Téio triá maine leamna mac Cuirc mic Luigtheac a  
 héirinn i Albain agus gadair fearmann innce va ngoirctear  
 maí leamna ó n-abairctear mórmáori leamna i nAlbain,  
 5985 agus ir ve gairctear aoirveice of Linox, agus ir ón maine  
 leamna-ro mac Cuirc vo íol éibir tángraoari cineadó  
 uairle tige Linox. Ir ó veairbriáctair von maine-re va  
 b'ainm Cairbre Cruithneacán tángraoari Eoghaéc Muiíge  
 Seirriúinn i nAlbain; agus ir v'éir aimirve Néill Naoidiail-  
 5990 aig vo cuaoari ann.

Maí rin vo gac aicme oile vo Gaedelaib i nAlbain, ir  
 ó Gaedelaib éireann tángraoari a n-uairle. Acé ceana  
 an fúireann ir foigre vo Sacraib vóib ag ari víbreac lé  
 hUilliam Concúir vaí teoiriann na Sacraí i nAlbain íao,  
 5995 agus go bfuil vo a rlióct vaíó i noiaí ag reallbuíó  
 Galluacá na hAlban, ní vo Gaedelaib íao acé vo rlióct  
 na Sacraíac; agus fúireann oile cúirream íoir i n-ari  
 noiaí vo íeirí Stoo 'n-a annálaib, pagina 153. Tis leir  
 an ní gcéaoa-ro maí a n-inniréann gup gadaó Uilliam íí  
 6000 Alban leir an vaíra Henrí íí Sacraí, gup cúiréac leir a  
 láim é go caéairí Roan ían Noimandíe, maí a íaíbe i  
 mbriúíveanar ag an ííí Henrí, gup ba héiréan vó céirve  
 céao púnt vo éabairt v'fuarcloíó ari íéin. Agus íé  
 tilleac i nAlbain vó, agus é ííóac íur an ííí, íuz leir  
 6005 móraí v'óígaib uairle na Sacraí, ó n-a bfuairí caíream  
 muinntearíó íé linn a veoiríveacá, go hAlbain, ir tug  
 íomao cíóí ir fearmann vóib agus va rlióct va n-éir, go  
 bfuil móraí vóib ag áicíuíó i nGalluacé na hAlban  
 aní. Ag íeo cúro vo íloinníib na vruingí vo cúarí leir  
 6010 an tan íoin acá ag áicíuíó i nAlbain aní, agus ir vóib  
 gairmctear Galluacé na hAlban, ag ío cúro vo na íloinníib  
 íin: Baliol, Brus, Souilly, Mowbri, Sentcler, Hay, Gifford,

inverted caldron ; and the simpletons traced him, and removed the caldron from over him, and they burned the child's ears, and from the purpling they gave his ears he was called Corc.

Maine Leamhna son of Corc, son of Lughaidh, went from Ireland to Alba, and there occupied territory which is called Magh Leamhna, whence the Mormhaor of Leamhain in Alba is named ; and it is he is now called the Duke of Lenox ; and it is from this Maine Leamhna son of Corc of the race of Eibhear sprang the noble families of the house of Lenox. It is from a brother of this Maine called Cairbre Cruithneachan sprang the Eoghnacht of Magh Geirrhinn in Alba ; and it was after the time of Niall Naoighiallach they went there.

It may similarly be stated of every other tribe of Gaels in Alba that it was from the Gaels of Ireland their nobles sprang. However, the portion of them that are nearest Sacsas who were driven by William the Conqueror over the Saxon borders into Alba, and whose posterity have continuously inhabited the ' Galldacht ' of Alba, these are not of the Gaels but of the race of the Saxons ; and the same holds of another tribe which we shall mention later on, according to Stow in his annals, page 153. He bears out the same statement where he relates that William, king of Alba, was taken prisoner by Henry the Second, king of England, and then sent by him as a captive to the city of Rouen in Normandy, where he was kept by king Henry in captivity until he was forced to pay four hundred pounds for his ransom. Then, when he was returning, being at peace with the king, he took with him to Alba a large number of young English nobles from whom he had received friendly attentions during his captivity ; and he gave much land and territories to them and to their descendants after them ; and many of these are in possession of the Galldacht of Alba at this day. Here are some of the surnames of the people who went with him at that time who inhabit Alba at present, and it is they are called the Galldacht of Alba ; here are some of these surnames : Baliol, Brus, Souly,



Ramsey, Landell, Bisey, Barclay, Wellegen, Boys, Montgomery, Walley, Collomille, Frizer, Grame, Gurlay, 17 móráin  
6015 oile; an tan fá haoir von tigeairna II74.

Atá buccanannur as teacét leir an ní gcéadna éuar  
fan 34 leatanaic fan oia leabair to Stair na hAlban,  
mar a n-abair: a“Do bñí,” ar íé, “go ngeairé ar otúr  
Scuit o’aitigeoirib na héireann asur von fúinn to  
6020 éuar uatá o’aitiugá na hAlban, ionnur lé heoiriódal-  
uá o éigin go mbia o eirí eatorra leat ar leat, to  
tionnreanar ó éir Scot-éireannais to gairm to óruing  
óib asur Scot-Albanais von fúinn oile.” Ar na bñat-  
maib-re buccanannur tuigear oá ní. An céroni gurab  
6025 a héinn to éuar Scuit o’aitiugá na hAlban; asur  
an oia ní gur gñáttam o’éireanncaib Scuit ó éir.

As ro ríor neite to beana o hannálaib éoinic Stoo  
to neairtuá o lé fíinne gac neite o noubramair iomáinn  
pul laibeoiram ar niall naoigiallaic, to bñí go meairam  
6030 gurab móre 17 inéirete gac a luatíream a reanúr  
éireann ar niall na neite-re ríor to éur a éoinic éoir-  
cúice. As ro mar aoir Stoo: “An tan fá ní breatan  
Maun mac Airiugur, Anno Domini 73, táinig Ruoirige  
ní na bñictíobal ón Scitia mar don lé cine Scuit to  
6035 gábáil na breatan asur o harigain lé cloiréam 17 lé  
ceinó; go otug an Maun éuar cat oóib gur marba o  
Ruoirige asur ioma o fluaic lé Maun, asur an oream  
to máir oóib tug Maun reann oóib 1 otuairceair  
Alban íé áitiugá, asur to iairanar mná ar na breat-  
6040 nacáib. Síreá o níor b’áil leo mná to éabair oóib.  
Iairar mná ar éireanncaib asur fuairanar mná uatá.”  
An ní-re reiríobair Stoo ar Ruoirige ní na bñict, 17 é am  
tarla to éoiréac na bñict mná to breic a héinn  
1 n-airí éireannóin, ámaíl aoiramair éuar. Asur to

a. Principio cum utrique, id est Hiberniae incolae et coloni eorum in  
Albiam missi, Scoti appellarentur, ut discrimine aliquo alteri ab alteris



Mowbri, Sentcler, Hay, Gifford, Ramsey, Landell, Bisey, Barclay, Wellegen, Boys, Montgomery, Walley, Collomille, Frizer, Grame, Gurlay, and many others; the age of the Lord 1174.

Buchanan agrees with the above, in the thirty-fourth page of the second book of the History of Alba, where he says: "Because both the inhabitants of Ireland and the colonists they sent to Alba were originally called Scots, in order that by some difference they might be distinguished from one another, people from the first called the one race Irish Scots, and the other Albanian Scots." From these words of Buchanan two things are to be inferred; the first is that it was from Ireland the Scots went to occupy Alba; and the second is that the Irish were ordinarily called Scots from the beginning.

Before we treat of Niall Naoighiallach, we shall give here some events taken from the annals of Stow's Chronicle in confirmation of the truth of all that we have said above, as I imagine that the account we shall give of Niall from the seanchus of Ireland will appear the more credible if I set down these things from a foreign chronicle. Stow speaks as follows: "When Marius son of Arviragus was king of Britain in the year of the Lord 73, Rudhruighe, king of the Pictish tribe from Scythia, together with the Scotie race, came to conquer Britain and to waste it with sword and fire; and Marius, above mentioned, gave them battle, and slew Rudhruighe and a large number of his host; and to those of them who survived, he gave lands in the north of Alba to settle down in; and they asked wives of the Britons, but these were unwilling to give them to them. They asked wives of the Irish, and obtained them from them." As to this incident which Stow records of Rudhruighe, king of the Picts, it happened when the Pictish leader took women from Ireland in the time of

distinguerentur, initio coepere alteri Scoti Ierni, alteri Scoti Albani, vocari.

6045 bí rinn tuilleadh í trí céad déag bliadhán ról do bí mairiú  
i níosáct na bpleatán.

Doirí an t-uíghar céadna ghuab fann mbliadhain éad  
u'aoir an Tighearna do hoineadh Uepparían 'n-a impirí, í  
ghuab deic mbliadhna moine rinn do iunneadh fiontation air  
6050 mairiúití Glartenburu. Doirí fúr ghuab i gcionn 276  
bliadhán iad ngein Ćríorí do éirí an t-impirí oir b'ainm  
Aurelianus coríon impireadta fá n-a céadna air otúr, agus  
í é céirimpirí do gá coríon impireadta é.

Anno Domini 395, do éionnrcain pelagius bpleadnac  
6055 eiuiceadct do íolíad air otúr; agus í fann am-ío do  
bádar cine Scuit agus na Pictí ag airíann agus ag mill-  
ead na bpleatán móiríe, agus cuirí na bpleadnaisg teadta  
go honoriú impirí u'airíad cábria air, agus ní déanna  
adct íríobad éuca da íairíad oiré a noiceall do déanna  
6060 oírb féin. Agus táinig de rinn go iabadar na bpleadnaisg  
aimreair imíad na éirí rinn fá leactrom na Scot agus na  
bPict, agus da éirí rinn cuirí na bpleadnaisg teadta airí  
don Róim, agus do-nío caradío triadísagiméil air éiríad-  
áil na Scot í na bPict oirí. Cuirí Róimnaisg léigíon  
6065 do íluag airíad da bfuicadct, agus air moctain na bpleatán  
oírb, tugadar féin agus na Scuit agus na Pictí iomad  
coinbliodt da céile; agus air mbeirí cuiríead don trluag  
Róimnaisc duibíadair íé bpleadnacdaib mírí nó cloíó do  
6070 í ná íad air bbeirí oírb féin gan tilleadt don Róim.

Eireamhon, as we have said above, and that was more than thirteen hundred years before Marius was king of Britain.

The same author states that it was in the above year of the age of the Lord that Vespasian was made emperor, and that it was ten years before that time that the abbey of Glastonbury was founded. He also states that it was two hundred and seventy-six years after the birth of Christ that the emperor called Aurelianus first wore the imperial crown ; and he was the first emperor who wore the imperial crown.

In the year of the Lord 395, Pelagius, a Briton, first began to sow heresy ; and at this time the Scotie race and the Picti were wasting and destroying Great Britain ; and the Britons sent envoys to the emperor Honorius asking assistance of him ; and he only wrote to them requesting them to do all they could for themselves ; and hence it came to pass that the Britons were a long time afterwards under the oppression of the Scots and the Picti. And again the Britons sent envoys to Rome ; and they made a pitiful complaint of the cruelty towards them of the Scots and the Picts. The Romans sent an armed legion to relieve them ; and when these reached Britain, they had several engagements with the Scots and the Picti ; and the Roman host, growing weary, told the Britons to build a wall or fence between themselves and their bad neighbours, and that they themselves could not avoid returning to Rome.

## L.

Dála na mḃreathnác, iad n-imtheacht na Rómánac uad̃a,  
 tógbuid cloib fód ó muii go muii ior̃i iad̃a féin iʃ Scuit iʃ  
 Picti. Agus ar n-a élor̃ do éine Scuit agus do na Pictib̃  
 zui t̃rígead̃ar Rómánaiḡ na ḃreathnaiḡ, ling̃io ar na  
 6075 ḃreathnác̃ib̃ agus ḃuirt̃ear̃ an cloib̃ agus airt̃gead̃ar an t̃ir̃  
 leo, zui b̃éig̃in do na ḃreathnác̃ib̃ teac̃ta do éur̃ an  
 t̃rear̃ feac̃t go Rómánác̃ib̃ 'ḡá iariar̃o or̃ia ḡan a léig̃ean  
 d̃a námaio beic̃ ag d̃éanaim̃ a luic̃ go oib̃feair̃ḡac̃, am̃ail  
 do b̃ad̃ar. Leir̃ rin cuir̃io Rómánaiḡ léig̃ion oile d̃a  
 6080 ḃfuit̃ac̃t; agus ar ioc̃tain na ḃreac̃tan d̃óib̃ tug̃ad̃ar féin  
 iʃ Scuit iʃ Picti iom̃ao com̃blioc̃t d̃a éile, zui iud̃ḡad̃ar  
 Rómánaiḡ tar̃i teoir̃aim̃ an m̃uir̃ do luaid̃eam̃ar̃ am̃ac̃ iad̃o.  
 Agus ar ḃróir̃ic̃in na mḃreathnác̃ mar̃ rin d̃óib̃, ad̃uib̃iud̃ar̃  
 na Rómánaiḡ iud̃ naḡar̃ ioc̃ar̃ d̃óib̃ féin teac̃t ar̃ eac̃t̃ra  
 6085 d̃a ḃfuit̃ac̃t ní bũo m̃o, agus a féac̃ain c̃r̃eac̃o an mõo 'n-a  
 ḃréad̃of̃ad̃oir̃ iad̃o féin do éuir̃oac̃ nó do d̃íon or̃ia. Ar̃  
 n-imtheacht iom̃oir̃io do ílud̃ḡ na Rómánac̃ uad̃a do éionn-  
 r̃canad̃ar̃ an cloib̃ ac̃á ó muii go muii ior̃i Albain iʃ  
 ḃreac̃tain do d̃éanaim̃ d̃ob̃air̃ éloic̃e, agus oc̃t t̃c̃oir̃ic̃te 'n-a  
 6090 éig̃e, agus d̃a t̃c̃oir̃ic̃ d̃eag̃ d̃oir̃ioe añn, do iéir̃i ḃeod̃a r̃an  
 ḡ ca. den éir̃oiead̃bar̃ do Stair̃ na Sac̃rãn. Mar̃ do  
 éualad̃ar̃ na Scuit agus na Picti zui éuir̃eod̃ar̃ Rómánaiḡ  
 or̃iur̃ ié teac̃t d̃fuit̃ac̃t na mḃreathnác̃ air̃iʃ, cuir̃io  
 c̃uir̃innuḡad̃o iʃ com̃t̃ionól ar̃ iom̃ao ílud̃ḡ, iʃ tug̃ad̃ar̃ ué̃t  
 6095 ar̃ an m̃uir̃ r̃oin zui ling̃eac̃o leo t̃air̃iʃ, iʃ go t̃c̃ug̃ad̃ar̃  
 deair̃ḡiud̃ar̃ na ḃreac̃tan uile, ionnuiʃ zui b̃éig̃in do  
 ḃreathnác̃ib̃ a ḡac̃t̃iaḡa iʃ a n-ár̃uir̃ do t̃rígean iʃ uil̃  
 d̃a nõioean féin íá éoil̃t̃ib̃ iʃ íá íor̃iaoir̃ib̃ íár̃aiḡ, go nac̃  
 bíod̃ do bíad̃ ad̃a ac̃t feol̃m̃ac̃ na m̃beac̃ad̃oac̃ n-all̃ta  
 6100 do-níci do íeilḡ leo; agus an t-iar̃m̃ar̃ do m̃air̃i do ḃreac̃-  
 nác̃ib̃ do íc̃ríob̃ad̃ar̃ go t̃riud̃ḡaiḡm̃eil go coñful do bí r̃an  
 Róim̃ d̃ar̃ b̃ainm̃ Boetius ag iariar̃o fuit̃ac̃ta air̃i, agus

## L.

As to the Britons, when the Romans had left them, they built a fence of earth from sea to sea between themselves and the Scots and the Picti. And when the Scotie race and the Picti had heard that the Romans had forsaken the Britons, they made a sudden attack on the latter, and broke down the wall and pillaged the country, so that the Britons were forced to send envoys to the Romans a third time, beseeching them not to permit their enemy to despoil them vengefully as they were doing. Upon this the Romans sent another legion to help them; and when these had reached Britain, they had several engagements with the Scots and Picti; and the Romans drove them across the boundary wall of which we have spoken. And when they had thus relieved the Britons, the Romans told them that it was of no advantage to themselves to come on any further expedition of relief to them, and that they should consider how they might protect or guard themselves against the enemy. Accordingly when the Roman army had left them, they began to build the wall that stretches from sea to sea between Britain and Alba, of stonework eight feet thick, and twelve feet high, according to Bede, in the fifth chapter of the first book of the History of Sacsas. When the Scots and the Picti heard that the Romans had refused to come any more to the aid of the Britons, they collected and assembled a large host, and marched towards the wall referred to, and overpassed it and devastated all Britain, so that the Britons were obliged to abandon their stone fortresses and dwellings and betake themselves for refuge to woods and wildernesses, where their sole food was the flesh of the wild beasts they hunted; and the remnant of them that survived wrote piteously to the consul who was in Rome whose name was Boetius, soliciting him for aid; and



6105 17 ead̃ aoũbriada1 7o mãbaoua1 féin 1 7cuim̃7ad̃ 1o1i an  
 náim̃aio a7ur an mui1. Ó1i an 7peam̃ óiõb̃ 7o beipeão  
 17 an 7peam̃ óiõb̃ 7o 7illeão ón mui1 7o ma1b̃7aio le17 an  
 náim̃aio 1a7, ãm̃a1l a7e1i beõa 7an 13 ca. 7on cé7oleãba1  
 7o 7a1i na 7a77an a7 a177m̃o7a1 b̃mã7a1 na m̃beã7-  
 nãc̃ a7 éa7nãc̃ lé Róm̃áña1b̃ a1 7o1m̃ea17 na Scot a7ur  
 6110 na b̃7icti o1m̃a. a7 7o na b̃mã7a1 :

a “Rũa7aio na ba1ba17õa17 7ur an mui1” a1 7a7 a7  
 lãba17 a1 na 7o7a1b̃ 17 a1 na 7ictĩb̃ “7illẽo an mui1 1a7  
 a1 na ba1ba17õa1b̃, 1o1i an 7ã c̃ñéa1l bá17-7e ma1b̃7a1 nó  
 bá177ea1 7inñ,” a1 7a7. A1 7o 17 ion7u177e 7u1ãb̃ mó1i an  
 6115 7o1m̃ea17 7o b̃i a7 7o7a1b̃ na h̃é1peann a1 b̃peã7nãc̃a1b̃.  
 a7e1i Neinniu1, 7ea1-ũ7o1a1 b̃peã7nãc̃, 7o 7é1i Ċroim̃ic Sb̃iõ,  
 7o 7a1be leã77iom̃ a7 7o7a1b̃ 17 a7 7ictĩb̃ a1 b̃peã7nãc̃a1b̃  
 7é 7é 40 blãõañ. a7ur a7e1i Camden a7 7eãc̃t le17 7o :  
 b̃ “7o 7á7bãõ 1 7c̃ionñ 500 blãõañ 1 7o1a1̃õ Ca7a1i 7o  
 6120 7eãc̃t 7on b̃peã7a1n 7á a1m̃iõc̃t na Scot 17 na b̃7ictĩ i.”  
 a7ur 17 ion7u177e 7iñ a b̃mã7a1b̃ beõa 7an 14 ca. 7on  
 cé7oleãba1 céa7ona ma1 a n-ãba1i a7 lãba17 a1 é1peanñ-  
 c̃a1b̃ : c̃“7illẽo,” a1 7é, “a177e7e1i7õe a1ño1u17e é1peanñãc̃  
 7ã 7o7i7̃ a1 7i 7illẽ 7o 7m̃o7 7a1i a n-a17.” A1 na b̃mã7-  
 6125 7a1b̃-7e b̃éõa 17 ion7u177e 7o 7o7u7õa17 é1peanña17 7ua17  
 7o m̃im̃ic 7’a17a1n na b̃peã7a1ne.

7ãla na m̃beã7nãc̃ 7o b̃ã7a1 a1m̃7ea1 im̃c̃ia1n 7an  
 o17leãc̃ 17 7an a17a1n a7 7o7a1b̃ a7ur a7 7ictĩb̃ 1a1 n-ã  
 7o77é17ea1n 7o Róm̃áña1b̃. Níoi b̃i 7o ãm̃a1n a17õc̃a1n na  
 6130 m̃beã7nãc̃ an 7an 7oiñ, ãc̃t 7o b̃i e17i7iceãc̃t Phelagian  
 a7 7a7bãõ an 7õba1l an 77á̃c̃ 7oiñ ; a7ur 17 í cõma17le a1  
 a1 c̃inneãõ lé b̃peã7nãc̃a1b̃ an 7an 7oiñ, 7io1 7o c̃u1 7o  
 cl̃é1i na 77a1m̃7ce a7a 1a17a1̃õ o1m̃a 77éa1lá17e 17 lũc̃t  
 7ea1nm̃ó1a 7o c̃u1 ón b̃77a1m̃7ce c̃uca 7o cl̃ó̃o e17i7iceãc̃ta

a Repellunt barbari ad mare, repellit mare ad barbaros, inter haec  
 oriuntur duo genera funerum, aut iugulamur aut mergimur.

b. Anno 500 a Caesaris ingressu Britannia Pictorum et Scotorum  
 immanitati relinquitur.

what they said was that they were hemmed in between the enemy and the sea, for as many of them as took to the sea, fleeing from the enemy, were drowned; and as many of them as turned from the sea were slain by the enemy, as Beda says in the thirteenth chapter of the first book of the History of Sacsa, quoting the words of the Britons when complaining to the Romans of the oppression they suffered from the Scots and Picti. These are the words: "The barbarians force us to the sea," said they, speaking of the Scots and the Picti; "the sea throws them [us] back upon the barbarians; and by this twofold death, we are either slain or drowned," said they. From this it may be inferred that the oppression exercised by the Scots of Ireland over the Britons was very great. Nennius, an ancient British author, says, according to Speed's Chronicle, that the Scots and the Picti oppressed Britain for a period of forty years; and Camden, agreeing with this, says: "Five hundred years after Caesar came to Britain, that country was left to the barbarity of the Scots and the Picti." This may also be inferred from the words of Beda in the fourteenth chapter of the same first book, in which, speaking of the Irish, he says: "The shameless Irish plunderers return to their homes," says he, "to come back soon again." From these words of Beda it may be inferred that the Irish used often to go on expeditions of plunder into Britain.

As to the Britons, they were a long time without being pillaged or plundered by the Scots and the Picti after the Romans had left them. But this oppression was not the only misfortune the Britons suffered from at that time. The Pelagian heresy was then deluding the people; and the Britons determined to send to the French clergy, asking them to send prelates and preachers to them from France to put

*c. Revertuntur impudentes grassatores Hiberni domum post non longum tempus reversuri.*

<sup>6135</sup> Phelagian. Surúro cliaí na Fhainnge i gcomhairle uime rin, ašur iʳ eadú do cinneadú leo uiaʳ naoiméarpoz do éur do jioladú an glaincéireomú dóib, maí atá Seimmanur earpoz Altiuriosorienir iʳ lupur earpoz Trecairrenur; ašur aí noul dóib an nuašadur buadú aí na heiriticib.

<sup>6140</sup> Tar a noubriamair do bíod cošadú gnádać iur na Scuit iʳ na bpreadnaiz go haimiri Uorizgeri fá ní aí an mbreatain an tan fá haoir von Tigearna 447. Siúeadó táimz oʳaimmianab iʳ oʳuail iʳ do preadúib na mbreadnać an trídć roin go otuz Oia an lám i n-uadćar aš Scotab iʳ aš Pictib oria, ionnur žur ba héizean dóib horpur iʳ hingirtur go n-a rluaz Seaimáinead do eadairt do congnam leo i n-ašadú na Scot iʳ na bPict, go nvearna Oia rciuirpreda do na Seaimáimib rin jé cur na mbreadnać a flaitear iomlán na breatan ó roin. Atáio cpoimice <sup>6150</sup> na breatan aša fairnéir, amail cuirer Stoo ran trear leadanać iʳ caošad ran eadurám oá Cpoimic, do cuiredú i žclóć i lonnoain an tan fá haoir von Tigearna 1614, žur marbadú 480 oʳuailib na breatan i breall lé Sacraib, žur cuir Auriur Ambriur ní na breatan an tan roin <sup>6155</sup> fá vearna na cloća ruš Merlin go bpreadnaib ó Šliab žcláirer ran Mumain do eóžbáil maí jéadcoimairćaib aí an láćairi n-aí marbadú na huairle rin. Ašur rór iʳ an ran áit eadona do haonáicead é féin. Ašur iʳ é fá haimm von áit an tan roin Chorea Gigantum. Ašur iʳ é ainm na <sup>6160</sup> háite anoir Stone henge aí maiž Saliburie; ašur aoir an t-ušadur eadona žurab ón Arur tušadur Šaeóil na cloća eadona; ašur aoir Monomotenir nać tušadú oá cloić a héimćirć oíob.

Aí ro iʳ iontuizće go žcleadćaoi lé Šaeóealab oul <sup>6165</sup> von Arur oá haržain, ašur oá jéir rin go jabadur neartmair i otirub oile ó Éirinn amad; ašur cibé do cuirpredú i n-ionžantar na neite-re nó aš a mbiać oicéireeám oria, biać a imlléan aize aí féin, tré žan na rciúbne oʳfaićrin nó do eadrušad. Oir iʳ minic bíor ainbrior na

down the Pelagian heresy. Upon this, the French clergy sat in council, and resolved to send two holy bishops to propagate the pure faith amongst them, namely, Germanus, bishop of Auxerre, and Lupus, bishop of Troyes; and when they arrived, they vanquished the heretics.

Notwithstanding what we have said, a constant warfare existed between the Scots and the Britons to the time of Vortigern, who was king of Britain in the year of the Lord 447. However, on account of the evil passions and the pride and the sins of the Britons at that time, God gave the Scots and the Picti the victory over them, so that they were obliged to bring over Horsus and Hingistus with their German host to assist them against the Scots and the Picti. And God used these Germans as a scourge to deprive the Britons of the sovereignty of all Britain ever since. The chroniclers of Britain relate, as Stow notes in the fifty-third page of the first part of his Chronicle, which was printed in London in the year of the Lord 1614, that 480 of the British nobles were treacherously slain by the Saxons, and that Aurelius Ambrosius, the king of Britain at that time, ordered that of the stones which Merlin took over to Britain from Sliabh gClaire in Munster a monument be raised on the spot on which these nobles were slain. It was, moreover, in the same place that he himself was buried. And the place was then called Chorea Gigantum; and it is now called Stone Henge on Salisbury Plain. And the same author says that it was from Africa the Gaels brought these stones; and Monomotensis says that no two of the stones were taken from the same country.

From this we may infer that the Gaels were wont to go to Africa to plunder that country, and that they were therefore powerful in other countries besides Ireland; and whoever should be surprised at these events or disbelieve them let him blame himself for it, for not having seen or searched the records. For often one is ignorant of the truth through

- 6170 fíunne ar neac tré gan aitiúe do úéanaim ar feinrepiúib  
 na sean, do méir mar a veir Macrobium libro 6° Saturnalium,  
 mar a n-abair: a“ 1r iomúa ní ‘n-a ainbrior oiminn nac  
 biaú ‘n-a foilcéar oiminn dá mbeaú caoiréam aḡainn  
 ar léaḡtóiréacé na sean”; ionnuy dá noéar linn 50
- 6175 iadae cíoréain aḡ na Scotab 1r aḡ na Pictib ar na  
 breacnaeab, aḡuy nac crieoréaú an léaḡtóir rinn, léaḡaú  
 ré crioimic Čamoen aḡuy do-ḡeabair na briacra-ro  
 innre: b“ Do cuiréaú na breacnaeab fá cíoréain na Scot  
 1r na bPict an tan fá haoir von Tiḡearna 446.” Nó dá
- 6180 luairéar linn 5ur múeáú na Picti leir na Scotab an  
 tan fá ní ar Albain Cinnéire mac Ailpín i ḡcionn 839  
 mbliáan iar nḡein Čríoré, léaḡaú crioimic Čamoen 1r do-  
 ḡeabair fairnéir an neire céaona innre. Nó dá luairé  
 linn nar ḡab cine eacrainn ran bioé uilaimar iomlán
- 6185 éireann acé na orionḡa do áitig i féin viaú i noiaú, mar  
 acá Paictolón clanna Neimú fír bolḡ 1r Tuacá Dé  
 Danann 1r mic Míleáú, do féaoréire nac crieoréire rinn  
 muna bráiceaú an léaḡtóir an ní rerióbar ḡulielmuy  
 Nubriḡenir aḡ labairt ar éirinn ran 26 ca. von dará
- 6190 leabair dá rtar, mar a n-abair: c“ Níor luir éire iaim  
 fá éuimacé coiréiré.” Mar an ḡeáaona ma cuirim ríor  
 annro ar Niall Naorḡiallac neire nacar élor von léaḡ-  
 tóir moimé ro, mearaú 50 bfuil laoi nó leirir aḡainn lé  
 veairbuḡaú ḡac neire dá ḡcuiréar ríor linn annro.

a. Multa ignoramus quae non laterent si veterum lectio nobis esset familiaris.

b. Britanni facti sunt tributarii Scotis et Pictis anno Christi 446.

c. Hibernia nunquam externa subiacuit ditioni.



not having made himself familiar with the old books of the ancients, as Macrobius points out in the sixth book of the Saturnalia, in which he says: "We are ignorant of many things which should not be hidden from us if we were accustomed to read the ancients"; thus, when we state that the Scots and the Picti exacted a tribute from the Britons, if the reader disbelieves us, let him read Camden's chronicle, and he will find therein these words: "The Britons were made to pay tribute to the Scots in the year of the Lord 446"; or if we state that the Picti were extinguished by the Scots when Cinneide son of Ailpin was king of Alba 839 years after the birth of Christ, let him read Camden's chronicle, and he will find there testimony to the same event; or were we to assert that no foreign nation ever acquired full supremacy over Ireland except the tribes that successively occupied it, namely, Partholon, the clanna Neimidh, the Fir Bholg, and the Tuatha De Danann, and the sons of Milidh, perhaps we should not be believed unless the reader had seen what Gulielmus Nubrigensis has written, treating of Ireland, in the twenty-sixth chapter of the second book of his history, in which he says, "Ireland never submitted to a foreign power." Similarly, if I make statements here concerning Niall Naoighiallach which the reader has not heard hitherto, let him know that I have song or story to prove every statement I advance here.

## LI.

- 6195 Léaḡṡar linn i mbeaḡaíó Ṗáorais, fuarimair rcríobḡa  
 i reinleabair meamruim, marí don lé beaḡaíó moḡuoa  
 aḡur Abbáin aḡur naom oile, ḡurab bṖeaḡnac Ṗáorais.  
 Aḡ ro bṖiaḡia an tṖeinleabair: a“Ṗáorais,” ar ré,  
 “bṖeaḡnac íarí n-a bṖeicṡ rān baile oarab ainm Nemptorí  
 6200 i maḡ ná. bṖianboḡ ó ṡuirṡeiróṡeoiribṡ críabḡeaḡa oiaḡa.”  
 Aveirí aríṡ rān áit céaḡna na bṖiaḡia-ro ríor: b“Íarí  
 n-aṡḡain iomoirio iomaḡ críocṡ rān mbṖeaḡain oo Scotabṡ  
 ó Éirinn, marí don ríe n-a ríḡ fém, niall naoḡiaallac, i  
 n-aḡaíó Ṗlaicṡr na Rómā, oo haiṡḡeaḡ ḡo móirí an bṖeaḡain  
 6205 leo ar oṡúr an leicṡ ṡuaíó ói, aḡur íarí noibṡirṡ na rean-  
 foiríne airṡe, oo áitḡeaḡarí Éireannaisḡ fém innṡe.”  
 Aveirí an t-uḡoarí céaḡna rān áit céaḡna ḡo oṡáimḡ oṡ  
 ro crí ríoaḡaḡa oo beicṡ rān mbṖeaḡain mṡoirí marí aḡá  
 Scotia Anglia ir bṖritannia. Aveirí an t-uḡoarí céaḡna  
 6210 ḡurab fān am-ro, arí mbeicṡ oo niall naoḡiaallac rān  
 eaḡṡia-ro aḡ Ṗlanouḡaḡo Oál Ríaoa i nAlbain, oo ṡuaíó  
 caḡlac Éireannacṡ oon áit iona ríabṡe Ṗáorais ṡ’-a cōm-  
 nuíoe. Aḡ ro bṖiaḡia an uḡoarí: c“Oo ṡuaíó,” ar ré,  
 “fān am-ro caḡlac Éireannacṡ oo cṖeaḡaḡo na críce ṡ’-a  
 6215 ríabṡe an naoḡ Ṗáorais aḡur marí fá ḡnác lé hÉireann-  
 caibṡ tuḡaḡarí iomaḡ oo bṖiaḡoibṡ leo aḡur naoḡ Ṗáorais  
 marí don ríú i n-aoir a fṡe mbliāḡan noḡaḡ, aḡur oá ríarí  
 oó, marí aḡá lupíoa ir Oarṡeica, aḡur tuḡaḡo naoḡ  
 Ṗáorais ṡ’-a bṖiaḡaíó i néirínn an naoḡaḡo bliāḡain oṡ  
 6220 Ṗlaicṡar nÉill ríoaḡ Éireann oo bí ḡo neaṡṡarí reācṡ  
 mbliāḡna ríceaḡo i bṖlaicṡar Éireann ir léirí haiṡḡeaḡo an

a. Patricius Brito natus in oppido Nemptor in Campo Taburno .i. tabernaculorum, ex parentibus devotis et religiosis ortus.

b. Cum Scoti de Hibernia sub rege suo niall naoḡiaallac diversas provincias Britanniae contra Romanum imperium multum devastabant, contendere incipientes aquilonalem Britanniae plagam tandem, eiectionibus veteribus colonis, ipsi Hibernenses eam occupaverunt et habitaverunt.

## LI.

We read in a life of Patrick, which we found written in an old vellum book, together with the life of Mochuda and Abban, and other saints, that Patrick was a Briton. These are the words of the old book: "Patrick," it says, "a Briton, born in the town called Nemptor, in the Plain of the Tabernacles, of pious and religious parents." In the same place it uses these words: "After the Scots from Ireland, together with their king Niall Naoighiallach, had plundered many territories in opposition to the Roman sovereignty, they severely pillaged Britain—the northern portion of it at first; and when they had banished the old tribes from it, they themselves dwelt in it."

The same author says in the same place that it followed from this that there were three kingdoms in Great Britain, namely, Scotia, Anglia, and Britannia. The same author states that it was at this time, when Niall Naoighiallach was on this expedition planting the Dal Riada in Alba, an Irish fleet went to the place where Patrick dwelt. These are the author's words: "An Irish fleet," he says, "went at this time to the place where St. Patrick was, to pillage the country, and, as was the custom with the Irish, they brought a large number of captives with them, together with St. Patrick, then aged sixteen years, and his two sisters, namely Lupida and Darerca; and St. Patrick was brought as a captive to Ireland in the ninth year of the reign of Niall, king of Ireland, who held strenuously the sovereignty of Ireland twenty-seven years,

*e.* Hoc autem tempore quaedam classis Hibernica depredavit patriam in qua morabatur D. Patricius et, consueto Hibernorum more, multi inde captivi ducti sunt, inter quos erant D. Patricius aetatis suae anno decimo sexto et duae eius sorores Lupida et Darerca; et ductus est Patricius in Hiberniam captivus anno nono néill regis Hiberniae qui potenter 27 annis regnavit ac Britanniam et Angliam usque ad mare quod est inter Angliam et Galliam devastavit.

bʳeactain iʳ sacra sur an muir atá roirí Šacraibʳ iʳ an  
bʳfʳaingce.” Ar na bʳuačʳaibʳ méamʳaíóte iʳ inéieróte go  
noeačʳaó niall naoiģiallacʳ von bʳeactain mʳóir iʳ sur  
6225 ġab neapʳt innte.

meapʳaim fʳór surabʳ mé linn néill vo beicʳ aģ ġabáil  
neipʳt ran mbʳeactain mʳóir, vo éuir cablacʳ oʳapʳain imill  
na fʳaingce von éričʳ mé ráíóteapʳ amopʳica, va nģairčʳeapʳ  
anoir an bʳeactain beaģ, aģur surabʳ airte tugaoʳ pʳao-  
6230 raig go n-a óa fʳairi i mbʳoio. Iʳ móioe meapʳaim fʳirinne  
an neicʳe-pe máčʳair pʳaoiraig vo beicʳ 'n-a rairi aģ mʳapʳtain  
vo bi 'n-a eapʳoģ Topon ran bʳfʳaingce, iʳ mapʳ léaģčʳar  
linn i reimleabʳar 'n-a bʳuil beačʳa pʳaoiraig i nģaeóilģ  
surabʳ ó amopʳica tugaoʳ pʳaoiraig aģur a óa fʳairi i  
6235 mbʳoio.

Iʳ corʳmáil fʳór ar mbeicʳ vo niall an tan roin aģ  
ģabáil neipʳt na bʳeactaine mʳóire, surabʳ ar an mbʳeactain  
vo éuir cablacʳ go himeall na fʳaingce mapʳ a raibe  
pʳaoiraig aģur an opʳionģ táinig i mbʳoio leir. aģur fʳór  
6240 léaģčʳar linn i reimleabʳaibʳ an tpeančʳura go otugaoʳ  
ģéill ar an bʳfʳaingce go niall, aģur meapʳaim surabʳ oiočʳ  
rin pʳaoiraig.

Óála néill iomopʳio iar otačʳairt iomačʳ vo bʳaiģoibʳ  
na bʳeactaine leir tig i nérʳinn go rʳuaģ mʳóir vo bʳeacʳ-  
6245 načʳaibʳ aģur oʳéireannčʳaibʳ 'n-a fʳočʳair; iʳ vo-ní tionól,  
tuilleaoʳ rʳuaģ, aģur cuipʳir rʳeála go hálbain go taoireacʳ  
Óál Riada va ráó mʳir é fʳéin go líon a rʳuaig va leanmʳain  
von fʳaingce.

Tʳiallaipʳ iomopʳio niall leir rin von fʳaingce go rʳuaģ  
6250 líonmʳar maílle mʳir, aģur ar mbeicʳ aģ apʳain na fʳaingce  
láim lé rʳuicʳ loopʳ oó, iʳ ann mʳuģ taoireacʳ Óál Riada air  
go n-a rʳuaģ. aģur tapʳla fʳán am roin mʳí laigean ar  
ionnapʳao ó niall i nálbain ar éomairce ġabʳáin mic  
Domangʳupʳt taoireacʳ Óál Riada; aģur an tan vo éuaró  
6255 an ġabʳán céaoṇa i noiaó néill von fʳaingce, vo éuaró  
eočʳaó mapʳ don mʳir ann. ġioeaoʳ níoir lámʳ eočʳaó oul

and who pillaged Wales and Anglia to the sea that lies between Anglia and France." From the above words we may believe that Niall Naoighiallach entered Great Britain, and that he made conquests there.

I am also of opinion that it was while Niall was making conquests in Great Britain that he sent a fleet to pillage the borders of France, to the country which is called Armorica, which is now called Little Britain, and that it was thence Patrick and his two sisters were brought as captives. I am the more convinced of the truth of this from the fact that Patrick's mother was sister to Martin, who was bishop of Tours in France, and because I read in an old book, in which is the life of Patrick in Irish, that it was from Armorica Patrick and his two sisters were brought into captivity.

It is moreover likely that, since Niall was making conquests in Great Britain at that time, it was from Britain he sent a fleet to the borders of France, where Patrick and those who came with him into captivity resided. And besides I read in the old books of the seanchus that hostages were brought from France to Niall, and amongst these I believe was Patrick.

Now as to Niall, having taken many captives from Britain, he arrived in Ireland with a large host of Britons and of Irish ; and he assembled additional forces, and sent word to Alba, to the chief of Dal Riada, requesting him to follow him with all his host to France.

Niall proceeded forthwith to France with a numerous host ; and the chief of Dal Riada with his host overtook him as he was plundering France in the neighbourhood of the river Loor. And at that time the king of Leinster, having been banished by Niall to Alba, was under the protection of Gabhran son of Domhanghurt, chief of Dal Riada ; and when this Gabhran went after Niall to France, Eochaidh (the king of Leinster) accompanied him. But Eochaidh did



6260    το λάτδαιρ **néill**, αἷυρ ιαρ ριῦθε το **νιαι**λ **αι** βρυαδ̄ αν  
 ιονθ̄ιρ, τέιρ **Εοδ̄αιρ** τον **λειτ̄** οίλε τον **αδ̄αιν** ι **νοοι**ρ **κοί**λλε  
 το **βί** ανη, αἷυρ **το-νί** ροιḡεαθ **ο'inneall** 'n-α **βοḡα**, ḡο **ο**τυḡ  
 υρ̄εαρ το **νιαι**λ, ḡυρ **έ**υιρ **τ**ιέ n-α **έο**ρρ **ί**, ḡο **β**ρυαδ̄ι **β**άρ το  
 λάτδαιρ.

6265    Ιρ **έ** **αδ̄**βαιρ **ι**μπεαραιν **τα**ρ̄λα **ι**οιρ **Εοδ̄αιρ** ιρ **νιαι**λ, **μα**ρ  
 το **έ**οḡδαιρ **Εοδ̄αιρ** ριῦθε ι **ο**Τεαḡḡαιḡ 'n-α **μ**ίḡ **ρ**ά **β**ρ̄άḡαιρ  
**néill**, αἷυρ **αι** **μ**βειτ̄ **να**οι **ο**τ̄ρ̄άτ̄ ι **ο**Τεαḡḡαιḡ **ο**ό, **τ**άιμḡ  
 ορ̄αιοι **ο**ειḡεο̄λαδ̄ 'n-α **λά**τδαιρ ιρ **α**ουβ̄δαιρτ̄ **μ**υρ **να**ρ **ο**λιḡτέαδ̄  
**ο**ό ḡεαρ̄ **να** **Τεαḡḡαι**δ̄ το **έ**οίλλ. “**Ο**ιρ ιρ **ο**α ḡεαρ̄αίβ̄,” **αι**  
**ρ**έ, “**ḡ**αν **μ**ί το **ρ**ιῦθε **ι**οντε **μ**έ **ρ**λ̄αιτέαρ **έ**ριεανη το **ḡ**αδ̄άιλ  
**ḡο** **ḡ**αδ̄αδ̄ **να**ρ̄ **ν**ιαδ̄ **ρ**ά n-α **β**ρ̄άḡαιρ.” **Ι**ονανη **ρ**ιν **μ**έ **α**  
**μ**ιάδ̄ αἷυρ **ḡο** **ḡ**αδ̄αδ̄ **ḡ**ρ̄άδ̄α **Ḥ**οιρ̄ **ḡ**αιρ̄ε̄ο̄. **Ο**ιρ **α**ḡḡαιλ  
 6270 **α**οειρ̄τέαρ **miles torquatus** **μ**έ **μ**οιρ̄ **ḡ**αιρ̄ε̄ο̄, ιρ **μα**ρ **ρ**ιν  
**α**οειρ̄τέαρ **ν**ια **να**ιρ̄ ι **ḡ**αε̄ο̄ίλḡ **μ**υρ **αν** **ḡ**αḡιρ̄εαδ̄άδ̄ το  
**ḡ**αδ̄αδ̄ **να**ρ̄ **νό** **ρ**λαβ̄ρ̄α **ρ**ά 'n-α **β**ρ̄άḡαιρ. **Ι**ονανη **ι**ομορ̄ιο  
**ν**ια ιρ **ḡ**αιρ̄εαδ̄άδ̄ **νό** **τ**ριέιρ̄εαρ, αἷυρ ιρ **ι**ονανη **να**ρ̄ ιρ  
**ρ**λαβ̄ρ̄α.

6275    **Ο**άλα **Εοδ̄άδ̄** **μα**ρ το **έ**υαλαῖο **τεαḡ**αρ̄ **αν** **ο**ρ̄υαδ̄, **τ**ριέḡιρ  
**Τεαḡḡαιρ** ιρ **λ**έḡιρ **αν** **μ**ίḡε **ο**ε. **Τ**ιḡ **ν**ιαλ **ο**α **έ**ιρ **ρ**ιν αἷυρ  
**ρ**ιῦθ̄οιρ ι **ο**Τεαḡḡαιḡ ιρ **ḡ**αδ̄αιρ **ρ**λ̄αιτέαρ **έ**ριεανη, αἷυρ **ο**  
**ḡ**ιονναρ̄βαδ̄ **Εοδ̄αιρ** **ḡο** **ḡ**αλ̄βαιν **λ**ειρ ι **νο**ιαῖο **ι**ομαθ̄ **κοι**ν-  
**β**λεαδ̄τα το **τέαḡḡḡαι**λ **εα**τορ̄μ̄α; **ḡ**οναδ̄ **τ**ρ̄ίο **ρ**ιν το **μα**ρ̄βαδ̄  
 6280 **ν**ιαλ **λέ** **ḡ**εοδ̄αιρ, **α**ḡḡαιλ **α**ουβ̄ρ̄ιαμαρ̄ **έ**υαρ. **Α**δ̄βαιρ **ο**ίλε  
**ρ**όρ **εα**ραοντα το **βί** **α**α, **αι** **μ**βειτ̄ **ο'Εοδ̄αιρ** **αḡ** **τ**ρ̄ιαλ **ό**  
**τέαḡḡαιḡ** **ḡο** **λ**αιḡḡḡ **τα**ρ̄λα **ḡο** **τεαδ̄** **λ**αιρ̄έινη **μ**ις **β**αιρ̄ι-  
**έ**αδ̄α **ο**ρ̄αιοι **néill** **έ**, αἷυρ **αι** **μ**βειτ̄ **αν**η **ρ**ιν **ο**ό, **ο**ο **μ**ιννε  
**μ**αθ̄ **αν** **ο**ρ̄υαδ̄ **ι**ομαρ̄β̄άιο **έ**αινητε **μ**έ **ḡ**εοδ̄αιρ ιρ **μα**ρ̄βαιρ  
 6285 **Εοδ̄αιρ** **τ**ρ̄ίο **ρ**ιν **έ**.

6290    **Τ**έιρ **ι**ομορ̄ιο **αν** **ο**ρ̄αιοι **ο**α **έ**αρ̄αοιρ **ρ**ιν **μ**έ **ν**ιαλ, αἷυρ  
**ι**αρ̄ιαιρ **αιρ** **τεαδ̄** το **ο**ίοḡαίλ **α** **ḡ**ις **αι** **λ**αιḡḡḡ; αἷυρ  
**μ**έ **ḡ**ρ̄εαρ̄αδ̄ **αν** **ο**ρ̄υαδ̄ **τιḡ** **ν**ιαλ **τ**ρ̄ομ̄ρ̄λ̄υαḡ **τα**ιρ̄πεαδ̄  
**ο'αιρḡεαν** **λ**αιḡεαν; αἷυρ **αι** **μ**οδ̄ταιν **λ**αιḡεαν **ο**οίβ̄, **νί**  
**ḡ**έαδ̄αδ̄ **αν** **ο**ρ̄αιοι **ό** **ν**ιαλ **κυ**ḡḡαιρ̄ **νά** **εα**έτ̄ρ̄α το **ḡ**αδ̄άιλ

not dare to go into Niall's presence ; and when Niall had sat down on the brink of the river, Eochaidh went to the other side of the river, into an oak grove which was there, and got ready an arrow in his bow, and cast it at Niall, and sent it through his body, so that he immediately expired.

The enmity between Eochaidh and Niall arose from Eochaidh's conspiring to settle down in Tara as king in the room of Niall ; and when he had been nine days in Tara, a learned druid came into his presence and said to him that it was not lawful for him to violate the geasa of Tara ; "for it is one of its geasa," said he, "that no king should settle down in Tara with a view to assuming the sovereignty of Ireland till he should first wear the nasc niadh round his neck." This was the same as to say that he should have received the degree of Knight of Chivalry. For as the Knight of Chivalry is called Miles Torquatus, so also Nia Naisc is applied in Irish to the champion who wore a nasc or chain round his neck. For *ní*a means 'champion' or 'valiant man,' and *nasc* means 'a chain.'

As to Eochaidh, when he heard the druid's instruction, he quitted Tara and relinquished the sovereignty. Niall came after that and settled down in Tara, and assumed the sovereignty of Ireland ; and he banished Eochaidh to Alba after he had met him in several engagements ; and it was for this reason that Eochaidh slew Niall, as we stated above. Another cause of enmity between them was that when Eochaidh was going from Tara to Leinster, he went into the house of Laidcheann son of Bairrchidh, Niall's druid ; and while he was there, the druid's son used defamatory language towards him, and on that account Eochaidh slew him.

Now, the druid made a complaint of this to Niall, and asked him to come and avenge the death of his son on the men of Leinster ; and incited by the druid, Niall went into Leinster with a strong and imposing host to waste Leinster. And when they reached Leinster, the druid would not consent to Niall's accepting gifts or cattle from the

ó laigníb, gan coirp eocáic o'fáigáil ar uirlaimar néill. Ašur vo feáena laigin vo lot tiz eocáic ar uirlaimar néill; ašur tug an tuidoi fá deara eocáic vo ceangal von cáirte éloice atá mé a fáicirín von leic éiar von tsáine  
 6295 iorir éill b'púgve ir tulaiš ó b'feiolimúic, ašur ir amúic atá an cáirte rin 'n-a fearam ašur í arú leatán ir í tollta 'n-a hiomuáctar; ašur fá héigean o'eocáic a úruim vo éur m'ir an gcloic ašur é 'n-a fearam, ašur rlabha iarnáide fá n-a éom, ašur dá éann an trlabha trér an  
 6300 bpoll vo bí ran cáirte, ašur luirgfeairas imreaimar iarnáide trér an dá lúib vo bí ar éann an trlabha. Ašur mar vo mótuig an tuidoi ar an oruigáic roin é, ollmuig-  
 éar leir naonbar laoc va máibad.

Mar vo éonnairc eocáic an laocúic va ionnraige ar  
 6305 tí a máibéa, tug crioctnuigáic curáic go calma air féin, ašur leir rin rnióméar an rlabha ir b'irtear an luirg-  
 feairas leir, ašur téir ar éigin ón laocúic iarnáide  
 oruige úib; ir ní haitirtear a beas va rcéalaib go  
 6310 móctain i nAlbain vó, ar éomairce šabráin mic Domán-  
 šuir, amáil aubnamar; gonaó é rin an tuidoi fá  
 raltanair vo bí aige mé níall.

Leinstermen until they had delivered the person of Eochaidh into the hands of Niall. And, to prevent the spoiling of Leinster, Eochaidh put himself in the power of Niall; and the druid ordered him to be tied to a pillar-stone which is to be seen to the west of the Slaine, between Cill Brighde and Tulach O Feidhlimidh; and that stone is in a standing position; it is high and broad, and perforated near the very top; and Eochaidh was obliged to stand with his back against the stone and an iron chain round his waist, with both ends of the chain passing through a hole that was in the pillar, and a stout iron spindle-bolt stuck through the two loops at the ends of the chain; and when the druid observed him in this position, he got ready nine warriors to put him to death.

When Eochaidh perceived the warriors approach, with intent to slay him, he stoutly shook himself in champion fashion, and forthwith strained the chain and broke the bolt, and escaped from the warriors with difficulty, after he had slain some of them; and no account is given of his proceedings till he reached Alba, under the protection of Gabhran son of Domhanghart, as we have said. And this was the second reason why he was at enmity with Niall.

## LII.

Ar mbeir iomorroio o'eoðaið ran veomaiðeact roin i  
 nAlban, a veirio oimong so oarila bean Šabráin, inŕeanac  
 a hainm, ir bean eoðac feiðlim, inŕean Còbðaiŕ míc Oáci,  
 6315 torriac i n-aoineðeact, aŕur ir i n-aoineoðe do bádai rié  
 noðnaib. Cuirtear an oiar ban i n-aoineac, ŕan 'n-a  
 broðaii acé iao aiaon, aŕur forðaiŕe ó Šabráin va  
 ŕcoiméao von leið amuiŕ. Oála na mban, ruŕ bean Šab-  
 riáin inŕean aŕur bean eoðac oiar mac. Ní beireao  
 6320 iomorroio bean Šabráin do ríoi acé clann inŕean; aŕur  
 mar éarila oiar mac aŕ mnaoi eoðac iairriar bean Šabráin  
 mac von oá mac ar mnaoi eoðac, aŕur aoncuirir bean  
 eoðac rin. Mar do moctuŕeaoar luét an teaŕlaiŕ do  
 bí ran broiaŕe na mná ar mbeir éloinne, riarruiŕo von  
 6325 ríoaŕin crieao an ŕein ruŕ. Noctair ríŕe so ruŕ mac ir  
 inŕean ir so ruŕ bean eoðac mac. Fá lúctáŕeac cáce ve  
 rin. Aŕur an mac roin riánuŕ. an ríoaŕin ó mnaoi eoðac,  
 do bairteað é aŕur tuŕao Aoðán mac Šabráin o'ainm  
 air; aŕur an oarila mac o'eoðaið, tuŕao brianouib mac  
 6330 eoðac o'ainm air. Aŕur va éir rin tánuŕ eoðaið aŕur a  
 mac leiŕ i néirinn ŕur ŕab ríŕe laiŕean oó réin.

Tréimŕe fáoa iomorroio va éir rin, ruair Šabráin taoiréac  
 Oál Riada, fá ri Alban, báŕ; ir ŕabair Aoðán flaitear  
 Alban va éir, aŕur tánuŕ o'ionniac ir o'arŕain éireann ir  
 6335 o'airriao a ŕabála, ar mbeir do ríioct Cairibŕe Ríoaŕa  
 oó réin. Tíŕo ruireann móri o'feairib ŕacran Alban ir  
 bŕeatan leiŕ, aŕur ar moctan i oír i néirinn oóib, tuŕ-  
 aoar uét ar laiŕuib do lot ar oúr. Tarila iomorroio



## LII.

Now, when Eochaidh was thus an exile in Alba, some say that the wife of Gabhran, who was called Ingheanach, and the wife of Eochaidh Feidhlim, daughter of Cobhthach son of Dathi, were both pregnant at the same time, and were brought to bed on the same night. The two women were shut up in the same house, no one being with them, but both being together, while there was a guard placed on the outside by Gabhran. As to these women, Gabhran's wife gave birth to a daughter, and the wife of Eochaidh to twin sons. Now, Gabhran's wife never brought forth any children but daughters; and as the wife of Eochaidh had brought forth twin sons, she asked her to give her one of them, and Eochaidh's wife consented to this. When the household, who were on guard, perceived that the women had been delivered, they asked the queen what offspring she had given birth to; she said that she had given birth to a son and daughter, and that the wife of Eochaidh had given birth to a son. All were delighted at this; and this son which the queen got from Eochaidh's wife had a name given him, and he was called Aodhan son of Gabhran; and Eochaidh's second son was called Brandubh son of Eochaidh. And after this, Eochaidh and his son came to Ireland, and he himself assumed the sovereignty of Leinster.

And a long time after this, Gabhran, chief of Dal Riada, who was king of Alba, died; and Aodhan assumed the sovereignty of Alba after him, and came to spoil and plunder Ireland, and endeavoured to conquer it, as he was of the posterity of Cairbre Rioghfhada. A large company of the men of Anglia, Alba, and Wales came with him; and when they landed in Ireland, they set to plunder Leinster in



the first instance. Brandubh son of Eochaidh at that time held the sovereignty of Leinster ; and Aodhan sent envoys demanding hostages from him as securities for his paying tribute to him, saying that otherwise he would waste the whole territory of Leinster. While Brandubh was in trouble at this message, his mother told him to take courage, and that she would avert the attack of Aodhan from him. Upon this the mother went to the camp of Aodhan ; and when she had reached it, she inquired of Aodhan why he had come to waste Leinster. "Thou hag," said he, "I am not obliged to give thee any information on that matter." "If I be a hag," said she, "thy mother is a hag ; and I have something to say to thee in secret." Thereupon he went with her apart. "Aodhan," said she, "I told thee that thy mother was a hag ; and I tell thee now that I am she, and that accordingly Brandubh is thy brother. Therefore, send to Alba for thy supposed mother, and she will confess, in my presence, that I am thy mother ; and until we meet, do thou refrain from spoiling Leinster."

He acted as the woman directed ; and when the women came together, the queen of Alba admitted that it was Brandubh's mother who gave birth to Aodhan ; and when he heard this, he bound the women to keep the matter a close secret lest he should lose the sovereignty of Alba at the hands of the Dal Riada should they become aware of the affair. Thereupon, he sent for Brandubh ; and they both formed a friendly alliance ; and Aodhan left the country without inflicting injury on it. However, the Brandubh who was king of Leinster was not a son of this Eochaidh son of Eanna Cinnsealach, as will clearly appear in the second book of this history.

As to Niall, of whom we are treating, numerous are his descendants in Ireland sprung from his eight sons. But we shall not enumerate them here, because we intend to speak of them at length in the genealogy of the sons of Milidh. Now this king is called Niall Naoighiallach, from his having received nine hostages or nine captives, five of them



from the provinces of Ireland, and four from Alba ; and it was on this subject that the poet composed the following stanzas :

Son of the noble Eochaidh of honour  
Was Niall, modest in each high distinction ;  
He held the sovereignty of successions  
In Erin and in Alba.

He got a hostage from each province  
In Erin through high valour ;  
He brought under his sway, without blemish,  
Four hostages from Alba.

Hence he was called  
In the mansions of the great,  
Through the gold of the prosperous kings,  
Niall of the nine hostages, the heroic.

Dathi son of Fiachraidh, son of Eochaidh Muighmheadhon, son of Muireadhach Tireach, son of Fiachraidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac, son of Art Aoinfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland twenty-three years. Fial daughter of Eochaidh, from whom is named Cruachan Feile, was his first wife. His second wife was Eithne daughter of Orach and mother of Oilill Molt. His third wife, Ruadh daughter of Airteach Uichtleathan son of Fear Congha, was mother of Fiachraidh Ealgach ; and she died in bringing him forth. Fearadhach was his proper name at first ; and he was called Dathi, for *dathi* means 'quick' ; and it was because of the quickness with which he put on his armour that he was called Dathi. And the manner in which Dathi was slain was this : a flash of lightning descended from heaven on his crown when he was engaged in conquering France ; and it was near the Alp mountains he was slain by the vengeance of God, since he had pillaged the penitentiary of a holy hermit called Parmenius who cursed him. And when he was slain in this manner, his friends brought his body to Ireland and buried it in Roilig na Riogh at Cruachain.





## TEXTUAL NOTES AND CORRECTIONS.

[The MSS. referred to here as M, M<sub>1</sub>, M<sub>2</sub>, &c., are described in the Introduction to this volume. Only a small part of the variants accumulated in the course of the preparation of the work are given, and those are selected for insertion which seemed most useful or characteristic. The variations in the verse passages are given more liberally. Every gap, however, in the MSS. chiefly followed is recorded, no matter how small. A few corrections of errors observed on a casual reading are noted below.]

Text begins at page *a* of fol. cxxv of M<sub>2</sub>, being page *a* of fol. 8 of the *φορη* *φερα* (including the *Ὀιονβρολλιδ*). The corresponding reference in M<sub>1</sub> is p. 42, more than half-way down.]

5. *κοιμμεαργζδα* M<sub>2</sub>. 6. *βάβιολόν* M<sub>2</sub>M<sub>1</sub>. 12. *γορτιζεαρηα* R.

13. *μας* *Ὁέ*, of course, is Adam, as in certain genealogies. 15. *γηα* M<sub>1</sub>.

28. *έειο* *οίλιν* separate in M<sub>2</sub> here; but *céao* is usually united to the following noun in the same MS. as in text.

37. *κομαοιν* MS. The translation should read 'without taking any part whatever with them in the building of the tower.' *commaoin* is the more common form.

56. *νεανύλ* in M<sub>2</sub>, and this is the form adopted in the text throughout, though *neanual* is very often met with in M<sub>2</sub> and in other MSS.

57. *ὀάιριτε* (= *ο'άιριτε*) generally in MSS.

59. *λυιὸ* is the form used in the Keating MSS. invariably. *Scitida* RD, as in text throughout.

60. *φορραν* RH; *φορ in* W; *φορραν* F<sub>1</sub>. 61. *οιρεαζδα* M<sub>1</sub>.

63-70. Order followed in these two quatrains is that of M<sub>1</sub>.

63-66. Om. M<sub>2</sub>. 63. *ρα* for *βα* F<sub>1</sub>F<sub>2</sub>.

64. *in po ξ*. RH. 66. *ταν πορ ζαβρατ* R.

67. *μόρι* F<sub>1</sub>F<sub>2</sub>; *αξ* for *λα* RH; *λα* W.

75. *βλιδδαν* M<sub>1</sub>M<sub>2</sub>F<sub>1</sub>F<sub>2</sub>; but frequently g. pl. after such a word as *τηί* *ριόιο*.

78. *οο cum οδ* RH. 80. *αν* does not aspirate *m* of *μαιξ* generally in M<sub>2</sub>.

82. *αν τορ* RH.

82-85. This quatrain follows the previous stanza without intervening prose in M<sub>1</sub>.

83. *αοιηρκοιλ* RH. 84. *εοτενα* R; *εοχενα* HW. 86. *αξυρ om.* R.

92-95. This quatrain om. M<sub>1</sub>FRH; W inserts this quatrain, and om. next.

97-100. F<sub>2</sub>W om. 97. *αν τραοι τηρεαδα* F<sub>1</sub>; *αν τη*. M<sub>2</sub>; *αν ραοι* M<sub>1</sub>.

101. *τηύρι* M<sub>1</sub>M<sub>2</sub>.

## 416 TEXTUAL NOTES AND CORRECTIONS.

103. Ceannfaoile M<sub>1</sub>; Ceannfaoile M<sub>2</sub> here; but it generally uses a contraction: the name is declined in its first syllable.

104. Uiraidceapc. 'Accidence' is, of course, not an exact rendering of the word. Elsewhere in the translation the word is left as in original.

111. ríccioib M<sub>1</sub>M<sub>2</sub>, the more correct case.

117. cap air M<sub>2</sub>. Other mss. generally write cap a air in such cases.

121. beapminur and bellaapminur are used; the former is the more common; the latter form is adopted in text.

140. cōccāib M<sub>2</sub>. 151. All (Roman letters) M<sub>1</sub>M<sub>2</sub>.

156. gaircior M<sub>2</sub>; but g generally dotted after uime in same.

158. gneugac M<sub>1</sub>M<sub>2</sub> (which is the proper form). Read gneugac.

161-170. neanul is the common form here; neanuall F<sub>1</sub>.

164. ar naear M<sub>2</sub>RWHF<sub>1</sub>F<sub>2</sub> (last two words); M<sub>1</sub> as in text. neanul W. nonbail RH.

175-202. These lines om. several mss., as F<sub>1</sub>R; but M<sub>1</sub>M<sub>2</sub>F<sub>2</sub>D give.

176. mbailbiolón M<sub>2</sub>; mbailbiolón M<sub>1</sub>. 177. tuair ms.

199. ro in M<sub>2</sub> for vo of text.

200. na bailbiolóine M<sub>2</sub>; na bailbiolón M<sub>1</sub>.

201. ceangcāib M<sub>1</sub>M<sub>2</sub>. 212. méo M<sub>1</sub>M<sub>2</sub>.

213-14. ga mbailbiolón an beatha F<sub>1</sub>. ga bfuil beil in beata F<sub>2</sub>.

213. nél M<sub>2</sub>; nél M<sub>1</sub>. 214. ilbeil RH.

223. gan gceim ngluinn F<sub>1</sub>; F<sub>2</sub> as in text. 233. air rin M<sub>2</sub>.

236. ó Séim M<sub>2</sub>. The m is dotted in this word in M<sub>1</sub>M<sub>2</sub>, here, and in line 238.

250. Seanair M<sub>1</sub>M<sub>2</sub>; read seanair. 255. éilóair M<sub>2</sub>; éilóir M<sub>1</sub>.

260. mac M<sub>2</sub>, which read. 273. mac M<sub>2</sub>, which read.

298, &c. The order of the lines is that in M<sub>1</sub>; M<sub>2</sub> transposes ll. 300 and 301 with ll. 304 and 305.

300. an ní oia cā g., &c. M<sub>1</sub>. o a bfuil RH; obfuil W.

301. ceapc ag a bfuil M<sub>1</sub>. a ceapc F<sub>2</sub>.

302. ar for ar RH. 304. gan ear F<sub>1</sub>.

305. buir M<sub>1</sub>M<sub>2</sub>; ré nar buir vo leigear F<sub>2</sub>, and so RHW, with small variations.

309. After this line HC<sub>1</sub>C<sub>2</sub> continue the poem; thus H:

Do fāgail vo roa cloinn  
maoir fa mó gac nacpuinn  
gan peirc gan naear gan nín  
i cair o ngeubaoir gaoib;  
Do fāgail fāgbail eile  
maoir meann go moiglóme  
gan uilcāib ne oim noenfir  
Do roil gairc gle gaoib.

313. nél F<sub>2</sub>; nél F<sub>1</sub>. 319. ren for réine RH.

321. glar gairc F<sub>1</sub>F<sub>2</sub>. 329. Read ar b'.

335. Read cairngair, the form elsewhere in text and in ms. M<sub>2</sub> has here, however, cairngair.

346. oia M<sub>1</sub>.

348. ar fuo mara M<sub>2</sub>; arfaō mara M<sub>1</sub>. Roair M<sub>1</sub> (Romaire or Roair is from Rubrum; Muir Roair, Mare Rubrum). cuile mara roair F<sub>1</sub>.

372.  $\alpha\eta$   $\phi\alpha\lambda\alpha$   $M_2$ ;  $\Delta$   $\rho\epsilon\alpha\eta\phi\alpha\lambda\alpha$   $M_1$  (which is strictly the reading translated).  
 375.  $\epsilon\upsilon\lambda\omicron\upsilon\sigma\alpha\eta$   $M_2$ .  $\iota\eta\tau\alpha\eta$   $M_2$ .  
 378. The title of Walsingham's book is Ypodigma. In the translation, *read* Upodigma.  
 380. *Read*  $\Sigma\kappa\iota\tau\epsilon\delta\omicron\delta\acute{\alpha}\varsigma$ ;  $M_2$  has  $\Sigma\kappa\epsilon\iota\tau\iota\delta\omicron\delta\acute{\alpha}\varsigma$ . 391.  $\rho\alpha$   $\eta\iota\eta\epsilon$   $M_2$ .  
 393.  $\delta\omicron\mu\mu\eta\iota\omicron\theta$   $MD$ . 394. *Read*  $\upsilon\alpha\eta$   $\beta'$ .  
 396.  $\eta\alpha\iota\lambda\lambda\epsilon\iota\omicron\iota\omicron\theta$   $M_2$ ;  $R$ , &c., as in text. 403.  $\acute{o}$   $\alpha\tau\tau\acute{\alpha}\iota\omicron$   $M_2$ ;  $\acute{o}$   $\tau\tau\acute{\alpha}\iota\omicron$   $M_1$ .  
 406.  $\upsilon\acute{\alpha}$   $\tau\omicron\iota\zeta$   $M_2$ ;  $\beta\alpha\theta$   $\tau\upsilon\alpha\iota\theta$   $\acute{o}$   $\Delta$   $\tau\omicron\iota\zeta$   $PM_1$ . 407.  $\rho\omicron\beta\alpha\eta$   $P$ .  
 408.  $\rho\lambda\upsilon\alpha\zeta$   $M_1$ . 410.  $\tau\alpha\lambda\lambda$   $M_1$ ;  $\Delta\eta$   $\epsilon\alpha\eta\tau$  for  $\eta\tau$   $\epsilon\alpha\sigma$   $M_1M_2$ .  
 415.  $\kappa\acute{\alpha}\iota\zeta$   $ms$ .  
 428, &c.,  $M_2$ 's reading here after  $\mu\alpha\omicron\iota\eta\epsilon$  is:  $\alpha\zeta\upsilon\eta\tau$   $\zeta\omicron$   $\rho\alpha\iota\beta\epsilon$   $\mu\alpha\varsigma$   $\Delta$   $\eta\iota\iota\varsigma$  .1.  
 $\Sigma\eta\acute{\upsilon}$   $\mu\alpha\varsigma$   $\epsilon\alpha\eta\eta\acute{\alpha}$   $\Delta\eta$   $\eta\alpha$   $\beta\eta\epsilon\iota\tau$   $\rho\upsilon\lambda$   $\upsilon\omicron$   $\tau\eta\mu\alpha\lambda\lambda\sigma\upsilon\alpha\eta$ , &c.  
 434. So perfectly equivalent are the letters  $\upsilon$  and  $\Delta$  in certain syllables, that the word  $\mu\epsilon\alpha\eta\upsilon\iota\omicron$ , which is written at the end of the page in  $ms$ . as being the first word on the next page, becomes  $\mu\epsilon\alpha\eta\alpha\iota\omicron$  at the beginning of the next page.  
 440.  $\acute{o}$   $\tau\epsilon\alpha\varsigma\tau$   $\tau\upsilon\alpha\iota\tau\epsilon$   $\upsilon\acute{\epsilon}$   $\upsilon\alpha\eta\eta\beta$   $\lambda\iota\beta$   $RH$ .  
 442. *Read*  $\rho\epsilon\epsilon\iota\eta\eta\eta$ ; *read*  $\mu\eta\upsilon\eta$   $\mu\epsilon\alpha\eta\eta$ , and in translation for the sea of Meann *read* the stuttering sea.  
 443.  $\omicron\iota\eta\epsilon\alpha\eta$   $H$  for  $\iota$   $\upsilon\tau\eta\eta$ . 463. *Read*  $\eta\alpha\varsigma$ . 469. *Read*  $\eta\alpha\varsigma$ .  
 474.  $\omicron\iota\zeta\iota\alpha\eta$   $M_2$ ;  $\omicron\iota\zeta\epsilon\eta$   $M_1$ . 481. *Read*  $\upsilon\tau\omicron\iota\eta\eta\iota\alpha\eta$ . 483. *Read*  $\beta\iota\tau\iota\eta$ .  
 491.  $\rho\eta\iota\theta\epsilon$   $ms$ . 507.  $\Sigma\epsilon\alpha\varsigma\tau$   $\mu\beta\lambda\iota\alpha\theta\eta\alpha$   $\beta\alpha\omicron\iota$   $\alpha\eta$   $\iota\omicron\mu\epsilon\omicron\eta\eta\alpha\eta$   $M_1$ .  
 509.  $\alpha\theta\eta\eta\eta$   $RH$ . 511.  $\eta\iota\eta\eta\eta\eta$  here and generally in  $ms$ .  
 512.  $\eta\epsilon\alpha\eta\upsilon\alpha\lambda$  is the form here, but see above, l. 56. 530.  $\alpha\iota\zeta\iota\alpha\eta$   $M_2$ .  
 536.  $\mu\upsilon\eta\theta\acute{\upsilon}\kappa\alpha\iota\eta\eta$   $M_1$ ;  $M_2$  as in text. 538. *Read*  $\tau\alpha\eta\eta\alpha$ .  
 549.  $\alpha\lambda\epsilon$  or  $\Delta$   $\lambda\epsilon$  generally in  $ms$ . 551.  $\rho\iota\eta\epsilon$   $\zeta\alpha\omicron\iota\theta\iota\lambda$   $\zeta\alpha\eta\sigma\alpha$   $\zeta\iota\lambda$   $F_1F_2$ .  
 553.  $\upsilon\iota\omicron\beta\eta\eta\eta$   $\alpha\eta\eta$   $\rho\omicron\iota\eta$   $PM_1$ ;  $\alpha\eta\eta$   $\rho\iota\eta$  for  $\alpha\eta\eta$   $\acute{o}$   $\rho\omicron\iota\eta$   $RH$ ;  $W$  puts  $\alpha\eta\eta$  before  $\upsilon\iota\omicron\beta$ ;  $\alpha\eta\eta$   $\rho\omicron\iota\eta$   $F_1$ .  
 560.  $\upsilon\epsilon\alpha\zeta\phi\acute{\alpha}\tau\alpha$   $M_1M_2$ , but  $\upsilon\epsilon\alpha\zeta\acute{\alpha}\tau\alpha$  in other passages of same.  $\alpha\lambda\lambda\omicron\iota\tau$   $F_2$ ;  $\alpha\lambda\lambda\acute{\omicron}\iota\theta$   $F_1$ .  
 583.  $\epsilon\alpha\eta\eta\alpha\iota\eta$  and  $\epsilon\alpha\eta\eta\alpha\eta\eta$  are found in the  $ms$ .; the latter seems the prevailing form.  
 590.  $\beta\eta\eta\eta\eta\eta$   $M_1$ ;  $\beta\eta\eta\eta\eta\eta\eta$   $RH$ ; but  $\upsilon\iota\eta\eta\eta$   $\eta\alpha$   $\beta\eta\eta\eta\eta\eta$  in 591.  $\rho\omicron\iota\eta\eta\eta\eta\eta$   $ms$ .  
 596.  $\iota\alpha\eta\eta\eta$   $M_1M_2$ .  
 612.  $\kappa\acute{\alpha}\eta\eta\eta\eta\eta$ . In translation for finished *read* erected.  
 619.  $\lambda\epsilon\eta\eta$   $\upsilon\omicron$   $\rho\acute{\omicron}\eta\alpha\theta$   $\beta$ .  $M_1$ . 624. *Read*  $\mu\epsilon\eta\eta\eta$ .  
 626.  $\zeta\epsilon$   $\beta\epsilon\iota\tau$   $F_1$ ;  $\zeta\epsilon\beta\epsilon$  (for  $\alpha\iota\eta\eta\eta$ )  $RH$ ;  $\kappa\iota\alpha$   $\beta\epsilon$   $W$ .  
 637.  $\upsilon\acute{\omicron}\zeta\alpha\iota\theta$   $F_1F_2$ . 638.  $\eta\eta$   $om$ .  $F_1F_2$ . 640.  $\Delta$   $\beta\eta\eta\eta\eta\eta$   $M$ .  
 644. *Read*  $\eta\acute{\epsilon}\alpha\eta\alpha\iota\eta$ , and in translation Neamain; the same correction applies to line 646.  
 653.  $\upsilon\iota\beta\epsilon\eta\eta\eta\eta$   $M_1$ .  
 672.  $\eta\iota$   $\Sigma\kappa\iota\tau\iota\alpha$   $\eta\epsilon\alpha\phi\lambda\acute{\omicron}\eta$   $\rho\acute{\eta}\eta\eta\eta\eta$ ;  $\eta\iota\eta\eta$   $\beta\omicron$   $\rho\omicron$   $\alpha\eta\eta\eta\eta\eta$   $RH$ .  
 680.  $\eta\alpha$  Aethiopia  $ms$ . 686.  $\eta\eta$   $\Delta$   $om$ .  $M_2$ . 708.  $\mu\beta\eta\eta\eta\eta\eta$   $M_2$ , *read*  $\mu\acute{\omicron}\eta\eta$ .  
 709.  $\lambda\acute{\alpha}\eta$   $ms$ .; but  $\lambda\acute{\alpha}\eta$  generally in such contexts.  
 727.  $\alpha\eta$   $\epsilon\iota\eta\eta\eta$   $M_2$ ; as in text  $M_1$ . 737.  $\eta\epsilon\alpha\eta\eta\eta$   $M_2$ .  
 738. Version of this poem in B. Bal., p. 19  $\beta$  7: see also LL., opening pages, for the history of the early invasions of Ireland.

# 418 TEXTUAL NOTES AND CORRECTIONS.

739. *Read* ραρ β'.

741. ρεαδ να τίρε ι στανζαταρ RH; CIA τηρ αρ α ττα, W; ρεαδ να τίρε α ττανζαταρ M<sub>2</sub>F<sub>1</sub>; as in text M<sub>1</sub>.

747. τραίξια W; τρακία as in text RH.

748. *Read* ὁλοτόμ.

750. Ρυζαδ ας ὁρεοξαν τορμόρ RH; Ρυζαδ ας ὁρεοξαντορ μόρ W; ρυζαδ ας ὁρεοξαν τυρ μορ F<sub>1</sub>. F<sub>2</sub> has the same reading, but it is corrected to the reading in text in different ink.

753. ι οτοτοετ R.

773. αατοριοβ M<sub>2</sub>; αατοριοι M<sub>1</sub>.

774. οείξεααδ ms.

782. αατοριοβ M<sub>2</sub>.

785. ολλήμυίξεταρ; M<sub>1</sub>M<sub>2</sub> write the word with initial ο, as in text throughout. It is sometimes found, however, with an initial υ.

786. ααοζατ M<sub>2</sub>, and so often.

788. αμβρέντεραδτ M<sub>2</sub>; αμβρέντεραδτ M<sub>1</sub>.

799. Ὀαααα, so generally in M<sub>1</sub>M<sub>2</sub>.

814. Ριρτιορτ ms. ρρίοιήφάι M<sub>1</sub> generally.

819. τυαίτε M<sub>1</sub>; as in text M<sub>2</sub>.

824. μερβεοιλ M<sub>2</sub>; μελβεοιλ M<sub>1</sub>.

827. ηοιλιοε M<sub>2</sub>.

831. ααοζα M<sub>2</sub>.

844. βφρηταιν M<sub>2</sub>; βφρηταιν M<sub>1</sub>.

848. λειρ M<sub>1</sub>; M<sub>2</sub> as in text.

854. έξ M<sub>2</sub>.

863. ραν β. αα. M<sub>2</sub>; M<sub>1</sub> writes the words in full.

866. ζυρβφεαρ M<sub>2</sub>; ζυρ βφεαρ M<sub>1</sub>.

875. αη ζειμοαδ M<sub>1</sub>M<sub>2</sub>.

874. *Read* ο'έριρεαμόν.

877. ρειβρυ F<sub>1</sub>F<sub>2</sub>; ρειβρυ M<sub>2</sub>; ειβρυ M<sub>1</sub>.

αλλόι M<sub>2</sub>M<sub>1</sub>, but

αλλόι *supra*.

882. ζιρόβ M<sub>2</sub>; ζιβέ M<sub>1</sub>. λείξεαδ M<sub>1</sub>M<sub>2</sub>.

888. ζιρόβ M<sub>2</sub>.

889. έεονα M<sub>1</sub>.

894. Rheuda M<sub>1</sub>M<sub>2</sub>.

904. ραν .16. αα. ρον .3. οιρτιν M<sub>2</sub>; ιρτιν .10. αα. ρον .3. οιρτιν M<sub>1</sub>, but the 16th chapter is the correct reference, according to the edition of Cambrensis published in the Rolls Series, 1867.

914. αμυξ M<sub>2</sub>, but generally αμύ, as in text, elsewhere in same.

930. έααζαταρ M<sub>2</sub>. ζα M<sub>2</sub>.

947. αεατραίμε M<sub>2</sub>; M<sub>1</sub> as in text.

961-969. The text in this paragraph is taken from F<sub>1</sub>. The passage as given in M<sub>2</sub> is practically identical with that given in F<sub>2</sub>. I quote it here as given in F<sub>2</sub> to give a specimen of the orthography of that ms. Contractions have been lengthened silently. The mss. are, in general, disturbed at this point. I chose the setting and arrangement of F<sub>1</sub>, as it seemed the most logically connected with the context:—

νό ζυραβ ό manum υο βί ρα ρμαχετ ζαοιόιολ ιν ταν ριν ραρ τεααζα οιλιορ ιν ζαοιόεαλζ υο έααταρ αηη. αοειρ ιομορρπο ορτελιυρ ζυραβ ί αη ζαοιόιολζ ιρ τεααζα όιλιρ α manum ιρ ιημεαρτα ζυραβ έ οιλέν να ηειριοη ιν τοιλέη ριν αρ αρ τρμάλλαταρ να οραοιτε υον φραιηζο υο ηριοζ ζυραβ ί ειρε τοβαρ οραοιόιόετα ιαρταιρ εορρα ιν ταν ριν, αζυρ ζυραβ ί αη ζαοιόιολζ ρά τεααζα όιλιρ υονα οραοιόαιβ.

974. αλλε F<sub>2</sub>; om M<sub>2</sub>.

1001. οιρόβ M<sub>2</sub>.

1002. M<sub>2</sub> om. ιρ υο νόραιβ; M<sub>1</sub> as in text.

1007-1070. As stated elsewhere, the forms used here, such as ὁρεαταιν, ὁρεατναδ, ὁρεατναιρ, are those given in M<sub>2</sub> in a later passage, and also in one or two instances in this passage. Here the forms are ὁριοττάιη, ὁριοττάιμε, Brittainia, αη ὁριοττάιη, υο ὁριοττάιη, ὁριοττάιμοε, όη ηβριοττάιμε,



except in 1040, 1041, where  $M_2$  reads as in text. The forms in text seemed more calculated to 'conciliate the eye,' as they are more common. The same remark will apply to the use of these words in the concluding pages of this volume.

1061.  $\beta\rho\epsilon\sigma\zeta\alpha\iota\eta$   $M_2$ . 1071-1119.  $M_2F_2$  om. this passage;  $M_1F_1$  give it. 1143.  $\epsilon\iota\sigma\theta\acute{\epsilon}$  MS.

1163. From  $\alpha\varsigma\upsilon\rho$  in 1163 to  $\kappa\rho\iota\omicron\rho\tau$  in 1165 om.  $WC_1H$ .  $F_2$  om. gap between  $\rho\omicron\lambda\iota\kappa\rho\omicron\mu\iota\kappa\omicron\eta$ , 1162, and the same word 1170, the omission being evidently a scribal oversight, and typical of other similar gaps in  $F_2$ .

1220. Poem given in B. Lec., fol. 12, and in D. iv. 3 (Stowe, R.I.A.), p. 16.  $\tau\alpha\omicron\iota\upsilon\gamma$   $\eta\alpha$   $\lambda\omicron\iota\eta\varsigma\upsilon\rho$   $F_2$ ;  $\tau\delta\iota\upsilon\gamma$   $F_1$ .

1221.  $\eta\alpha$   $\tau\tau\alpha\eta\varsigma\alpha\sigma\alpha\rho$   $F_2$ ;  $\sigma\alpha$   $\tau\tau\alpha\eta\varsigma\alpha\sigma\alpha\rho$   $F_1$ ;  $\sigma\acute{\alpha}$  for ' $\eta\alpha$  HRW.

1222.  $\beta\alpha\sigma$   $me\alpha\beta\eta\alpha$   $F_2$ ;  $\alpha\sigma$   $me\alpha\beta\alpha\iota\eta$   $M_1$ .

1223.  $\alpha$   $n$ - $\alpha\eta\mu\alpha\eta\eta\alpha$  mss. generally. 1224.  $\beta\rho\epsilon\sigma\zeta\alpha$   $M_1$ .

1226.  $\beta\upsilon\alpha\iota\varsigma\eta\epsilon$  RH. 1228.  $\kappa\omicron\lambda\rho\epsilon\delta\alpha$   $M_1$ . 1239.  $\tau\alpha\omicron\iota\upsilon\mu\omicron\delta$   $M_1$ ;  $\tau\omicron\iota\upsilon\mu\omicron\delta$   $M_2$ .

1286.  $\rho\epsilon\alpha\epsilon\rho\alpha\delta$  P;  $\rho\acute{\epsilon}\tau\epsilon\rho\mu\omicron\delta$   $M_1$ ;  $\rho\epsilon\iota\mu\omicron\delta$  W;  $\rho\epsilon\iota\mu\epsilon$  RH.

1297.  $\rho\epsilon\alpha\rho\alpha\iota\beta$   $M_2$ ;  $\alpha\eta$   $\rho\iota\sigma\zeta\alpha\epsilon\tau$   $\alpha\varsigma$   $\eta\alpha$   $\rho\lambda\alpha\iota\tau\iota\beta$   $M_1$ ;  $\rho\iota\sigma\zeta\alpha\epsilon\tau$  RH;  $\rho\epsilon\alpha\rho\alpha\iota\beta$  RHW.

1336.  $\iota\eta$   $\beta\upsilon\alpha\eta$   $M_1$ . 1338.  $\iota\eta$   $\beta\upsilon\alpha\iota\varsigma\eta\epsilon$   $M_1$ ;  $M_2$  om.  $\iota\eta$ .

1339. RH insert  $\eta\alpha$  after  $\alpha\varsigma$ .

1347.  $\mu\alpha\rho\iota\beta$   $\varsigma\omicron\eta$   $\eta\beta\iota\omicron\eta$   $\delta\rho\alpha\eta\eta\alpha\eta$   $M_1$ ; as in text  $M_2$ ;  $\varsigma\omicron\eta$   $\eta\beta\epsilon\alpha\rho$  RH.

1349.  $\varsigma\omicron$  is inserted before  $\beta\upsilon\eta$  in some mss.

1352-3. Gap between the two words  $\mu\acute{\iota}\lambda\epsilon\alpha\delta$ ,  $F_2$ .

1352.  $\alpha\varsigma$   $\tau\epsilon\alpha\epsilon\tau$   $\iota$   $\tau\epsilon\iota\rho$   $\alpha\eta\eta$   $\rho\alpha\eta$   $\lambda\omicron\iota\eta\varsigma$   $\iota$   $\eta\alpha$   $\rho\alpha\iota\beta\epsilon$   $\acute{\epsilon}\rho\epsilon\mu\epsilon\mu\omicron\eta$   $F_1R$ .

1358.  $\mu\omicron\rho\alpha$   $M_1$ ;  $\mu\epsilon\alpha\rho\alpha$   $M_2$ ;  $\sigma\omicron$   $\mu\alpha\kappa\alpha\iota\beta$   $\mu\omicron\rho\alpha$  RH.

1360.  $\tau\upsilon\alpha\iota\tau\iota$   $\sigma$ .  $\sigma$ . R;  $\tau\upsilon\alpha\iota\tau\epsilon$  H. 1374.  $\rho\acute{\alpha}\rho\iota$   $\delta\rho\acute{\epsilon}$   $M_1$ .  $\rho\acute{\iota}\rho$   $F_1$ .

1375.  $\eta\mu\rho\epsilon\alpha\rho\omicron\eta$  RH;  $\eta\mu\rho\epsilon\alpha\rho\alpha\iota\eta$   $M_1$ . 1376.  $\lambda\iota\omicron\mu$   $M_1$ .

1377.  $\alpha\eta\eta$   $\rho\alpha$   $\mu\omicron\iota\eta\varsigma\lambda\iota\omicron\eta\eta$   $M_2$ ;  $\iota\eta\eta$   $\mu\omicron\iota\eta\varsigma\lambda\iota\omicron\eta\eta$   $M_1$ .

1382-89. Text of stanzas as in  $M_2$ .

1384.  $\beta\epsilon\alpha\eta$   $\eta\eta\iota\iota\sigma\theta$   $\alpha$   $\varsigma\epsilon\lambda\iota$   $\rho\alpha$   $\kappa\alpha\iota\eta$   $M_1$ ;  $\kappa\alpha\iota\eta$   $F_1$ .

1386.  $\tau\alpha\omicron\iota\beta$  for  $\lambda\epsilon\iota\tau$   $M_1$ . 1387.  $\rho\alpha\eta$   $\eta\varsigma\lambda\epsilon\alpha\eta\eta$   $\eta\varsigma\alpha\rho\iota\beta$   $\acute{\epsilon}\rho\mu\alpha\iota\delta$   $M_1$ .

1388. 7  $\alpha\eta$  for  $\lambda\acute{\alpha}\eta\mu$   $\rho\acute{\epsilon}$   $M_1$ , which is the best reading, and the one translated.

1389.  $\acute{\epsilon}\delta\iota\delta$   $M_1$ ;  $\kappa\alpha\iota\delta$  RH;  $\acute{\epsilon}\lambda\iota\delta$  W;  $\acute{\epsilon}\sigma\iota\delta$   $F_1$ .  $\omicron\eta$   $\kappa\alpha\omicron\iota\mu\lambda\iota\eta\sigma$   $F_1$ ;  $\kappa\omicron\iota\mu\lambda\iota\eta\eta$   $F_2$ .

1395.  $\rho\omicron\rho\upsilon\rho$   $\rho\epsilon\alpha\rho\alpha$  R;  $\rho\omicron\rho\upsilon\rho$   $\rho\iota\eta$  HW. 1408.  $\mu\iota\eta$  om.  $M_2$ .

1412-13. For the translation of these lines read

We stoutly won a battle  
Over the sprites, &c.

1414.  $\iota$   $\varsigma\epsilon\alpha\eta\eta$  om.  $F_2$ . 1420.  $\tau\eta$   $F_2$ .

1421.  $\theta\epsilon\eta\mu\mu\eta\epsilon\alpha\delta$   $M_2$ ;  $\sigma\epsilon\eta\mu\mu\eta\epsilon\alpha\delta$   $F_1F_2$ ;  $M_1$  as in text.

1422.  $\lambda\epsilon\alpha\kappa\alpha$   $PM_1M_2F_1F_2$  etc.;  $\lambda\epsilon\alpha\kappa$  in a few copies.

1449. Read  $\rho\epsilon\iota\eta\rho\omicron\epsilon$ . 1452.  $\iota\eta$  om.  $F_1F_2$ .

1456.  $\lambda\omicron\theta\eta\alpha$   $M_2$ ;  $M_1$  as in text. 1457.  $\eta\alpha\delta$   $\delta\rho\mu\epsilon\alpha\rho$  mss.

1468.  $\sigma\omicron$   $\rho\omicron\epsilon\delta\alpha\iota\eta$   $\mu\alpha\kappa$   $\varsigma\eta\acute{\epsilon}\mu\epsilon$   $\alpha\eta\eta\epsilon\iota\eta$   $M_1$ ;  $\sigma\omicron$   $\rho\omicron\epsilon\delta\alpha\iota\eta$   $F_2$ .

1475.  $\eta\epsilon\alpha\sigma\alpha\eta$   $F_1F_2$ ;  $\epsilon\alpha\sigma\alpha\eta$   $M_2$ ; elsewhere  $\epsilon\alpha\tau\alpha\eta$ .

1484. The initial of  $\rho\lambda\iota\alpha\beta$  is here undotted in  $M_1M_2$ , and this is a very general usage in these mss.: so  $\delta\rho$   $\rho\lambda\omicron\iota\epsilon\tau$ ,  $\delta\rho$   $\rho\lambda\upsilon\alpha\varsigma$ , etc.

1487. Read  $\theta\rho\upsilon\mu\iota\eta\varsigma$ , which is the general form, though here  $M_2$  has  $\theta\rho\upsilon\mu\iota\eta\varsigma$ .

1489.  $\varsigma\eta\rho\upsilon\mu\eta$   $M_2$ . 1494.  $\varsigma\alpha\beta\alpha\iota\eta$   $\sigma\alpha\rho\phi\lambda\alpha\iota\tau$  some copies;  $\rho\lambda\alpha\iota\tau$   $M_1$ .

1495. An om. F<sub>2</sub>.

1496.  $M_1$  gives the line 1500 here, and repeats it at 1500;  $M_2$  as in text.

1498. το γὰρ ἀν ἑστὶ θεϊκεαυτὰς F<sub>1</sub>.

1499. In translation *read* 'He obtained from the Boyne,' etc.  $\epsilon\alpha\rho\tau$  M<sub>2</sub> for  $\epsilon\rho\acute{o}\delta\alpha$ .

1520.  $\text{Fe}\Delta\text{v}\Delta_1\zeta \text{ F}_2$ .      1521-26. om.  $\text{F}_2\text{M}_2\text{W}$ ;  $\text{M}_1\text{HRF}_1$  give.

1523.  $\eta\upsilon\epsilon\Delta\theta\Delta\iota\lambda$  F<sub>1</sub>.      1531.  $\omicron\iota\lambda\epsilon$  om. HRW.

1544. After  $\rho\lambda\omicron\upsilon\epsilon\tau$  the usage varies in the mss. as to the aspiration of the initial letter of personal names: sometimes the adjectival name, which comes second, alone is aspirated, as  $\rho\lambda\omicron\upsilon\epsilon\tau$   $\mu\upsilon\mu\eta\epsilon\alpha\delta\alpha\varsigma$   $\tau\eta\rho\iota\varsigma$ ; sometimes both words, sometimes none. A name beginning with  $\rho$  is rarely aspirated after  $\rho\lambda\omicron\upsilon\epsilon\tau$ .

1568-70.  $\Delta\zeta\eta\rho \dots \eta\rho\mu\mu\Delta\iota\eta\eta$  om.  $M_2$ ;  $F_1F_2$  give. 1588.  $\epsilon\rho\Delta\eta\eta\epsilon\sigma\eta$   $M_2$ .

1592. Poem also given in 23 K. 32 (R. I. A.). *српаниѣи* M<sub>2</sub>.

1595. cΔom for c61n F<sub>1</sub>.      1596. om. r61r F<sub>1</sub>.

1598.  $\xi_{\text{on}} \Delta \theta$  de rin  $\dot{\xi}_{\text{u}} \Delta \theta$  po  $\gamma_{\text{m}} \Delta \dot{\xi}_{\text{t}}$   $M_1$ .

1603.  $\Delta m_{\Delta 1L}$   $\Delta v_{\text{ein}}$   $\Delta n$   $\rho_{\text{end}} c_{\Delta r}$   $F_1$ .

1627. ζαν ἑρόν ms. Poem also in 23 K. 32, p. 83.

1629. սճՃՏՐ  $F_2F_1M_1$ ; ԽՍՃՃՏՐ  $M_1F_1$ ; սճՃՏՐ  $W$ ; ԽՍՃՃՏՐ  $H$ ; սճՃՐ  $M_2$

1630.  $\text{b}l_{1\Delta}\text{ö}_{\Delta 1\text{m}} \tau_{\Delta\text{n}} \dot{\text{c}}_{\Delta\text{t}} M_2$ ;  $M_1$  as in text.      1633.  $\text{b}_{\text{e}\Delta\text{t}}\dot{\text{c}}_{\Delta 1\text{t}} M_1$ .

1639. M<sub>1</sub> reads here ἀτά ἀν ὁμοιότης τανυτοῦ εὐλας ἀς τελεῖται ἡν νί  
 ἡσέουσα ἡο ναβδην.

1641. Poem in 23 K. 32, p. 82; 23 K. 45, p. 195: also in LL. p. 211.

1642. Ըն իբրևս ձևին  $M_1M_2$ .

1643-4. The translation strictly should read, 'Was won by Eibhear over Eireamhon'; but the question intended and actually answered is not precisely why Eireamhon *won* the battle, but why he fought it at all; the sense is this: 'Why did Eireamhon fight this battle which he won over Eibhear.'

1646. δι γὰρ το πνευμα M<sub>1</sub>.

1648. ır feaırr bádıar  $M_1$ .      1651. ıa ğıorıaıı rın ar ğlıor ğlé  $M_1$ .

1655-6. 12p . . . blasons in brackets in  $M_1M_2$ . This will serve as an instance of the use of brackets in the mss., which seemed clumsy and unnecessary in the printed text.

1659. πο εlor M<sub>1</sub>.      1662. απορcατην έιβιοη M<sub>1</sub>.      1679. om. ρί F<sub>1</sub>.

1688. om.  $\text{Omn}\Delta\text{nn}\epsilon\Delta\text{ib } F_1F_2RH.$       1713. c. ca. for  $\epsilon\Delta\text{nn}\epsilon\Delta\text{ib}\text{ib}\text{il } M_2.$

1717. οἰκκιδῆ M<sub>2</sub>.                      1718. ὑμιοττῶνε M<sub>2</sub>.

1725.  $\epsilon\alpha\iota\eta\nu\epsilon\alpha\gamma$   $M_2$ , but in other passages  $\epsilon\acute{\alpha}\iota\eta\nu\epsilon\alpha\gamma$ .

1741. comηΔξ MS.      1743. τέλξιοὺ MS.

1751. Poem given in Todd's Nennius, Appendix, p. xix, taken from B. Lec., fol. 286.  $\gamma\alpha\tau\alpha\omicron\upsilon\beta\ \tau\epsilon\alpha\rho\ F_2$ ;  $\gamma\alpha\ \tau\iota\eta\ M_2$ ;  $\gamma\alpha\eta\ \tau\alpha\omicron\upsilon\beta\ M_1$ ;  $\iota\eta\eta\ \tau\iota\eta\ R$ .

1751.  $\Delta on$  is the invariable reading of the Keating mss., but  $\Delta n$  or  $\Delta n$  is the reading of the older versions of the poem, and is no doubt the correct reading.

1755.  $\Delta r \in RF_1$ ;  $1r \in H$ ;  $r \in W$ . 1757.  $\sigma_A \sigma_{\text{θεαν}} R$ .

1768.  $\eta\iota\omicron\tau$   $\beta\acute{\epsilon}\kappa\kappa\omicron\tau$   $M_2$ ;  $\tau\acute{\alpha}$   $\acute{\epsilon}\lambda\theta\omicron\tau$ , the reading in B. Lec. has been adopted in text;  $\eta\mu\iota\omicron\tau$   $\beta\acute{\epsilon}\zeta\kappa\omicron\tau$   $M_1$ .

1770.  $\epsilon\upsilon\tau\upsilon\iota\omicron$  MS.;  $\epsilon\lambda\Delta\rho\omicron\iota\varsigma$  M<sub>1</sub>.      1780.  $\omicron\acute{\upsilon}\tau\upsilon\iota\omicron$  MS.

1785-6. το πέν το ΣΑCΡΑΝ om. F<sub>2</sub>; RF<sub>1</sub> give. 1792. ὅπειν ms.

1800. Poem in Todd's Nennius, p. 274, taken from Mac Firbis's copy, R. I. A.

1802. ní nán M<sub>2</sub>; níž nán M<sub>1</sub>.      1828. buò M<sub>2</sub>; a contr. M<sub>1</sub>.

1829.  $\rho\acute{\epsilon}$   $\Delta\iota\tau$   $M_2$ ; as in text  $M_1$ . 1853.  $\lambda\upsilon\zeta$   $\kappa\omicron\epsilon$   $M_2$ ; as in text  $M_1$ .  
 1859.  $\rho\omicron\lambda\epsilon\beta\upsilon\iota\theta\epsilon$  and  $\rho\omicron\lambda\epsilon\pi\upsilon\eta\eta$  both in  $F_1$ ;  $\rho\omicron\lambda\epsilon\beta\upsilon\iota\theta\epsilon$   $M_1F_2$ ;  $M_2$  as in text.  
 1885.  $\Theta\iota\tau\epsilon\omicron\iota\lambda$   $M_1$ .  
 1886. 50  $m\beta\lambda\iota\delta\omicron\nu\alpha$   $M_2$ ; 70  $\beta\lambda\iota\delta\omicron\nu\alpha$   $M_1$  (which gives no alternative number).  
 1902.  $\rho\alpha\lambda\epsilon\delta\iota\tau$   $M_2$ ;  $M_1$  as in text. 1926. Zoroastes  $M_2$ ;  $\text{Ζοροάστρ}$   $M_1$ .  
 1968.  $\rho\omicron\lambda\lambda\epsilon$   $M_1M_2F_1F_2$ . 1995.  $\rho\omicron\lambda\lambda\upsilon\iota\theta$   $M_2$ ; not given in  $M_1$ .  
 2002.  $\acute{\epsilon}\iota\eta\tau\gamma\iota\alpha\delta$   $M_2$ ;  $M_1$  as in text.  
 2026. A few mss. of Keating have  $\kappa\omicron\iota\tau\epsilon\alpha\delta\epsilon\tau\alpha\iota\theta$ , which form is sometimes found in older books:  $M_1M_2$ , &c., as in text.  
 2034. The quotation marks, of course, are not in text. In the translation 'a black fleet' is a strictly verbal rendering: the meaning is 'a fierce company of exiles.' The particular company intended is stated in line 3260.  
 2040. Om.  $\acute{\omicron}\lambda\omicron\tau\alpha\iota\zeta$   $M_2$ , but it gives the word in 2041;  $\kappa\lambda\omicron\iota\tau\epsilon$   $M_1$ , which, has  $\kappa\lambda\omicron\iota\tau\iota\zeta$  in 2041.  
 2063.  $\eta\alpha$  om.  $M_1M_2$ ; given in some other copies;  $\eta\omicron\lambda\lambda\alpha\mu\alpha\eta$ ,  $M_1M_2$ .  
 2085. Poem given in B. Bal., p. 371, and B. Lec., fol. 284.  $\beta\lambda\iota\delta\omicron\nu\alpha$   $M_2$ ;  $M_1$  as in text.  
 2090.  $\rho\omicron\delta\alpha\omicron\iota\eta$   $M_1$  (a better reading).  
 2091. In translation read "him" for "them".  
 2093.  $\rho\iota\alpha$   $\Sigma\alpha\mu\omicron\iota\eta$   $M_1$ . 2097.  $\zeta\alpha\eta$   $\zeta\omicron\iota\sigma$   $\iota\tau$   $\zeta\alpha\eta$   $\zeta\omicron\iota\eta$   $\omicron\upsilon\iota\eta$   $M_1$ .  
 2100.  $\delta\acute{\epsilon}\rho\alpha\delta\alpha$   $M_2$ ;  $\epsilon\alpha\kappa\epsilon\pi\alpha\iota\upsilon\epsilon$   $M_1$ ;  $\zeta\alpha\eta$   $\epsilon\kappa\kappa\epsilon\pi\alpha\iota\upsilon\epsilon$   $\omicron\iota\omicron\mu\pi\alpha\delta\omicron\delta$   $S$ ;  $\gamma\alpha\eta$   $\epsilon\kappa\kappa\epsilon\pi\alpha\delta$   $d'imradadh$ , B. M. Cat. (from Egerton 154).  
 2102.  $\epsilon\pi\omicron\delta$   $M_2$ ;  $\tau\epsilon\pi\omicron\delta$   $M_1$ .  
 2103.  $\zeta\epsilon\upsilon\beta\epsilon\tau\alpha$   $M_1$ ;  $M_2$  as in text;  $\zeta\epsilon\alpha\beta\epsilon\tau\alpha$   $F_1$ .  
 2147.  $\epsilon\pi\iota$   $\rho\epsilon\alpha\delta\epsilon$   $F_1$ ; above the  $\omicron\omicron$  in  $F_2$   $\eta\upsilon\epsilon\iota\epsilon$  is written in fresher ink.  
 2148.  $\Sigma\iota\omicron\pi\eta\alpha$   $M_2$ ;  $M_1$  as in text.  $\omicron\iota\zeta\iota\theta$   $M_1$ .  
 2176.  $\eta\upsilon\alpha\delta\omicron\alpha\omicron$   $M_1$ ;  $\eta\upsilon\alpha\delta\omicron\alpha\epsilon$   $M_2$ ; as in text  $F_1F_2$ .  
 2276.  $\omicron\mu\eta\eta\iota\zeta$   $M_2$ ;  $\upsilon\alpha\mu\eta\eta\alpha\iota\zeta$   $M_1$ ;  $\rho\epsilon$   $\rho\epsilon\alpha\tau$   $F_1$ ;  $\rho\epsilon$   $\zeta\alpha\lambda$   $F_2$ .  
 2319.  $\theta\acute{\alpha}\iota\eta\iota\tau\epsilon$  ms., and so generally.  
 2331. After  $\acute{\epsilon}\alpha\upsilon\alpha\iota\tau$ ,  $\kappa\upsilon\iota\tau\iota\omicron\iota\tau$  etc.,  $M_1$ ;  $\zeta\upsilon\tau$   $\kappa\epsilon\omicron$   $\upsilon$ , etc.,  $M_2$  (something having dropped out);  $M_3$  has  $\kappa\upsilon\iota\tau\epsilon\alpha\delta$  (the last three letters being a contr.) between  $\zeta\upsilon\tau$  and  $\kappa\epsilon\omicron$ , and this is probably the correct reading of the modern version.  
 2334.  $\tau\alpha\iota\tau\iota\omicron\iota\tau$   $M_2$ ; as in text  $M_1$ . 2342.  $\rho\alpha$   $\kappa\epsilon\alpha\eta\eta$   $M_2$ ;  $\rho\acute{\omicron}$   $\Delta$   $\kappa\epsilon\alpha\eta\eta$   $M_1$ .  
 2357.  $\kappa\omicron\pi\omicron\eta\eta$   $M_2$ . 2369.  $\rho\acute{\alpha}\iota\tau\tau\iota\omicron\iota\tau$   $M_1M_2$ , and so generally.  
 2372.  $\omicron\iota\omicron\mu\alpha\iota\eta$   $M_1M_2$ , but often as in text in the same mss.  
 2378-9.  $\iota\alpha\tau\tau\alpha\iota$  . . .  $\eta\alpha\tau\alpha\tau$  om.  $M_2RH$ ;  $M_1$  gives with a slight variation; given in several mss.  
 2393.  $\iota$   $m\beta\omicron\iota\pi\eta\eta$   $\kappa\omicron\eta\eta\alpha\delta\epsilon$   $M_1$ . 2398.  $\lambda\upsilon\iota\theta\epsilon$  is the spelling of  $M_1M_2$ .  
 2414.  $\rho\alpha\iota\tau$   $RH$  om.  $\lambda\epsilon\tau$ . 2426-29. om.  $M_2$ ; given in  $M_1$  and in most mss.  
 2433.  $\rho\iota\theta\epsilon\alpha\tau\zeta$   $M_2$ ;  $M_1$  as in text.  
 2434.  $\eta\upsilon\theta$   $\rho\iota\theta\epsilon$   $M_2$ ;  $M_1$   $\rho\iota\zeta$   $\theta\epsilon\alpha\tau\zeta$ , omitting  $\eta\upsilon\theta$ .  
 2455.  $\eta\epsilon\omicron\delta$   $M_2$ ;  $\eta\epsilon\alpha\delta$   $M_1$ . 2458.  $\upsilon\alpha\tau\eta\theta\acute{\omicron}$   $F_1$ ;  $\upsilon\alpha\tau\eta\theta\omicron$   $F_2$ .  
 2469.  $\upsilon\zeta\alpha\iota\eta\iota$   $M_1M_2$ , which read. 2473.  $M_2$  om.  $\eta\alpha\epsilon$   $\lambda\upsilon\epsilon\tau\alpha$ .  
 2474.  $M_2$  om.  $\eta\alpha\epsilon$   $\Sigma\eta\eta$ .  
 2483.  $M_2$  has  $\rho\epsilon\iota\eta$  after  $\mu\acute{\omicron}\rho\iota$ , and omits the remainder of par.  $M_1$  has  $\Delta\eta$   $\tau\upsilon$ .  $\mu\acute{\omicron}\rho\iota$   $\rho\omicron$ , omitting the remainder of paragraph. Several good mss. give the parts omitted in  $M_1M_2$ .  
 2502. Some mss. insert  $\lambda\acute{\epsilon}$  after  $\tau\acute{\alpha}\iota\eta\iota\zeta$ .

## 422 TEXTUAL NOTES AND CORRECTIONS.

2516. R has *uo* for *am̃lar̃o* *rim* *le*.

2520. In translation *for* "her young" *read* "its tail"; and for the swallowing of mice, tail and all, and the disgust caused by the tail, see the Battle of Magh Muchruimhe, Silva Gadelica, vol. ii., p. 352.

2528. *óir̃o* M<sub>2</sub>, which, however, has *éur̃o* in the previous line.

2539. *for̃mad̃o* M<sub>2</sub>.

2551. *hainmm̃ig̃ce* M<sub>1</sub>; in M<sub>2</sub> the final part is a contraction.

2557. *mum̃ian* M<sub>1</sub>M<sub>2</sub>, which *read*. 2561. *oig̃ionn* M<sub>2</sub>; M<sub>1</sub> as in text.

2590. *leat̃na* M<sub>1</sub>. 2621. *b̃riot̃am̃ig̃* ms.

2623. mss. waver between *oir̃* and *er̃oir̃*; M<sub>1</sub> and M<sub>2</sub> use both forms.

2641-2. *as̃ur̃* . . . *ílis̃ot̃*; om. M<sub>2</sub>; M<sub>1</sub> gives, with its peculiar variants.

2645. *cr̃ad̃* F<sub>2</sub>; *cr̃ad̃* F<sub>1</sub>. 2646. *b̃reac̃ nár̃* M<sub>1</sub>M<sub>2</sub>; *b̃reac̃nar̃* F<sub>2</sub>.

2652. *sealt̃a* M<sub>1</sub>M<sub>2</sub>.

2662. *sur̃b* M<sub>2</sub>; M<sub>1</sub> as in text; *c̃ur̃ab̃ ar̃ cumã cl̃us̃ar̃ĩ car̃ũil̃l̃ uõ b̃as̃ar̃* *cl̃us̃ar̃a* R; *sur̃ab̃ ar̃ cumã*, etc. H.

2676. *añí* M<sub>2</sub>. 2677. *neoc̃* M<sub>2</sub>.

2705-6. *as̃ur̃* . . . . *lãbr̃ad̃õ-re*; om. M<sub>2</sub>; M<sub>1</sub> gives.

2730. *óá b̃l̃iad̃am̃* M<sub>1</sub>, but the common reading is as in text. In cases like this the figures .11. are sometimes read as eleven, and sometimes as two.

2818. The same remark will apply to the number of years as in the previous note.

2852. *añ veac̃s̃ar̃õr̃ĩ ac̃t̃ sẽr̃*, etc., M<sub>1</sub>.

2906. *rã óẽil̃b̃* M<sub>1</sub>M<sub>2</sub>. 2907. *sur̃ nã fleac̃óad̃ib̃* M<sub>1</sub>.

2910-22. From the words *cinne mac Connrad̃* in 2910 to the same name in 2921-2 om. F<sub>2</sub>, through a scribal oversight, the scribe's eye having lighted on the second occurrence of the name, instead of on the first—a common blunder in this ms.

2919. *ó c̃ruac̃áam̃* M<sub>1</sub>; *ó c̃ruac̃áam̃* F<sub>1</sub>.

2961-2. *óá ñgõr̃c̃eap̃ RH* for *óá ñg̃ar̃c̃ĩ*. 2971. *cong̃m̃áil̃* ms.

3018. *mer̃óbe* F<sub>2</sub>. 3019. *tc̃ũil̃l̃* F<sub>2</sub>. 3068. *rẽ bẽit̃ R*.

3098. In translation *insert* a comma after 'jesters'.

3135. *ráic̃l̃iad̃ig̃*. The word means skilled physician, and is sometimes confounded with *táic̃l̃iad̃ig̃*, which means surgeon.

3139. *aiññr̃ẽm̃* om. RH. 3232. *mõrad̃ mõb̃* F<sub>1</sub>. 3236. *rõ HR*.

3260. *oub̃l̃õing̃eap̃*. The word means a fierce band of exiles. See note on line 2034.

3315. *nã r̃ũí m̃ic̃* om. M<sub>2</sub>; HR give. 3319. *rõcl̃ã* F<sub>2</sub>; *rõcl̃ã* F<sub>1</sub>.

3334. *mõb̃ r̃oñ veac̃õ* M<sub>1</sub>.

3335. *lẽ cũib̃reac̃anñ* M<sub>2</sub>; *c̃rũoc̃ã* F<sub>1</sub>; *c̃rũoc̃ã* F<sub>2</sub>; *lẽ cũib̃r̃ũonñ* F<sub>1</sub>F<sub>2</sub>.

3336. *cõim̃leac̃g̃* M<sub>1</sub>. 3426. *m̃añanñac̃* F<sub>1</sub>F<sub>2</sub>. *ñg̃lẽ* M<sub>1</sub>M<sub>2</sub>.

3349. *ir̃ é añ Conc̃ub̃ar̃-rõ* to end of paragraph om. RH F<sub>1</sub>, but given in W; also in F<sub>2</sub>, with a little variation.

3441. In translation *for* went *read* went on an expedition.

3474. *ceañgal̃ nã sc̃úig̃ sc̃aol̃*, the binding of the five smalls, that is, of the wrists, the ankles, and the neck: so Haliday; so also Young, Trans. R.I.A. i. Antiquities, p. 71, where he gives 'bound neck, hands, and heels,' as a translation of *rã chũig̃ caol̃ rañ doñ cheañgal̃*, taken from the lay of Conn mac an Deir̃g. See on this subject Sterne, Zeitschrift für Celtische Philologie, Band vi, Haft I,



p. 188. *ceangal na ttrí gcaol* is also sometimes met with. The three *caols* appear to be *caol an tuirín*, *caol an troma*, *caol na coire*, *Ibid.*

3494. *ar áir no ar éirí*, lit. 'by consent or by force': but the phrase has acquired a more general signification.

3566-85. Nearly all this passage om. *M*<sub>1</sub>.

3569-85. From *riceao* of 3569 to end of 3585 om. *F*<sub>1</sub>.

3584. *toḡuioe tḡ F*<sub>2</sub>.

3599. *rruab nreapḡ M*<sub>1</sub>; both *ruab* and *rruab* are given in *M*<sub>2</sub>.

3671-4301. Wanting in *M*<sub>1</sub>, six pages of the ms. being lost.

3847-51. *amail . . . aruonoiḡ* om. *M*<sub>2</sub>; *D*, etc., give.

3859-60. *napab* in these two lines *M*<sub>2</sub>; some mss. write *nápaḡ*; *napaḡ M*<sub>5</sub>.

See vol. i., pp. 220-1, where *nápaḡ* is written, though *M*<sub>1</sub> has *napab in loco*.

3967-82. Three of these quatrains are given in *B. Lec.*, fol. 300 a, b, in the course of a poem which begins *cio toireach oia roibí*.

3968. *tucta B. Lec.*

3970. *anoirteach* for *ar oead B. Lec.* (translation doubtful).

3971-4. om. *B. Lec.*; translation of line 3974 doubtful.

3976. *tucta amne B. Lec.*

4025. In translation *read Cathaoir for Conaire*.

4039. *Read éin.* 4040. *veicneamair M*<sub>2</sub>, &c.

4100. Poem given in *Battle of Magh Lena*, p. 8; also in 23 *K* 46, and in 23 *L* 26, p. 17.

4101. *scéocadac M*<sub>2</sub>; *Céocadac M*<sub>5</sub>, etc.

4102. *rá* om. *M*<sub>2</sub>; *ra caom clú M*<sub>5</sub>; *D* as in text.

4103. *éirinn M*<sub>5</sub>*D*; *M*<sub>2</sub> as in text.

4118. ní *ar líon éac na comlonn M*<sub>2</sub>: *M*<sub>5</sub> reads similarly (*caḡ, comlonn M*<sub>5</sub>).

4120. *ne feolab a ríḡreaguib* 23 *K* 46; *ne feolab ar ríḡreacḡuib* 23 *L* 26; *ar feoluib ar ríḡreacḡuib* 23 *Q* 17; *ar tfeoluib ar ríḡreacḡuib M*<sub>2</sub>; *ar feoluib ar ríḡreacḡuib M*<sub>5</sub>*D* (with a slight variation); *ar feoluib ar ríḡreabuib C*<sub>1</sub>; *ne feoluib ar ríḡreacḡuib F*<sub>1</sub>; and so on for endless variations.

4122. *a oircll* for *a tadall* 23 *K* 46.

4123. In a marginal note to *F*<sub>1</sub> we read:

ní *abramn cath muiḡe léna ḡo raibe an ḡorta acḡ i rin muḡain amáin*  
*aḡur ar amlaib acḡ in leatramn rin aic*

*ḡo nreab cac a céile*

*Seacónoin mumhan míḡeiohe.*

4125. *ḡér éian ḡar* 23 *L* 26. 4126. *feoil M*<sub>2</sub>; *lionn M*<sub>5</sub>*DC*<sub>1</sub>.

4127. *moḡ D.* 4133. *ar M*<sub>2</sub>*M*<sub>5</sub>, etc.

4135. *tairlioc M*<sub>5</sub>; *M*<sub>2</sub> as in text. 4145. 'S om. *D.*

4172. *cinead M*<sub>5</sub>; as in text *M*<sub>2</sub>.

4193. *o'áicle báir a*, etc. *D*; *tar éir mairbḡa*, etc. *M*<sub>5</sub>.

4197. *élonne D.*

4247. *a meic* for *a n-éaḡ D.* 4248. *ar* for 'rir *D*; *ao rḡeul moir P.*

4247-54. Text of quatrains as in *M*<sub>2</sub>. These quatrains are given in *LL*, p. 147: see *Rev. Celt.*, vol. xi., p. 44.

4417. *lí M*<sub>1</sub>; *líoc M*<sub>2</sub>*M*<sub>5</sub>, which *read.* 4421. *bluadain* the gen. reading.



## 424 TEXTUAL NOTES AND CORRECTIONS.

4424. *béim*  $M_2$ ; *lén*  $DM_5M_1$ . *οιρεαδάρ*  $M_2M_5$ ; as in text  $M_1$ . *αρ* for *φορ*  $M_2$ .

4435. *βήλεαρς* *όιρ*  $M_2M_5$ ; as in text  $DM_1$ .

4437. *ναδ* *βφααίθ*  $D$ , but generally *ναδ* *φααίθ*; for translation *read* who beheld not the land of their ancestors.

4456. *αρ* *έ* *ζνιομηραδ* *αρ* *λιοθ* *λινν*  $M_2M_5D$ ;  $M_1$  as in text.

4552. *υλλεα*  $M_2M_5$ ; *υλλεαίβ*  $M_1$ . *ρέιν*  $M_1$ ; *ρέιμ*  $M_2M_5D$ , etc.

4553. *ότá*  $M_1M_2M_5D$ , etc. 4613-24. These quatrains om.  $D$ .

4615. *ατáιθ* the common reading. 4617. *βεαζ*  $M_2$ .

4621. *τρίοθ*  $M_2$ ; as in text  $M_1M_5$ .

4624. *θεαζαίλ*  $M_2M_5$ ; as in text  $M_1$ . 4762. *αρίε*  $M_2$ .

4763. *αζ* *φοθαίλ* *ρέθ* *ρυνιμ* *α* *ζίλας*  $M_1$ ; *αζ* *οάίλ* *ρέθ*  $M_5$ .

4776. *αειτ* for *ταδός*  $M_2$ .

4864. *read* *ήνυμáιν*. 4915. *read* *λειθζλινν*. 4960. *read* *οεαρηαίθ*.

4973-6. om.  $M_1D$ . 4974. *ζλιδθ* for *ρίοίζλιδθ*  $M_5$ . 4978. *read* *φεαρ* *μυίξε*.

4994-7. Quatrain given in *B. Lec.*, fol. 167 a b.

4994. *αν* *μαίτθ* *ρυσ* *B. Lec.*

4995. *λεαθ* *ρο* *βαοι*  $M_1M_2M_5D$ , etc., the usual reading of Keating mss. for *ι* *υλετρύβ* *αριαι* of *B. Lec.*, which has been adopted (slightly altered) in text; the place, however, has not been identified.

4996-7. Text as in  $M_2$ . 4996. *οό* om.  $M_1D$ . 4997. *φεαρινθ* *B. Lec.*

5067. *αρ* *ναδ*  $M_2$ ; *ιρ* *ναδ*  $F_1F_2$ . 5146. *βυθ*  $M_5$ ; contr.  $M_1M_2$ .

5071. *αρ* *ναρ*  $M_2$ ; *ιρ* *ναρ*  $F_1F_2$ . 5184. *um* *βιδθ* as in text  $M_1M_5$ .

5198. *Latharlog mor* is the reading of the printed version of this narrative in *Sil. Gad.* (from *Eg.* 1782). A version of the narrative is also given in the *Book of Lismore*, 193 b (*O'Longan's* copy), where the reading is *νι* *ζαβθα* *φορ* *nech* *οιβ* *co* *νοερηαο* *λαθαίρ* *πολλ* *αλμαν* *οο*. All the Keating mss. read as in text.

5244. *οειμμείς*  $M_1$ ; *οειμμείθ*  $M_2M_5$ ; *οείμμειθ*  $D$ .

5247. *φο* *αλειθ*  $M_1$ ; *φα* *λειθ*  $M_2M_5D$ , etc.

5248. Text as in  $M_1$  (which, however, writes *ροιβλειθ*).

5270. *αυιρριρ*  $M_2D$ . 5272. *αυιρριρ*  $M_2D$ .

5272-3. For *ναδ* *ραίβε* *α* *βεαζ*,  $M_1$  has *ναρ* *ήόρ* *αδδαρ* *α* *ιννιθ*.

5314. *νι* *βι*  $D$ , as in text  $M_1M_2$ .

5316. *αν* *αρηαρ*, etc.; this counsel Flaithri does not say was good in this sentence, but that is implied. In  $M_1S$  it is stated expressly that it was good, in the clause beginning *είςαριοννα* *θεορ* *ο'έιννεαδ* *μας* *μοζυρ*, etc.

5330. *ζυαίλλιθε*  $M_2$ . 5347. *ρυνιουζαθ*  $M_5D$ .

5349. *ινριοραιν*  $M_2$ ; *ινριοραιν*  $M_1DM_5$ . 5351. *ρο* mss.

5354. *βι*  $M_2$ ; *βιδ*  $M_1M_5D$ . 5362. *βυιθνε* *βανν*  $M_2D$  as in text  $M_1M_5$ .

5374. After *οραοι*  $M_5$  reads *αρίορτ* *οο* *βειθ* *αρ* *να* *έευραθ*, *μοραιν*, etc.;  $DM_1M_2$  as in text.

5411. *ααβανν* is the reading of the mss.; and it should be *αν* *αβανν* (i.e., *an* the article) if we omit the *é* after *ρομπα*, as  $DF_1F_2$  and most mss. do. The omission of *é* is perhaps the easier reading: but *é* is given in  $M_1M_2M_5$ , etc.

5464. copy of this poem in *B. Bal.* fol. 136; *B. Lec.* fol. 139.

5480. *έιρε*, *ιρ* *φόοα*, *ιρ* *βανθα*  $M_2$ ; as in text  $M_1$ .

5490. *βαδδβυιθ*  $M_1$ ; *βαδδβα*  $M_2$ ; *βαδδβα*  $M_5$ .

5522. *μας* *αορημας* *ααιρ* is inserted in  $M_5$  before *λυθ*. 5526. *Ierus*  $M_5$ .

- 5522-29. om.  $M_1M_2D$ ; given in  $M_5$ , etc.  
 5557. see B. Lec., fol. 86, line 17.  
 5558.  $\alpha\tau\epsilon\upsilon\alpha\lambda\alpha\mu\omicron\iota\eta$  several mss.  $\alpha\tau\epsilon\upsilon\alpha\lambda\alpha\mu\omicron\iota\eta$   $M_2$ .  
 5562.  $\zeta\upsilon\eta$  for  $\zeta\omicron$   $M_2$ ;  $\zeta\omicron\eta$   $M_1$ ; no  $\zeta\upsilon\eta$   $M_5$ ;  $\zeta\omicron$   $D$ , etc.  
 5567.  $\beta\lambda\omicron\iota\omicron$   $D$ ; but generally as in text.  
 5585.  $\theta\acute{\epsilon}\alpha\lambda\alpha\mu$   $M_2$ ;  $\theta\acute{\epsilon}\alpha\lambda\alpha\mu$   $M_5D$ , etc.  
 5588.  $\eta\alpha\eta$   $n\alpha\zeta\alpha\iota\omicron$  om.  $M_2M_5$ ; given in  $D$ , etc.  
 5592-3.  $\alpha\zeta\upsilon\eta$   $\mu\alpha\theta$  to  $\beta\eta\acute{\alpha}\tau$  line 5593 om.  $M_2M_5$ ; given in  $D$ , etc.  
 5598.  $\omicron\acute{\alpha}$  om.  $M_2M_5$ ; given in  $DM_1$ , etc.  
 5603.  $\mu\omicron\iota\epsilon$  . . .  $\zeta\acute{\epsilon}\alpha\tau\omicron\epsilon\acute{\alpha}\iota\zeta$  om.  $M_2$ . 5616.  $\eta\acute{\iota}$   $M_2$ .  
 5628-9. For  $\alpha\eta$   $\beta\eta\mu\iota\lambda\omicron$ , etc., which is the reading of  $M_2M_5$ ,  $\epsilon\eta\epsilon\omicron$   $\alpha\eta$   $\eta\zeta\epsilon\lambda$   
 $\alpha\zeta\upsilon\eta\beta\eta$   $\theta\upsilon\iota\mu\eta$   $\alpha$   $\beta\eta\acute{\alpha}\iota\epsilon\eta$ , etc.  $D$ .  
 5695.  $\epsilon\omicron\theta\upsilon\iota\omicron$   $M_2$ . 5770.  $\alpha\eta$   $\mu\upsilon\alpha\iota\omicron$  om.  $M_2$ ;  $DM_5M_1$  give.  
 5787.  $\eta\iota\omicron\zeta\eta\alpha\epsilon$   $M_2$ ;  $\eta\iota\omicron\zeta\eta\alpha\epsilon$   $M_1M_5$ .  
 5813.  $\omicron\omicron\eta$   $\omicron\omicron\mu\eta\alpha\eta$  om.  $M_2M_5$ ;  $M_1$  gives; and the words are necessary to  
 prevent confusion between the centuries and the ages of the world.  
 5828.  $\alpha$   $\eta\alpha\lambda\beta\alpha\iota\eta$   $M_1M_5$ , etc.;  $\omicron$   $\alpha\lambda\beta\alpha\iota\eta$   $M_2$ .  
 5831.  $\beta\eta\acute{\alpha}\iota\zeta\omicron\epsilon$   $M_2$ ; as in text  $M_1M_5$ , etc. 5940.  $\beta\upsilon\iota$   $M_2$ ;  $\beta\alpha\omicron\iota$   $M_5$ .  
 5942-3.  $\eta\acute{\iota}$   $\acute{\epsilon}\iota\lambda\epsilon$   $\omicron\epsilon\iota\eta\epsilon\iota\eta\tau$  om.  $M_2M_5$ ;  $M_1$  gives.  
 5948.  $\eta\acute{\iota}$   $\alpha\lambda\beta\alpha\eta$  om  $M_2$ ;  $M_5$  gives. 5964.  $\lambda\omicron\alpha\eta\eta$   $M_2$ .  
 5982-90.  $M_2M_5$ ; given in  $M_1D$ ;  $D$  om.  $\tau\eta\acute{\alpha}$  in 5982, but otherwise agrees  
 with text.  
 5993.  $\zeta\alpha\zeta\eta\alpha\mu\iota\beta$   $M_2$ .  
 6003.  $\eta\upsilon\alpha\eta\lambda\omicron\zeta\alpha\theta$   $M_2$ ;  $\omicron\eta\upsilon\alpha\eta\zeta\lambda\alpha\theta$   $M_1$ . 6005.  $\epsilon\alpha\iota\eta\mu\iota\omicron\beta$   $M_2$ .  
 6013. Bissey  $M_1$ ;  $M_1$  inserts Berclay after Bisey;  $D$  also inserts Berclay  
 which is not in  $M_2$ ;  $D$  writes Gimhard for Giffard;  $M_5$  has a different arrange-  
 ment of paragraphs.  
 6127.  $\mu\theta\eta\mu\omicron\tau\tau\acute{\alpha}\mu\iota\omicron\epsilon$   $M_1M_2M_5$ ; but  $\eta\alpha$   $\mu\theta\eta\mu\epsilon\acute{\alpha}\tau\eta\alpha\epsilon$  in 6130  $M_2M_5$ .  
 6134.  $\epsilon\upsilon\alpha$   $M_2$ ;  $\epsilon\upsilon\alpha\epsilon$   $M_5$ ;  $\epsilon\upsilon\alpha$   $M_1$ . 6135.  $\varsigma\upsilon\iota\omicron\iota\tau$   $M_2$ ;  $\varsigma\upsilon\iota\omicron\iota\omicron$   $M_1$ .  
 6149.  $\epsilon\eta\omicron\mu\iota\epsilon$   $M_2M_5$ ;  $\epsilon\eta\omicron\mu\iota\epsilon$   $M_1D$ , as in text.  
 6151.  $\lambda\epsilon\acute{\alpha}\tau\eta\alpha\epsilon$   $M_2DM_1$ , etc. I have, however, written  $\lambda\epsilon\acute{\alpha}\tau\eta\alpha\epsilon$  through-  
 out, which accords with the common pronunciation.  
 6152.  $\lambda\omicron\eta\omicron\alpha\iota\eta$   $M_2$ , as in text  $M_1$ .  
 6237.  $\beta\eta\iota\omicron\tau\tau\alpha\iota\eta$ ,  $\mu\theta\eta\mu\omicron\tau\tau\acute{\alpha}\iota\eta$   $M_2$ . 6256.  $\lambda\alpha\mu$   $M_2$ .  
 6291-2. In the same line in  $M_1$  we have  $\eta\eta\lambda\alpha\mu\eta$  and  $\omicron\eta\lambda\alpha\mu\eta$ .  
 6348.  $\mu\alpha\eta$  many copies, as in text  $M_2$ .  
 6385.  $\beta\eta\iota\alpha\tau\tau\acute{\alpha}\epsilon$   $M_2$ ;  $\beta\eta\iota\alpha\tau\acute{\alpha}\epsilon$   $M_1$ ;  $\beta\eta\iota\alpha\tau\acute{\alpha}\epsilon$   $F_1F_2$ .  
 6386.  $\eta\acute{\alpha}\tau\acute{\alpha}\epsilon$   $M_1M_2M_5$ ;  $\eta\alpha\tau\acute{\alpha}\epsilon$   $F_1F_2D$ , etc.  
 6395.  $\omicron\mu\eta\zeta\alpha$   $M_2$ , as in text  $M_1$ .





[illegible][illegible]

UNIVERSITY PRODUCTS, INC. #859-5503



1696

BOSTON COLLEGE



3 9031 01188880 7

JAN 24 1984

*Keating, G.*

BOSTON COLLEGE LIBRARY  
UNIVERSITY HEIGHTS  
CHESTNUT HILL, MASS.

Books may be kept for two weeks and may be renewed for the same period, unless reserved.

Two cents a day is charged for each book kept overtime.

If you cannot find what you want, ask the Librarian who will be glad to help you.

The borrower is responsible for books drawn on his card and for all fines accruing on the same.



